THE ORIGIN
OF THE
INDO-EUROPEAN RACES
AND
PEOPLES

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BY

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PREFACE

We wish to say a few words about the genesis of the present work. Our object to begin with was of a very humble kind, and solely directed to the solving of a knotty puzzle connected with the Indian life. When entering upon the undertaking, we had no thought of meddling with such an important world-wide problem known as the Indo-European Phenomenon. But that is what it has ultimately turned out to be. The theme which first set us upon this investigation is the intricate subject known as the Aryo-Dravidian problem. It is needless to mention that the question was first set in motion on the day the Aryan entered India, which event we shall soon see took place in the fifteenth century B. C. India prior to his entry was a Dravidian land. The new comer soon after gaining access into the land claimed the first place in its social ranks. Almost all India[1] yielded to this superior claim. The only people, that disputed this extravagant demand put forward by the Aryans, are the Tamils. From the very dim ages we see a great dispute going on over this question, whose echoes are audible in the Sangam[2] literature. Tamil India no doubt raised a sensible discussion, but in the end we find her retiring from the field leaving the whole question in a greatly muddled condition. Such is the state of affairs in pre-British India.

After the establishment of the British rule, the Universities were founded, wherein a systematic education in various sciences was being imparted in the English tongue. One result of the working of the new scientific ferment implanted in the land is a desire to know one's own antiquities. And this craving is soon found directing its attention to the old Aryo-Dravidian problem. As before almost all India is seen meekly yielding to the superior claim, and giving the precedence to the Aryan.[3] This time also it is the Tamil lands that are again seen raising a dissentient

1. Refer to the Code of Manu, Dharmashastras, and Puranas which are all productions emanating from North India.
2. Tholkappiam, Chap, Param; Purapporul Venba-Malai; Kabilar Aghaval; also refer to all the works brought under the category of Sangam Literature.
3. Ancient India by R. C. Dutt, who is found a prey to the Aryan myth. We can cite myriads of other works of a like kind that are subject to similar delusions.

voice. A number of Tamil scholars took up the question and studied the matter diligently. Among them, we wish to note the name of Sundaram Pillai[1], who may be said to be the pioneer of the movement. The final decision arrived at after their laborious studies may be summed up under the three following heads. (i) It was pointed out that there are two elements in the Indian civilisation namely an Aryan and a Dravidian. (ii) That deep seated differences separate the one from the other. And (iii) that out of the two elements the Dravidian is as good if not superior to the Aryan. The grave defect in the Tamil school is that they did not fix the racial identity of the Aryan and the Dravidian, or find out the pristine characteristics of the two races. Such a defective study would not give them sound arguments that would compel conviction in the minds of their opponents. Notwithstanding the grave defects in the Tamil school, they have served one useful purpose. They have kindled thought in a long neglected subject.

The very idea of raising a dispute over a long accepted fact brought to the forefront the dormant Aryan school, whose study of the subject is as bad as that of their rivals. A long wrangle[2] is seen going on in the land, in the course of which neither side was able to convince the other. In the end we find both the disputants retiring from the field leaving the question in an unsettled state.

We were for a long time engaged in the study of the problem and collecting materials on the subject. As the discussion raised by the Tamil school was going on we watched it with deep interest, and found out its drawbacks. Their failure only made us move more cautiously. From the beginning we made up our mind to run our investigation on scientific lines leaving no room for doubt of any kind to creep in. The sad example of the Tamil school, only made us more circumspect, and test every one of the facts marshalled by us.

The first puzzle that confronts us in the field is the racial status of the Aryan and Dravidian. Unless and until that is determined, any amount of writing is profitless. To solve that question we turned to Ethnology, Philology, History, and many more sciences for help. But one and all disappointed us. Finding no sort of help forthcoming from these sources, we next turned to Epos

1. Tamilian Antiquary Nos. 1 & 2 of 1907.
2. Refer to all the issues of the Tamilian antiquary, that appeared between the years 1907 & 1913, Tamil studies by Srinivasa Iyengar.

which is the title given to the unrecorded history of man. Having settled our line of investigation, we took up the two flocks and subjected them to our scrutiny. The most important man in the field is the Dravidian, as he is the oldest man in the land. We first took him up and found out what he has to say. A study of the traditional history of the land revealed to us, that the incidents narrated in the Velan Epic is the all absorbing topic of the Dravidian people. We drew up a short summary of that Epic, and chose it as the starting point in our investigation.

The rival actor in the field is the Aryan, who placed in our hands the bulky record known as the Rig-Veda.

Having chosen our two starting points, we next subjected the two records to a course of comparative study, that yielded very beneficial results of a highly encouraging kind. It revealed to us the primitive history of the two races, and the exact relationship which the one bears to the other.

Notwithstanding the beneficial fruits obtained, we were not satisfied with the net result of our investigation. This dissatisfaction arose from the nature of the records placed in our hands. The Velan Epic related to a single episode in the past history of the two races. But whereas the Rig-Veda not only related this particular episode, but told us of many more incidents connected with that people; and further in that record the former portion is very small and it is the latter that that forms the main bulk of of that work. We thought that unless we gave a satisfactory interpretation to the latter class of incidents, our investigation would not obtain a ready acceptance at the hands of the world. This kind of proof the Velan Epic was not able to give us. In order to interpret the extraneous matters mentioned in the Rig-Veda, we had to extend the scope of our investigation and carry on a wider study.

It is at this stage that Europe is found creeping in and engaging our attention. Western Scholars* have been engaged in the study of the Indo-European Phenomenon, and given expression to many theories in the field. Out of their voluminous works, we took two statements as it gave us an insight into the past history of the Aryan. (1) It told us that the Aryan was born

* Taylor's Orgin of the Aryans; Rendall's Cradle of the Aryans.

and bred in the steppes of European-Russia, from whence he is stated to have migrated eastwards, passed through Asia, and finally entered into the Indian continent. (2) It further informed us that this Aryan is a near brother of the Latin, the Greek and the Iranian on one side, and a distant cousin of the Celt, the Teuton, the Vend, and the Lett in another direction. As our interpretation of the Aryan Epos or Rig- Veda was incomplete, we took this hint given by western students, and wanted to find out what amount of truth is contained in their statements. But in carrying this further research, we did not follow the wrong lead given by western students who based their decisions on a one-sided study of Philology and Ethnology or on an imperfect investigation of languages and men as seen in Europe. As before we took to our own method, and hunted out and brought together the Epos of the seven flocks that were newly brought to our notice. We next took these seven Epos and subjected them to a further course of comparative study along with the two Epos already in our possession. Our extended study yielded further valuable results. It gave us a complete report about the life history of the Aryan from the date of his birth down to the hour of his entry into India. But what is of far more importance is that it gave us complete information on the theme of Indo-European phenomenon, over which Western scholars have been fruitlessly toiling for the past two centuries.

Our investigation revealed to us that the Indo-European flock is composed of two hostile races bitterly at feud with one another and fighting through long long ages of world's history. Each is seen bearing a specific title, but here for the sake of simplicity, we shall style them for the present as A and B races. Their native home is the Atlantis or the Human Cradle that now lies buried in the bed of the Indian Ocean. About the closing scenes of their life in that centre, they fought a great battle in which the B race was completely vanquished and brought under the yoke of the victorious A race. Sometime after, the Atlantis was torpedoed by a violent volcanic explosion and sunk beneath the waters of the Indian Ocean. After its submergence, the two races are seen quitting their ancient home, migrate northwards and settle in various parts of the northern hemisphere. In the course of this outward expansion that the A race is seen proceeding to Europe leaving behind

on the way a large division of that flock in the Indian continent. But as for the B race it is seen proceeding enbloc to Europe without leaving any moiety of that flock either in India or in any other place on the way, and settling in the Western continent. The two flocks that came to Europe are seen renewing their old game of fight, and waging another long struggle extending over several centuries. Under the lash of that combat, the two races are broken up into fragments and scattered broadcast over the two continents of Europe and Asia. In the former continent are found six flocks, namely the Celt, the Teuton, the Vend, the Lett, the Latin and the Greek; and out of these flocks, the first four are the descendants of the A race, and the remaining two are the offsprings of the B race. Next going to the latter continent, we find two flocks, viz. the Iranian and the Aryan who are the descendants of the B race. It will be now seen that we have a complete report about the working of the Indo-European phenomenon from the beginning to the end.

The Aryan we now found out is a man who had his birth in the Atlantis, migrated therefrom to Europe where he waged a long fight. It is under the propelling force imparted by that struggle that he is found quitting west, travelled through the whole length of Asia, and finally entered India. The same tale may be repeated with a slight modification as regards the other seven flocks, namely the Celt, the Teuton, the Vend, the Lett, the Latin, the Greek, and the Iranian. They also had their birth in the Atlantis, migrated therefrom to Europe, and took part in the great struggle that is seen going on in that continent. It is under the lash of that combat that they are seen quitting the battlefield, and taking refuge in various lands where they are seen spending the rest of their life. Such is the net fruit yielded by our study of Epos which has given a complete view of that abstrue theme known as the Indo-European phenomenon.

There still remains one more incident connected with that great drama that has not come under the ken of western scholars, to which we now turn our attention. What set us on this field of investigation is the Aryo-Dravidian problem to which we have not yet given an answer. The term Dravidian is now found loosely applied to a number of races belonging to different grades of human evolution. Our investigation in the field of Epos enabled us to spot the exact

man who is the principal actor in the Aryo-Dravidian Drama. We left behind a division of the A race in India on their way from the Atlantis to Europe, and it is this flock to which the name of Velans is given in Epos that is the chief actor in that great movement known as the Aryo-Dravidian Drama.

Our investigation has now taken a different turn from the one which set us first working in this field. It has not only taken a different direction, but assumed vast dimensions. What was begun as a small study in the narrow field of Aryo-Dravidian problem has ultimately turned out to be a great investigation in the world-wide problem known as the Indo-European phenomenon. In the present work it is latter theme that is seen figuring prominently, and the former relegated to a subsidiary rank.

The Indo-European Drama is being enacted in two scenes, one in Atlantis or the Human Cradle, and the other outside that centre. The latter again is being enacted in three theatres one in Europe, and the other in West Asia, and the third in India. All previous investigators in the field, either from the west or from the east, have been confining their attention to one or other of the latter three lands. Another grave flaw in all previous investigations is that none of them took the phenomenon at its source in the Cradle, followed it through all its course, and studied it from the beginning to the end. That is the reason, why everything connected with the Indo-European phenomenon is found clouded in darkness. We are avoiding all these drawbacks and giving a comprehensive view of the subject from the beginning to the end.

From the brief review given of our work in the foregoing pages, our readers might be inclined to think that our investigation was an easy affair. But such is not the case. It has cost us a a whole life time out of which for near five decades, we have been fully engaged on this work. Each Epos by itself is a life study and will tax the energies of the most active student. There are nine such Epos. And besides Epos, we had to call to our aid Ethnology, Philology, Geology, Archaeology, History and a number of other sciences, whose teachings we had to master before making them shed the necessary light. Myriads of students both in the west and the east have written voluminous works on the Indo-European theme, with whose contents we had to get ourselves

acquaintend. It is only after going through so much laborious study, accompanied with many investigations on the field that we were able to catch the secret springs which set the Indo-European phenomenon in motion.

The work is proposed to be issued in five volumes out of which one is now placed in the hands of the public. The remaining four will appear as soon as they are ready. In order to enable our readers to have a full and intelligent view of the whole subject matter we are giving a short summary of the contents of the various parts embodied in the work.

1. We begin with an introduction which after defining the title Indo-European gives a birds's eye-view of that phenomenon from the beginning to the end.

2. PART I gives the life history of the Indo-European progenitors in the Cradle from the earliest ages of the world down to the date of their migration therefrom, and up to the hour of their final entry into Europe in 4500 B. C.

Having brought the Indo-European progenitors to Europe, our next business is to unfold their history in that continent. In narrating the Cradle History we had only the single Velan Epos to handle; and so we found it easy to simultaneously interpret Epos as well as expound that history. But such a process is no longer possible, as the events enacted in Europe are contained in eight Epos. So before unfolding the history of the Indo-European progenitors in Europe, we had to study and get ourselves acquainted with the contents of the eight Epos placed in our hands. It is to this task that we are next applying ourselves.

3. PART II is devoted to a general study of Indo-European Epos as seen finding expression in the fold of the two races.

4. PART III expounds the Epos of the Celt, the Teuton, the Vend, and the Lett.

5. PART IV is devoted to the study of the Epos of the Latin, the Greek, the Iranian, and the Aryan.

6. PART V is devoted to a comparative study of the two sets of Epos, along with an examination of some of the principal characteristics of the two races.

In the field of Indo-European phenomenon, many alien actors are seen intruding, and taking part in the Drama. Among them

the most important is the Snake, and the Caucasic Ox. If we wish to have a clear knowledge of the working of the Indo-European phenomenon, it is absolutely necessary to get ourselves acquainted with the old time history of these two races.

7. PART VI is therefore devoted to the study of the Epos, of the Snake and Caucasic Ox.

It is after performing all this preliminary spade work that we are in a position to expound the subsequent history of the Indo-European flock.

8. PART VII deals with the history of the Indo-European progenitors in Europe, West Asia, and India from 4,500 B. C. down to the end of old era.

9. PART VIII is devoted to a study of the Indo-European Ethnology. At present that science is still in an empirical stage and has not definitely formulated its teachings. It is in the field of Indo-European races that this kind of defect is seen in its worst form. She is not even aware that there are two races with different skull types coming out of the opposite poles of Human Evolution. If Ethnology were a perfect science, we could extract from her a descriptive list about the characteristics of the two Indo-European races and embody them in our work. But being radically defective, we had to begin the study of Human Origins, fix the status of the two races in the ladder of human evolution, and determine the racial charecteristics of the two types.

At present there are no pure Indo-European races, and what we meet with are only hybrid Indo-European peoples. Having identified the two racial types, we had to next take up the peoples of the world, and find out as to which of them can be given an Indo-European pedigree.

The Indo-European phenomenon in the course of its operation has lodged the destiny of the world in the hands of six great peoples who have a dominant A element in their mould. The names of the lands where these peoples are now found are Britain, France, Germany, Russia, India, and the United States of America.

10. PART IX is devoted to the study of these six peoples. We take each one of these peoples, and describe their developmental history from the date of their birth down to the present hour. Such a study is useful in many ways. It enables us to give a true report on the intrinsic merits of the six great leaders of the world.

The Indo-European races have evolved many kinds of highly developed characteristics in the Religious, the Tribal, the Social, the Political, the Economic, and many more phases of life. For bringing out the many secrets connected with these traits, the above said six peoples give us ample opportunities. It is only by taking concrete cases that we will be able to elucidate each and every item of characteristics. For carrying on such a kind of investigation, the six great peoples offer a fine media.

11. PART X is devoted to the study of Indo-European Philology. The same error which Ethnology committed in the racial field is also being committed by Philology in the language sphere. The latter like the former is not aware that there are two parent tongues, one contributed by the A race, and the other by the B race. We first capture the two monad speeches, and place them in the hands of our readers. After performing that preliminary work, we take these monad tongues, trace their progress through the various parts of the world, and roughly indicate how and in what manner they gave birth to the many Indo-European languages dead and living. In the course of such a study we pay special attention to the English and Tamil tongues, and through their media expound some of the secrets connected with the Indo-European language phenomenon. Such is the sum and substance of the ten parts embodied in this work.

Whatever may be the exact value attached to our work one thing is certain. We are opening out a new line of research not dreamt of till now by the world. It is the peculiar difficulties surrounding the problem that have prevented students from engaging in the investigation on the lines pointed out by us. The Key which can unlock the secrets connected with the Indo-European phenomenon is in the Tamil lands, which are situated in an-out-of the way corner, in the southern-most part of the world. Even there the labourers in the field are very few in number. To engage in an investigation of the Indo-European phenomenon requires a peculiar kind of varied knowledge which the educational institutions of the land do not impart. Unless one specially trains himself for the undertaking, one cannot hope to succeed in the field. It is these insuperable difficulties surrounding the problem that have prevented the world from getting information on a very important theme which concerns its every day vital life. Owing to a peculiar

combination of circumstances, we managed to overcome all these difficulties and get at the true key which can unlock the secrets of the Indo-European problem. Having secured it we have put it to the best use. The more we are engaged in the investigation of the problem, the more has been the conviction dawning on us that another student may not arise in the history of the world to expound the Indo-European theme on the lines pointed out by us. The key discovered by us is of such a great importance that we do not want it to be confined to the keeping of the chance life of a single individual. It is with the object of putting the world in the possession of this valuable knowledge at the earliest possible opportunity that we are publishing the work in instalments. The volume now issued to the public gives a fair view of the working of the Indo-European phenomenon. Even this issue in instalments has its own good use. Our work is based on the records found distributed over the two continents of Asia and Europe, and written in different languages. As the publication is going on, students may secure possession of the original authorities cited by us, and study their contents. It is only then that they will be able to grasp the full value of the new knowledge placed at their disposal.

The work that we are giving out to the world is one which requires the services of a college of students working through several life times. It is upon such an undertaking that we have been toiling single handed for five decades. In spite of all our endeavours we were not able to put it in a perfect form. All that we can promise is to give it a better shape in the succeeding issues.

The nature of the subject is such that it is not fit for light reading. It is a stiff work that requires arduous study. Scholars will find that the labour so bestowed will not be spent in vain. Our work will interest many classes of students coming out of different schools. Its primary object it is needless to mention is to enlighten students of Indo-European origins. The next school that will be profited by our labours are the Historians. A thick veil of darkness now covers the field, and a large part of Indo-European history is now buried in oblivion. Our research sheds new light on this dark period, and unfolds the various dramas enacted during a period of sixty centuries from 6000 B. C.

down to the end of the old era. Anthropology and its sister branch of Ethnology will be much benefited by our work. That science is not aware that there are two Indo-European races coming out of the opposite poles of human evolution. This defect we are curing by capturing the two races, and placing them in the hands of our readers. Political science will be much benefited by our work, as it teaches students in that branch to know how, when, and in what form popular institution first made its appearance in this world. It also throws light on the many maladies that Democracy has acquired in the course of its progress through the modern world. Theological science will receive many inspiring lessons from a study of Indo-European Origins. The religious evolution of man is still a dark chapter in human history, and many pieces of evidence connected with that theme have not come in the possession of the world. It is in the Indo-European field that we get a glimpse of those intricate steps by which man ascended from the lowest to the highest step in the ladder of religious evolution. Many more are the schools of students, that will be benefited by our work, with the narration of whose names we do not want to weary the reader. Such are the manifold benefits which we expect to flow from a perusal of our work.

The Indo-European phenomenon is a mighty cataclysm that has brought into existence a highly gifted people of a very superior order. It is in Europe that the best part of the drama is being enacted, and the most finished product put on the field. But unfortunately Nature has brought this superior product into existence by a forceful blending of two life long enemies coming out of the opposite poles of human evolution under the pressure of the mighty human storms raging in the world. In the course of the process it has not only filled the organism with many maladies, but has also rendered it completely blind with no knowledge of its past. In addition to these defects, it has infused into it a demoniac madness which in epos is found styled as berskerism*. It is in Europe that all these distempers are seen in the most malignant form. Under the combined effects of all these processes the organism not knowing its paternity is bent on committing suicide. To execute that self destructive work it is given numberless excuses in the shape of many maladies like, King and Basilus, Archon and Magister, Despotism and Dictatorship, Boule and Agora, Senate and Comitia, Aristocracy and Oligarchy, Democracy and Republic, Monarchy

* Bellows' poetic Edda page 132 & foot-note.

and Feudalism, Sovereign and Parliament, Lords and Commons, Tories and Whigs, Capitalism and Socialism, Communism and Bolshevism, Fascism and Nazism, Catholicism and Protestanism, and many more such duplicate pairs of infirmities. More of these distempers we are mentioning in the body of the work. We have been watching the progress of the maladies during a period of near 8000 years. With every advance of age its virulence and destructive effect has been increasing and laying men and things in ruins. It is a wonder to us that the West has been able to pass through all these wide-spread havocs and still maintain a living life. Europe is on the brink of a volcano which is every minute threatening to devour her. We are coming just in time to save her from the yawning danger. We ask all the nations of Europe to bury their hatchets deep in the bosom of the earth, put a stop to the present craze for an increase of arms and listen to the preachings of our Indo-European Gospel. The madness of Europe is not confined to that continent. It is seen overrunning its borders and threatening to envelop the whole world in flames. The tenets of our gospel though primarily intended to open the eyes of Europe is also of equal importance to the world at large.

At present the West is seen passing through a malignant form of one of the many maladies mentioned in foregoing para. The western peoples we mentioned are a forced blend formed out of two elements known as the A and B races. The former is an exponent of Democracy and the latter is an advocate of virulent Despotism. The hybrid organism formed by a forceful blending of the two elements is seen oscillating between the two forms of Government now to one side and now to another. The great war was fought to make the world safe for Democracy. But what we find is an outbreak of Dictatorships which is of an epidemic kind. Parliamentary government is everywhere at a discount. In its place what we find is an one man regime under an outward semblance of popular rule. Germany, Italy, France, Russia, Austria, Spain, Portugal, United States and many more lands are under the rule of Dictators. The causes which let loose this flood of despotism lie deep buried in the constitution of Europe and require to be carefully investigated under the light thrown by our Indo-European Gospel.

It is taking into consideration the world wide importance of the subject that we have written our work in the English Language.

Grimm* has rightly styled it Welt Sprache which title literally means the world speech. Such a designation has been appropriately given to it, as any one writing in that language can easily get at the ears of the world. Go where you will, you can find speakers of that tongue in any part of the earth. Further being the current language in India, United States, Britain and her colonies, our work will be easily read in all these lands.

But at the same time we do not want to loose sight of the nations great and small on the mainland of Europe, and wish to speak to them in their own tongues. As a first move in that direction we confine our attention to the three great powers, and are taking steps to have our work translated into the French, German, and Russian tongues.

The volume now issued to the public is enough to give an intelligent insight into the working of the Indo-European phenomenon. If the world will carefully peruse our work and show an intelligent apppreciation, it will encourage us in the issue of succeeding volumes.

Vannarpet, Tinnevelly
South India
3rd January 1935.

V. CHOCKALINGAM

* Keane, Man, Past & Present, page 525.

CONTENTS

Introduction

SECTION		PAGE
1	What is Meant by the Title Indo-European Races ..	1
2	A Bird's Eye View of the Indo-European Phenomenon ..	9
3	The Various Schools of Students who have Investigated the Indo-European Phenomenon ..	20
4	A Name for the Flock ..	30
5	Concluding Remarks ..	34

PART I

The Cradle History of the Indo-European Progenitors .. 39

CHAPTER I

A Description of the Velan and Suran Lands .. 39

CHAPTER II

The Military Organisation of the Indo-European Trogenitors .. 44

CHAPTER III

The Weapons Used by the Two Races ... 47

CHAPTER IV

A Study of the Physical Mould and Facial Features of the Indo-European Progenitors .. 54

1	The Theriomorphic Figures ..	54
2	A Solution to the Theriomorphic puzzle ..	55

CHAPTER V

The Velan Suran War .. 74

1	Introduction ..	70
2	The Sources of our Information ..	71
3	Two Discrepant Points in our Authorities Explained ..	76

SECTION PAGE

4 A Narrative of the Great Fight .. 81
5 The Peace Scene .. 86
6 One Important Item of Information on which Velan Epos is Found Silent .. 94

CHAPTER VI

A World Wide Hunt after the Indo-Eurapean Races 95

CHAPTER VII

The Methods Pursued by Us in Fixing the Status of the Indo-European Races .. 103

1 Ethnology a Defective Science .. 103
2 Ethnology has no Correct Knowledge of the Life History of the Human Cradle .. 106
3 Ethnology seems to Entertain Grave Doubts about the Permanence of the Two Skull Types .. 107
4 Her Crude Theory of Three Races .. 110
5 The Phenomenon of Parallelism .. 111
6 The Artful Way in which Nature is Seen Working her Scheme of Human Evolution .. 114
7 The Key Furnished by the Present Distribution of Races 115
8 The Wrong Classification put Forward by Ethnology, and the Remedies Suggested for its Improvement .. 116
9 A Key given for the Correct Identification of the Indo-European Races .. 122
10 Concluding Remarks .. 124

CHAPTER VIII

The Migration of the Indo-European Progenitors to Their New Homes in the Northern Hemisphere .. 125

CHAPTER IX

A Bunch of Legends and Traditions Gathered from the Velans of South India .. 132

1 The Clan Unit or the Village Community of the Velans .. 132

SECTION PAGE

2 The Velan Temples in South India .. 141
3 The Velan Magical Key .. 147

PART II

The Indo-European Epos .. 151

(An Introductory Study on the Epos of the Two Flocks)

CHAPTER I

The Circular Chain of Ten Epos .. 151

CHAPTER II

The Various Stages Taken by Epos in the Course of its Evolution .. 155

1 Introduction .. 156
2 Hero Cult .. 157
3 The Supramundane God Cult .. 161
4 The Soul Cult .. 166
5 The Future Life .. 166
6 The Moral Code .. 167
7 The Fully Equipped Religion of Man .. 169

CHAPTER III

The Mythopœic Distempers .. 171

CHAPTER IV

The Various Schools that are Found Engaged in the Task of Expounding Mythology .. 174

1 The Horse School .. 174
2 The Germanic or Pseudo Bull School .. 176
3 The Bull School .. 183

CHAPTER V

The True Way of Expounding Epos .. 184

SECTION PAGE

CHAPTER VI

The Potemic Phenomenon .. 185

1 The Genesis of Totem Groups .. 185
2 The Formation of Multicelled Totem Groups .. 196
3 The compression movement .. 196
4 The Final Stages in the Totemic Movement .. 199
5 The Dragons .. 201
6 Concluding Remarks .. 204

CHAPTER VII

The Totemic Cults and Totemic Maladies .. 205

CHAPTER VIII

The Steps Taken by Primitive Man to Hand Down His Conceptions in the Field of Hero Deities and Totem Gods .. 213

CHAPTER IX

The Aborigines of Europe .. 218

PART III

The Epos of the Bull .. 223

CHAPTER I

Introductory .. 223

CHAPTER II

The Celtic Epos .. 223

1 Who are the Celts? .. 223
2 A Bird's Eye View of the Distribution of the Celts .. 229
3 The Lands from which We Derived our Knowledge of Celtic Epos .. 241
4 The Two Great Actors in the Celtic Drama .. 244

SECTION		PAGE
5	The Three Grand Divisions of Celtic Epos and its Two Living Decrepit Descendants ..	256

CHAPTER III

The Gælic Epos .. 257

SECTION		PAGE
1	The Racial Mould of Ireland ..	257
2	The De Dananns versus Domnus and the Gods versus Mortals ..	261
3	The Ethnic Build of the Gael ..	262
4	The Sources from which we received our Supply of Gaelic Epos and the Nature of Materials Contributed by that Record ..	266
5	The Bile Epic ..	271
6	The Fir Bolg Episode ..	282
7	The Big Fomorian War ..	301
8	The Little Fomorian War ..	319
9	The War between the Gods and Mortals ..	332
10	The Migration of the Defeated Gods to a Land across the Seas ..	341
11	The Binding of the Defeated Gods ..	342
12	The fight among the Gods ..	343
13	The Missing Chapters in Gaelic Epos ..	344
14	The Irish Pantheon ..	345
15	The Heroic age ..	351
16	The Three Tragic Tales of Ireland ..	360
17	The Cradle Legends ..	361
18	The Migration of Indo-European Progenitors from the Cradle to Europe ..	367
19	The Clan Mess ..	368
20	The Quest Legend ..	368

CHAPTER IV

The British Epos .. 370

SECTION		PAGE
1	Introduction ..	370
2	The Racial Movements taking Place in Celtic Britain ..	375

SECTION		PAGE
3	The Sources from which We Derived our Knowledge of Celtic Epos ..	380
4	The Beli Epic ..	387
5	The Fir Bolg Episode ..	390
6	The Cole Legend ..	391
7	The Lludd Legend ..	394
8	The Llew Legend ..	397
9	The Gwyn Epic ..	399
10	The Vel Legend ..	408
11	The Llyr Legend ..	411
12	The Mabinogian age ..	413
13	The Entry of the Snake Storm into Britain ..	414
14	The Pwyll Legend ..	416
15	The Bran Legend ..	419
16	The Gwydion Legend ..	423
17	The Math Legends ..	430
18	The March Legends ..	434
19	The Arthurian Epic ..	436
20	The Dearth in Arthurian Records ..	449
21	The Manifold Corruptions in the Arthurian Literature ..	455
22	The Mabon Legends ..	463
23	The Gods of Britain ..	467
24	The Titles borne by Britain ..	485
25	The Cradle Legends ..	486
26	The Submergence of the Cradle ..	488
27	The Migration of the Bulls from the Cradle to Europe ..	489
28	The Army Mess ..	491
29	The Moon and Star Legends ..	493
30	The Celtic Festivals ..	499
31	The Druid and his Druidism ..	504
32	The Supramundane God Cult ..	516
33	The Degeneracy of the Bull Cult ..	517
34	A Study of the Totem Groups ..	519
35	The Tribal and Political Institutions of the Celt ..	528

SECTION PAGE

CHAPTER V

Teutonic Epos .. 536

(Introductory)

1 The Invaluable Help Renderered by Teutonic Epos .. 536
2 Who are the Teutons? .. 538
3 The Stormy Movements of the Teutonic Peoples .. 545
4 The Sources from which we derived our Teutonic Epos .. 553
5 The Gods and Demons .. 570
6 The Various Regions of Earth Mentioned in Teutonic Epos .. 579
7 The Five Grand Periods of Teutonic Epos .. 582

CHAPTER VI

Teutonic Epos (Continued) .. 583

(Indo-European Age)

1 The Odin Epic .. 583
2 The Tyr Epic .. 594
3 The Thor Epic .. 608
4 The Balder Epic .. 620
5 The False Ragnarok Episode .. 638
6 The Teutonic Gods .. 643
7 The Week Day Gauge .. 650
8 The Valhalla legend .. 654
9 The War Creed of the Bull .. 658

CHAPTER VII

Teutonic Epos (Continued) ... 660

(The Cimmerian Age)

1 Introduction .. 660
2 The Gefjun Legend .. 661
3 The Yngling Legend .. 664

SECTION			PAGE
4	The Cimmerian Episode	..	665
5	The Ing-Veling Episode	..	667

CHAPTER VIII

Teutonic Epos (Continued) .. **670**

(The Vans-Aegir Age)

1	Introduction	..	670
2	The Vans Legends	..	671
3	The Aegir Legends	..	673

CHAPTER IX

Teutonic Epos (Continued) .. **675**

(The Snake Age)

1	Introduction	..	675
2	The Auku Thor Epic	..	677
3	The Skrymer Episode	..	688
4	The Loki Epic	..	689
5	The Loki Legends	..	695
6	The Hvergelmir-Legend	..	698
7	The Three Fold Inundations of the Snake	..	699
8	The Havoc played by the second and the third deluges	..	701
9	The Volsung Episode	..	704
10	The Ne Belung Episode	..	706

CHAPTER X

Teutonic Epos (Continued) .. **710**

(The Little Snake Age)

1	The part played by the Mongol Little Snake in the Indo-European Drama	..	710
2	The Gods of the Snake Age	..	714

SECTION PAGE

CHAPTER XI

Teutonic Epos (Continued) .. 716

A Study of the Marks in Central Europe

1 Introduction .. 716
2 The Pseudo Marks .. 717
3 The Wolfings .. 722
4 The Cymry or Pure Brand Marks .. 725
5 The Horse .. 739

CHAPTER XII

Tuetonic Epos (Continued) .. 741

The Germanic Phenomenon and its Relationship to the Three Teutonic Peoples

1 The First Stage in the Germanic Phenomenon .. 741
2 The Second Stage in the Germanic Phenomenon .. 742
3 The Third Stage in the Germanic Phenomenon .. 748
4 The Gothic Phenomenon .. 752
5 The Scandinavian Phenomenon .. 754
6 Our Final Definition of the Title Teuton .. 756

CHAPTER XIII

Teutonic Epos (Continued) .. 758

A Set of Miscellaneous Themes

1 The Cosmogony Legends .. 758
2 The Cow Audhumbla .. 769
3 The Flaws in the Musupelheim Legend and the Many Errors it has Given Rise to .. 772
4 The Legends Connected with the Migration of the Indo-European Progenitors from the Cradle to Europe .. 777
5 The Legends Connected with the Food and Drink Supply of the Bull Flock .. 779
6 The Theme of Nine Worlds and Twelve Abodes .. 784

SECTION			PAGE
7	The Mimir Legends	..	788
8	The Valkyr Legends	..	792
9	The Communistic Trait of the Snake as seen in the Teutonic People	..	798
10	The Sky Lore of the Teutonic Flock	..	807
11	The Doctrine of Fate	..	814
12	The Supra-Mundane God Cult	..	816
13	Degeneracy in Bull Cult in the Course of its Passage through the Western Atmosphere	..	817
14	The Teutonic Festivals	..	818
15	The Weapons used by the Teutonic people in the course of their old time fights	..	820
16	A Study on Totems	..	822
17	A General Survey of the Eddas	..	825

CHAPTER XIV

Teutonic Epos (Continued) .. **833**

The Many Kinds of Institutions Seen in the Teutonic Bull

1	Introductory	..	833
2	The Tribal Institution of the Teutonic Bull	..	838
3	The Political Institution	..	843
4	The Military Organisation	..	849
5	The Social Organisation	..	850
6	Icelandic Republic	..	851

CHAPTER XV

The Epos of the Vend and the Lett .. **859**

1	Introduction	..	859
2	The Nascent History of the Vendo-Letts	..	862
3	The Old Time Epos of the Bull	..	863
4	The Mithra Legend	..	864
5	The Bhaga Legend	..	865
6	The Perkunos Legend	..	866

SECTION		PAGE
7	The Maruts ..	867
8	The Snake God ..	868
9	The Vans—Aegir Legends ..	869
10	The Friendly Fellowship of the Bull and the Horse in the Asian plains ..	870
11	The first historic notice we get about the Vendo-Letts ..	871
12	The final abode or the ultimate resting place of the Vendo-Lett ..	874
13	The Ethnic changes going on in Russia during the last fifteen centuries of the old era ..	875
14	The transformation of a Snake Haunt into the land of Bulls ..	880
15	The Russian Village Community ..	891
16	The Slavonic House Communities ..	893

LIST OF ILLUSTRATIONS

EMBLEM OF THE BULL FLOCK — FROTISPIECE

FIG No.		TO FACE PAGE
1	The Epos chain of ten links ..	11
2	An Enlarged Sketch of the Cradle ..	13
3	Human Bull ..	44
4	Human Horse ..	54
5	Madan in Human Shape ..	57
6	Madan in Ox Shape ..	57
7	Ox Skull Helmet ..	64
8	Adam crowned with an Ox Skull Helmet ..	64
9	Horse Skull Helmet ..	65
10	Parallelism (Longitudrual) ..	112
11	Parallelism (Crosswise) ..	112
12	House seating arrangement with the row of Houses running North to South ..	137
13	House seating arrangement with the row of Houses running East to West ..	139
14	Human Snake ..	191
15	Nandi Bull ..	213
16	Samadhi or tomb of a deceased member out of the Bull flock ..	207
17	Primitive Bull God ..	214
18	Do. Do. with parts separated ..	214

The Frontispiece is a photo of the Colossal Bull stationed in the outer court yard of the Siva temple at Tanjore built by the Chola King Raja Raja the Great. Figures Nos. 5 and 6 are photos of Madan taken from a Shrine in Vannarpet, Tinnevelly. Fig No. 8 is a Babylonian cylinder preserved in the British Museum a photo of which has been furnish ed by the authorities of that institution. Fig No. 15is a copy of an ancient Bull image recently discovered in the Guntur District of Madras Province and published in the Archaeological report of 1910—1911. All the other figures are original diagrams drawn under our instructions.

LIST OF MAPS

TO FACE PAGE

MAP NO. 1 Gives a view of the Human cradle all through the age of Homo Sapiens 13

MAP NO. 2 Gives a view of the Indo-European Cradle or the situation of the Velan and the Suran lands. It also shows the path taken by the Indo-European progenitors in the course of their northward journey to Asia and Europe after the sinking of the cradle 40

ERRATA

p	1	line	3	in the foot-note at the bottom for persuse read peruse
p	65	line	16	for eastern read western
p	112	line	10	for Fig 19 read Fig 10
p	112	line	22	for Fig 10 read Fig 11
p	130	line	7	from bottom For Ponto-Arabian Sea read Ponto Aralian Sea
p	142	line	16	for Subject read Sub sect
p	191	line	22	for Fig 13 read Fig 14
p	207	line	28	for Fig 14 read Fig 16

INTRODUCTION[1]

SECTION I. WHAT IS MEANT BY THE TITLE INDO-EUROPEAN RACES?

The Indo-European problem has long been engaging the attention of the world, but up to this date it has not received a correct answer, and this failure we attribute to an unscientific handling of the subject. The object of the present work is to abandon the present faulty method, point out the right direction, and institute a correct investigation in the field of Indo-European phenomenon on a strictly scientific basis.

In any field of research there is every probability of the investigation being run on correct lines if we are able to define the object of our study. And in the present case such a correct conception has not been obtained. We shall soon cure this flaw, and give an accurate definition to the title Indo-European races.

It is Europe that first started the theme, but notwithstanding all her long toil and labour in the field, her efforts have not been crowned with success. Many are the causes which contributed to this failure. Firstly the subject was not started either with a scientific vision or born of a scientific spirit. And at the time the investigation was started, Europe was enveloped in darkness and modern science was still in its infancy. And secondly it was a blind chance that brought the subject to the forefront. Europe in the course of her Indian contact became acquainted with the Sanskrit or Aryan tongue. A knowledge of Latin and Greek forms an important ingredient in the educational curriculum of all the western peoples. And their love for the classical languages is so great that they are found studying them even to the detriment of their own vernaculars. Such is the state of things in Europe. And her students as soon as they came to know of the existence of Sanskrit began to study it, and even this superficial study revealed

1 Generally a preface is not at all read, or perused only by a curious few. As in our case it contains many important matters relevent to the subject on hand, we ask our readers first to persuse the preface and next take up the reading of the introduction to the work itself.

many similarities between the Aryan tongue in the East and the Greek and Latin of the West. And from superficial observation they drifted to a comparative[1] study which brought to light many remarkable resemblances both in grammar and speech. And soon after, the Iranian tongue was found out, and all the four were subjected to a course of further critical examination; and such a study revealed that the Latin and the Greek, the Iranian and the Aryan tongues were closely related to one another. And out of these four again it is Aryan speech that was found to be the most primitive.

The scope of the study is further extended and a similar investigation is instituted in the North European tongues. The Celtic, the Teutonic, the Vendic and the Lettic languages are next taken and compared with Latin, Greek, Iranian and Aryan. And such a comparative study brought to light a few dim resemblances between the former and latter group of languages. And after this imperfect study, students rushed to a rash conclusion and started the erroneous theory of *Urvolk*, or a homogeneous Indo-European race speaking a *Ursprache* or a homogeneous Indo-European language. And even here the credit was most fathered on the head of the Aryan, as it was his tongue that exhibited the most primitive forms both in grammar and speech. The Aryan tongue was considered as coming nearest to the fictitious Ursprache erroneously conceived by scholars

We wish to strike the keynote at the very outset of our investigation. The Indo-European group is not a homogeneous flock speaking a homogeneous language. It is composed of two different races speaking two different languages and a vast gulf separates one from the other. We here wish to put an end to another fable regarding these peoples. The Indo-European races are represented to be a pious[2] flock of a highly peace-loving type. This is not only a false but a perverted statement of facts that is entirely opposed to all the teachings of Indo-European past. The Indo-European group is composed of two hostile races not only at bitter feud with one

1 Among the host of books treating on this subject of language study we cite two; The Origin of the Aryans by Isaac Taylor, Chaps. I and V; The Cradle of the Aryans by G. H. Rendall.

2 Taylor's Origin of the Aryans pp 3—4.

another but actually fighting all through the long ages of the world. Such is the picture given by an all round study of Epos. One of the worst blunders committed in the field is that the Indo-European stock was considered to be a homogeneous flock speaking a homogeneous language. And from this initial blunder committed at the very outset, it has not cured itself, inspite of all the great progress made by modern science. But what on the other hand we find is that it is not only delighting in this error but thriving and growing in this blunder. And such a blundering investigation cannot but end in failure. We shall once for all end such erroneous conception and let in true light on the subject.

The North European tongues, namely, the Celtic and Teutonic, the Vendic and the Lettic, are the descendants of one speech which we shall style the X-language, and similarly the Latin and the Greek, the Iranian and the Aryan are the descendants of another speech which we shall style the Y-language. Not only the languages but also the races are different. The X-tongue is the speech of one race which we shall style the A-race; and the Y-tongue the speech of another race which we shall call the B-race. The home of these two races is neither in Europe nor in Asia, but in the far off Human Cradle situated in the Southern Hemisphere now sunk beneath the Indian Ocean. The A and B-races are new-comers to the west where the old feud is kept up and a long fight is seen going on between the two groups. So we see that Celtic and Teutonic, Vendic and Lettic are the descendants of the X-language which is the speech of the A-race; and similarly Latin and Greek, Iranian and Aryan, the descendants of the Y-language which is the speech of the B-race. Of the two peoples it is the B-race that is the inferior man. And among the descendants of the B-race the Aryan holds a very low position. And it is one of the strange ironies of fate that it is to this inferior Aryan coming out of a low race that the very theme of Indo-European origin owes its first birth. It is he who first set people thinking on this subject. We must give the man his due, and had it not been for him it would be a sealed book even now. But there is also a great danger in following his lead. The Aryan comes out of a race that is an adept in the art of befooling mankind and leading them into erroneous ways. And in this kind of work the Aryan is a past master. And it is this man's lead that Europe is seen taking in

starting this new investigation. And we shall soon see him not only giving a wrong turn to the investigation, but also find that it has not yet got out of that wrong track into which he led her.

We shall here mention a few of the defects noticed in this language investigation conducted by Europe. The X-tongue belongs to the inflexional family and the Y-tongue to the isolating monosyllabic family of languages. In the Cradle the two races along with their respective languages were kept separate; and hence each managed to maintain its respective purity. But after their arrival to the West they are not only brought into close contact with one another but are seen engaged in a great combat. A clash and combat between the two races means a corresponding clash between the two languages. And in the course of this clash, the isolating Y-language is completely recast and a new set of languages known as Latin and Greek, Iranian and Aryan is reproduced. And so great is the change that there is no sort of resemblance between the new set produced in Europe and the parent Y-tongue brought from the Cradle. And when students speak of primitiveness, they are in fact alluding to the new features newly developed in Europe. So we see that the primitiveness in form, speech and grammar seen in Latin and Greek, Iranian and Aryan, is not an ancient feature of old time origin, but a new characteristic recently acquired after their advent to Europe.

And standing in striking contrast to the Y-tongue is the X-tongue which is an inflexicnal language. And in the course of this clash, the X-tongue is also seen undergoing sundry changes. But at the same time it is seen retaining the stable mould with which it came clothed to Europe. And owing to the play of many causes it is also seen breaking into four groups, namely, the Celtic and the Teutonic, the Vendic and the Lettic.

So we see that in spite of the many changes undergone in the West, a vast gulf separates the descendants of the X-language from the descendants of the Y-language. And further an intricate system of contacts followed by many rapid and revolutionary movements is seen going on between the speakers of the former group and these of the latter group. And students without knowing these secrets are found vaguely theorising on the language phenomencn. So we see that the philological investigation is not being conducted on right

lines. And it is this wrong language key that is first used to unravel the Indo-European problem. And from the manner in which the investigation is being conducted we can easily see that it will not help us to get a clear knowledge of the Indo-European phenomenon.

There is another defect in this philologial investigation first started by Europe. Language is the least stable part of man's characteristics, and it should be the last subject taken up for investigation. But contrary to this rule, it is the theme of language that was first taken for study; and the result is that we find the Indo-European phenomenon involved in one great muddle. A race has many characteristics and these should be taken up one after another and investigated in the order of importance. But nobody ever conceived of such a reasonable scheme. No steps were taken to identify the races, make out a list of their characteristics, arrange them in their order of importance and take them up one after another for investigation. A blind chance set in motion this language investigation, where one and all are seen lying confounded. We for our part are stringently following the rule enunciated by us, and in this work language is the last theme taken up for study. And it is against our will that we are forced to take notice of this abstruse subject of language phenomenon at the very outset of our work. So our handling of the philological theme here must necessarily be cursory, and for a fuller treatment of the subject we ask our readers to patiently wait for the issue of our last volume. And till then they have to be satisfied with this cursory outline of the language phenomenon. Europe thought that by a simple investigation of the language phenomenon she could unravel the Indo-European past. But the truth is that instead of doing good, it has done considerable harm to the cause. The philological investigation conducted in the field has invloved the Indo-European problem in one great muddle. Such is the net result of the work done by the philological school who are the first pioneers in this field of Indo-European investigation.

While matters are in this confused state, other schools of scholars are seen intruding into the field and making the confusion worse confounded. Anthropologists and ethnologists, mythologists and antiquarians, archaeologists and historians, and

many more schools of students are seen entering the field and adding to the confusion. It is near two centuries since the Indo-European prcblem was started and a vast amount of time and labour was spent on the work. And so profuse are the writings poured forth on the subject that all the works when collected together form a respectable library consisting of a house full of books. And in spite of all this arduous toil, we are not able to lay our hands on one theme and state that here at least the scholars have arrived at a correct conclusion. The whole attempt must be considered to have ended in failure. And of late a spirit of despair has come over all the schools, and they have abandoned the problem as a thing impossible of solution. It is near fcur decades since anything original was said on the subject. And all that we now hear is the old insipid cry uttered in a half hearted fashion. And it is in this moribund condition, that we find the Indo-European prcblem deserted by her own western advocates who first started the theme.

Western students are not the only investigators in the field. We are elsewhere pointing out that it is only in Europe and in India that this Indo-European phenomenon is being enacted, in its full strength and equipment. And hence it is needless to mention that it is only students from these two lands that are fitted to engage in this investigation. And as might be expected Indian students are also entering the field and trying to expound the phenomenon. But they also, like their western counterparts, are seen going in the wrong direction and creating further muddle. The eastern students we divide under two heads. The North-Indian Students took the fictitious Aryan theory started by the Germanic school, worked it to a vicious degree and brought it to the very verge bordering on the ridiculous. And among such students Tilak[1] stands foremost. And as if this is not enough even Tamil students are seen entering the field adding to the confusion. The Aryan is a vituperative tongued man who is seen flinging the foulest abuses on the peoples of India. And in their attempt to escape out of the clutches of that viruperative abuse, they are seen disowning all relationship with the Indo-European flock. But in so doing they are seen taking to a wrong course running into the arms of the Caucasic flock, and claiming kindredship

1 The Arctic Home of the Vedas

with the peoples of West Asia. And among such students Prof. Sundaram Pillai[1] stands foremost. In the Indo-European field there is ample room for the Tamil people to stand aloof, disown all relationship with the vituperative tongued Aryan, and maintain their own prestige. But of these secrets of the Indo-European phenomenon they are not aware.

A careful study of all the works written on this subject both in the West and the East shows that students have all along been moving and arguing within a vicious circle that offered them no chance of coming to a correct conclusion. We want to put an end to this vicious course, cut open new paths of enquiry and have the phenomenon investigated on more rational lines. The Indo-European phenomenon is a very complicated theme and requires to be carefully approached. In the study of any science what is required is a search after the fundamentals. Biology concerns itself with cells, cell plasm and nucleus; Chemistry with molecules and atoms; and Physics with the investigation of the elemental forces of nature. And such a kind of study is more required in our field, where the Indo-European races have been taken and blended with all sorts of alien ingredients and placed before us in one hopeless muddle. And as far as we see nobody has made any serious attempt in that direction. We mentioned that the Indo-European races are two in number whom we have styled as A and B races speaking X and Y languages. What students should have done is to determine the two A and B monad races and the two X and Y monad languages. But as far as we see neither students of ethnology nor students of philology have investigated into this aspect of the question and found out either the two monad races or the two monad languages. And our whole object in this work is to capture the two races with their respective languages and place them in the hands of our readers. Once that is done the rest of the work is easy. The Indo-European peoples, we pointed out, are now blended with all sorts of alien ingredients and placed before us in one confounded muddle. And in order to determine the exact worth of each people it is absolutely necessary to know the amount of Indo-European element contained in their build. Numberless are the peoples of the world that now claim an Indo-European origin. The only way of testing their statement

1 Tamilian Antiquary, No. 2

is to subject them to a course of destructive analysis, and find out the exact amount of Indo-European element and other alien ingredients seen in their build. And it is upon this kind of task that we are going to concentrate all our attention on this work.

In order to enable us to perform this difficult task we are going to approach the problem from a new standpoint. Students have been hitherto studying the subject from different standpoints, but not one has succeeded in the attempt. We, abandoning the beaten track, are approaching the question from the new standpoint of Epos. And in this field it is Indian Students that have the greatest chance, as it is in that land that this source of information is found in abundance. And we ask all Indian students to cultivate a spirit of scientific reverence for their ancient epos that is now absolutely wanting in that land. Once this scientific reverence and the scientific spirit are infused into the field of epos, the other things are very easy. What is required in such a study is not so much of genius and brilliancy of intellect, but plain commonsense gifted with a highly instinctive racial touch that can instinctively probe into the ancient past and unravel all the secrets connected with the Indo-European origin. And this kind of instinctive racial touch will be most found, where there is the least confusion of blood. And confining our vision to the two lands of India and Europe it is in the former zone that we see this quality best exhibited. And even in India the whole land is not cast in one mould. The further we go from Himalayas in the north the less is the confusion of blood and the greater is the chance of students succeeding in this investigation. The Tamil lands offer the best field for starting this kind of investigation. And we think that it is to this unconscious influence that we are in a great measure indebted for instituting enquiries in the right direction and expounding many of the secrets connected with the Indo-European origin.

We hope we have given a clear view of the scope of this work. We shall use the key of epos to unravel the Indo-European phenomena. And with its help we shall first of all capture the two Indo-European races whom we have styled as A and B-races and hand them over to our readers in their pristine condition as seen in the Cradle. A race has many characteristics. And in order to enable our readers to distinguish the A from the B-race we shall give a detailed description of the characteristic of each race. We shall next take the two races from the Cradle, follow

them through all their intricate movements in after life, and unfold their subsequent chapters of history. Language is the least stable of human characteristics. And it is only after all the other characteristics have been taken and studied that we mean taking the language question, capture the two X and Y-languages in their pristine condition and hand them over to our readers. And after this initial work we shall take up the two languages, follow them through all their movements in this wide world, and unfold all the changes which they are seen undergoing in after life. Such in short is the brief outline of our work.

SECTION II. A BIRD'S EYE VIEW OF THE INDO-EUROPEAN PHENOMENON

We have clearly mentioned the scope of our work in the foregoing section. Its object is to abandon the present faulty methods, point out the right direction, and institute correct investigation in the field of Indo-European phenomenon on strictly scientific lines. And in order to enable our readers to intelligently follow us, we intend giving a bird's eye view of the Indo-European movement from its earliest beginnings down to the present hour. All the world must by this time be aware of two facts: first that there is a section of mankind known as the Indo-European races; and secondly that among the present population of the world there is a section of inhabitants known as the Indo-European nations and peoples. At least on the latter point the world has some sort of dim knowledge on the subject. But on the former point we can state with certainty that it is completely ignorant. Not one in all this wide world knows what is meant by the term Indo-European races. The object of our present work is to cure this general ignorance, capture the Indo-European races in their unalloyed condition and place them in the hands of our readers. And once that is done it is easy to find out who are all the peoples that are entitled to be classed under the head of Indo-European as it is only those that have the Indo-European element in their build that can claim the privilege of such a title. One of the worst blunders committed by all previous investigators is that the Indo-European flock was

conceived as a single homogeneous race[1] speaking a homogeneous language. And this initial blunder committed at the very outset has been the fruitful cause of many errors. We shall extricate ourselves from this kind of blunder, let in correct knowledge on the subject and run our investigation on correct lines. The Indo-European flock is not composed of a single homogeneous race speaking a single homogeneous language but consists of two different races speaking two different languages. Not only is race and language different but even their bodily mould and build are entirely different. One is of the long head or the dolicho type, and the other is of the short head or the brachy type. And we are simply surprised at the blindness of the world in not being able to distinguish two such well marked types that are entirely different from one another. There is another fable current among students that we here wish to put an end to. The Indo-European progenitors[2] are represented to us as a very peaceful flock. It is not known where from they got this false notion from. Philologists and Ethnologists, Antiquarians and Mythologists have been studying the subject through and through for over a century. But even a most cursory reading of their old time history is enough to disabuse all such false notions. It simply shows that the Indo-European past is being read blindly without understanding its true nature. The Indo-European flock consists of two hostile races bitterly at feud with one another that have been fighting all through the long ages of the world.

We shall once for all put an end to all these false notions, capture the two Indo-European races, and place them in the hands of our readers. And in order to enable us to perform that function we bring to our aid epos, which is the ancient history of man. Anthropology and its sister science ethnology, are the two sciences which concern themselves with the study of man. And it is to them we first turned for help. We are elsewhere showing that these two sciences are in an imperfect state and we found it useless to look to them for any help on the subject. And failing help from the expected quarter we turned to epos which is the only other source of information that can throw light on the subject. Fortunately for us the Indo-European epos is of a sufficient

1. Origin of the Aryans by Isaac Taylor; Cradle of the Aryans by Rendal.
2. Taylor Origin of the Aryans pp. 3—4.

magnitude as to give us ample information on all aspects of the question. Epos we mentioned is the ancient history of man. It is also known by the name of mythology. Of the two terms it is the former that is to a certain extent free from that unpalatable flavour that is attached to this class of composition. Mythology is from the Greek word myth, which means an old time story. But these stories in course of time have become tainted by sundry kind of corruptions imparted by the distempered mind of man and the corroding agencies of time. And further they are written in an antique language not understood by the modern world. And so before taking to the aid of Epos we have to cure it of its imperfections and reduce it to the level of a historic science. And it is such a purified record cured of all imperfections that we are here styling as epos. And these epos of Indo-European flock forms a circular chain of ten links a diagram of which is given in Fig 1.

And it is this bulky record consisting of a house full of books that we are now bringing to our help to unfold the Indo-European past. And out of this long chain of ten links we first take to our help the Velan Epos, which is a record found in South India. And being produced from a land situated nearest the Cradle, or the source of information, it is the one which can be expected to be found not only in its pristine unalloyed condition, but give the most reliable information on the subject. And it is this valuable record from South India that has enabled us to pierce the veil and capture the secret springs of Indo-European phenomenon.

We are elsewhere giving a full report on the contents of the Velan Epos; but here it is enough to know that it gives us information on three important points connected with the Indo-European past. First, it informs us the true names of the two Indo-European races who are styled as Velans and Surans; and secondly it tells us that their home is in an ancient land surface situated to the south of India that is now lying buried beneath the bed of the Indian Ocean. And thirdly some time prior to their departure from their ancient home they fought a great battle, known as the Velo-Suran War which is the first reliable land mark in the Indo-European History.

We now take the first item of name. We mentioned in the first section that the Indo-European races are two in number which we designated as the A and B-races speaking X and Y-languages.

We have now found out the first item and determined the designation of the two races who are found styled in epos as Velans and Surans respectively. We shall later on determine the titles borne by the two languages, but here we shall confine our attention to the race question. The designation Indo-European now in vogue is not only vague, incorrect and faulty, but has the additional demerit of conveying a wrong impression. It is one of those wrong titles coined by philology and ethnology not knowing better methods has meekly accepted the title. But a careful study of epos shows that it is not a correct designation. There is no need to coin a new title as the races concerned have given a name to themselves that has been long in use through ages past. So we see that the correct name of the two races are Velans and Surans. There is another great defect in the title Indo-European as it conveys the false impression that it is a homogeneous flock that are the actors in the drama. And all these mischiefs we will be avoiding by taking to the guidance of epos. The names of the two races as we pointed out are Velans and Surans; and if a composite name to designate the two races conjointly is required, the compound title Velo-Surans may be used. We hope it is now plain that the proper title by which to designate the two flocks conjointly is Velo-Surans. Until the world gets accustomed to its use we will continue to use the old title Indo-European. It is better for science to use a faulty title generally understood than to go in for a new-fangled name, which however correct, has the inconvenience of strangeness to the ears. And it is in this accommodating spirit that we continue to use the designation Indo-European inspite of all its flaws.

We next take the second item of home which we mentioned is located in a land surface situated to the South of India. And in order to enable the reader to correctly grasp the subject we have to know a few details connected with the Human Cradle or the Ancient Home of Man, and the general trend of human evolution. A great land surface known as the Indo-African Continent[1] once existed in the Southern Hemisphere, and extended from the Sunda Islands in the east to Africa in the west. Students of Indian Geology have made a special study of this great land surface to which they have given the name of Gondwana Continent. And it is from the last surviving relic of this great continent that

1. Keane's Ethnology — pp. 229 and 236; Thurston's Castes and Tribes Introduction pp. XX.

the Indo-European progenitors are found emigrating at the time we first catch sight of them. And at that stage it is found split into two halves, a northern and a southern moiety. In the northern half are found located the long-headed Velans and in the southern half the short-headed Surans.

We are elsewhere giving a full description of the whole course of human evolution and a detailed account of the long history of the human cradle. But here it is enough to know two important facts mentioned in connection with that subject. First, that at the time the Homo Sapiens or the modern species of man made his appearance in this world, the Human Cradle[1] consisted of two halves a northern and a southern portion separated by a narrow channel of water; and for the sake of distinction we have styled the former as Gondwana Superior (x x) and the latter Gondwana Inferior (y y). And secondly, that the former land is the home of the long-head section of the human race and the latter region the home of the short head variety of the human kind. All through the long ages of human evolution, moiety after moiety of the cradle is being sunk, and stream after stream of Long-heads and Short-heads are seen proceeding from the sunken lands and occupying different parts of the world. Hitherto eight such sinkings and dispersals have taken place, four to the right and four to the left. And each of these sinkings with its attendant dispersal consists of a double stream one composed of long-heads and the other of short-heads.

Ethnology has not given us correct titles by which to indicate the names of these sixteen streams. But still we have utilised its help[2], taken twelve names from its pages, used them to represent some of the human streams. And as for the rest, we had to fall back on our comparative study, and take names from that source. Such is the manner in which we have devised sixteen names for the sixteen streams. A reference to the annexed diagram (Fig 2), will show that corresponding to the Australian and the Toala on the right

1. Vide map No. 1 given below which gives the exact position of the Cradle on the earth's surface at the time the evolution of Homo Sapiens is in operation.

2. The names taken by us from Ethnology are: (1) Australian, (2) Toala, (3) Negro West, (4) Negrito, (5) Indonesian, (6) Mongol, (7) Nordic, (8) Strandlooper, (9) Negro East, (10) Negrillo, (11) Caucasian, and (12) Alpine. Information regarding these twelve titles can be obtained from Keane's, Man's Past and Present, pp. 427, 426, 41, 134, 149, 551, 164, 449, 120, 149, and 438 respectively.

we have the Nordic and the Strandlooper of the left. And against the Negro and the Negrito of the right are found the Negro and the Negrillo of the left. The Pre-Indonesian and the Mongol of the right, have the Pre-Caucasian and the Alpine of the left; and finally the Indonesian Ox and the Snake of the left have the Caucasic Ox and the Serpent of the left.

It is after despatching these sixteen streams that Nature is seen turning to the central core of the Cradle where the Indo-European progenitors are lodged. And now that is also sunk and the Velans and the Surans are made to go elsewhere, and find new homes for themselves. So we see that the ninth sinking is directed towards the core or the central part of the Cradle which is the home of the Indo-European progenitors. And with the sinking of that surviving relic, we also put an end to the Gondwana continent, which was in existence through long ages of Earth's History. We are elsewhere giving full details gathered from our study of Epos as to the manner in which the home of the Indo-European progenitors was sunk beneath the ocean. All that is here necessary to know is that it represents the central core of the Human Cradle about which the vaguest and the most incorrect reports have been given by ethnologists.

We now take the third item the Velo-Suran War, which not only represents the last great fight waged by the Indo-European progenitors prior to their departure from the Cradle, but also gives us the first reliable landmark in Indo-European History. A study of primitive history shows that man is an inveterate fighter and has been fighting ever since he jumped into this world. And this bellicose spirit he has inherited from his anthropoid ancestors. And it is in the furnace of war that such a degraded animal as the anthropoid ape has been transformed into that noblest product known as man. And even among mankind there is considerable difference between one race and another. At the bottom of the ladder are found the most primitive races that have been least exposed to the furnace of war and hence least benefited by its refining influence. And as we mount higher and higher the heat of the furnace is seen increasing and along with it a corresponding increase in the quality of the race. And at the top of the ladder we have the Indo-European man who has been longest exposed to this furnace of war and hence most benefited by its refining

influence. The age of man has been roughly put down at a million years, and during all this period he has been fighting and acquiring all his superior qualities one after another. The core or central portion of the Cradle where the Indo-European progenitors are located is the last bit of the Gondwana continent to be sunk beneath the bed of the Indian Ocean. And it is here that the fight is not only hottest but raging longest. And hence it is that the Indo-European races that will be most refined by the ethereal fire of warfare. And it is in the epos of these races that we must look for the most sanguinary fight ever waged by man. Fortunately we have a full report of the last great fight waged by the Indo-European races prior to their departure from the Cradle.

We have proved five things in connection with the Cradle life of the Indo-European progenitors. Firstly they represent the highest order of mankind; secondly that the names of the two races are Velans and Surans; thirdly that their home is in the last surviving moiety of the human cradle known to geological science as the Gondwana continent; fourthly that they fought a great battle known as the Velo-Suran War during the closing scenes of their life in the Cradle; and fifthly that sometime after the Great Fight the Cradle is sunk and they are seen migrating to find new homes elsewhere. Such in short is the life of the Indo-European progenitors in the Cradle.

We shall follow them to their new homes and unravel their subsequent history. Soon after the submersion of their ancient home, the Indo-European races get into India[1] which is the nearest land situated contiguous to the Cradle. And here the two races are seen behaving differently. The Surans are the first to enter India but they are soon seen making their exit out of that land and migrate *en bloc* to Europe without leaving a trace of their relic behind. But the Velans that came after them are seen behaving differently. They left behind a respectable moiety in the land, and only the remaining portion of that flock proceeded to Europe. And the portion left behind is so great that they are seen spreading all over India and occupying different parts thereof. And it is from a moiety of that flock settled in South India that we have recovered the Velan Epic which has given us the first clue into the Indo-European past. We shall next proceed

1 Vide annexed Map, No. 2. which shows the route taken by them in their passage from the sunken cradle to the vacant lands in the Northern Hemisphere.

to Europe and unfold the history of the Indo-Eurepean progenitors that have taken refuge in the west.

For a clear understanding of their subsequent history it is necessary to at least know approximately the time when these events took place. We are elsewhere discussing the point at full length and informing our readers as to the manner in which we fixed the dates for the several events recorded in this narrative. And out of that note[1] we take a few dates and mention them here for the information of our readers, as they are necessary for a clear understanding of the subject. And in this connection we take notice of three important dates: firstly that the Velo-Suran War was fought in the year 6000 B. C.; secondly that the last surviving moiety of the Cradle in which the Indo-European progenitors are located was sunk beneath the ocean in 5500 B. C.; and thirdly that the Velans and the Surans after quitting the Cradle reached Europe in 4500 B. C.

We shall now go to Europe and watch the part played by the Indo-European progenitors in the west. For unfolding their story in the Cradle we took the aid of the Velan Epos furnished by the Velans in India. And for unravelling their subsequent history in the west we bring to our aid the many epos furnished by the Velans and the Surans that have taken refuge in Europe. And fortunately we have secured possession of eight Epos which furnish ample materials to unravel their subsequent history in Europe. And these eight Epos are composed of two sets of four each. The first set comprises the Celtic, the Teutonic, the Vendic and the Lettic Epos. And the second set comprises the Latin, the Greek, the Iranian and the Aryan Epos. The Velans and the Surans that came to the west are not seen leading a peaceful life. Europe is sufficiently wide and there is ample room for both to live and expand. What the two flocks should have done is to separate, occupy different parts of that continent and lead a peaceful life. But this sane course they are not seen pursuing. Both want to enter into the occupation of the same piece of land and make Russia their home. And as neither is willing to yield to the demand of the other, both are seen fighting for the same piece of land and waging a long war for another 2000 years. And the eight Epos that we mentioned give an account of the long fight waged in Europe. And in the course of this long

1 Vide Note No 6.

war moiety after moiety of Surans unable to bear the rain of blows from their rivals, are seen separating and running away chased by a corresponding moiety of the Velans. The Latins, the Greeks, the Iranians and the Aryans represent four moieties of the Suran Flock that are seen running away unable to bear the rain of blows from their rivals. The Celt, the Teuton, the Vend and the Lett are four moieties of the Velan Flock that are seen chasing the broken moieties of the Suran Flock into different corners of Europe and Asia. And the eight Epos that we mentioned are the records that we managed to gather from these eight flocks. We brought the Velans and the Surans in one solid block to Europe, and stationed them in Russia. And these two races, after a fight raging for two thousand years are seen breaking up into tiny moieties and dispersing all over Europe and Asia.

In this connection we have to note another grave complication taking place in the life history of the Indo-European progenitors. As long as the two races were in the Cradle, each managed to maintain its purity of blood and keep up a separate existence. And such a course was easily possible as the homes of the two races were separated by a narrow channel of water. But after their advent to the west the old state of things is no longer possible. The Velans and the Surans are located in the same stretch of land in Russia where they are not only found fighting, but also in close contact with one another during the space of twenty centuries. And during this long period there is a gradual intermingling of blood going on between the two races, and in the end we see only confounded types of the two flocks taken out of the Russian Cradle. We mentioned that the Velans had given birth to the Celts, the Teutons, the Vends, and the Letts. And similarly the Surans had given birth to the Latins, the Greeks, the Iranians and the Aryans. And each of these broken moieties given birth to by the two races should be construed as a corrupted flock that had taken alien blood into its veins. The Celt, the Teuton, the Vend and the Lett are tainted by Suran blood. And similarly the Latins, the Greeks, the Iranians and the Aryans are tainted by Velan blood. Such is the state of things which we notice at the time that they are dispersing from the Russian Cradle after a short sojourn there. And the further we proceed from that centre

the more corrupted becomes the blood of these eight broken moieties given birth to by the two races.

Out of these eight flocks the Latin, the Greek, the Celt and the Teuton are exclusively confined to the West and never went out of Europe. But the Vend and the Lett went chasing the Iranian and the Aryan into Asia, left them in the East and came back to Europe. So in the end we see six flocks lodged in Europe and the rest two in Asia. Such in short is the manner in which the two races are found distributed over Asia and Europe.

Nature first evolved the Indo-European races through long ages in the Cradle. She next took them out of their ancient home and scattered them broadcast over the two continents of Asia and Europe. And as if this is not enough she is next seen raising a great cataclysm and further muddling the two Indo-European flocks. And the agent to whom this function is allotted is known as the Snake,[1] which is his totem designation. He has also many personal names which details we are elsewhere giving. Nature had been long preparing the Snake for this great work. His present home is the Tibetan Plateau wherefrom he is taken and let loose on the world. And the result is that we see deluge after deluge of Snakes traversing Asia and Europe and raising a mighty cataclysm. The object of Nature in thus letting loose the Snake flood at this critical juncture, seems to be to smelt the two Indo-European races in the fire kindled by the Snake and make them put forth a new kind of life. But in this scheme of work she has only partly succeeded. The official entry of the Snake on his appointed mission we put down at 1500 B. C. And for fifteen centuries from 1500 B. C. down to the end of the old era he is seen deluging both Europe and Asia and kindling a great conflagration. And in the fire produced by this mighty furnace, the four Suran races namely the Latin and the Greek, the Aryan and the Iranian, are seen bursting out into a great splendour and putting forth a brilliant life. But this fire has had little or no effect on the

(1) The Snake here alluded to is ths Eastern Snake. The Western Serpent is a tiny insipid man small in numbers. And it is to clearly bring out the distinction between both, that we named the former as the Snake and the latter as the Serpent. The Eastern Snake is not only large in number but is gifted with the power of raising cataclysm after cataclysm which storm-raising capacity is absolutely wanting in the Western Serpent. Vide Figs 2 and 14.

descendants of the Velan flock who are found continuing in the same old condition in which we took them out of the Cradle. This is not the only complication seen in the field, and we notice another defect of a much graver kind. The agent which Nature took to her aid to accomplish this great task is found dying. The fire of the Snake is exhausted and he is found completely dead by the end of the old era, and no longer fit to continue the work. Not only is the Snake dead, but even the Suran flocks whom he kindled into life are also dead. The Latin and the Greek, the Iranian and the Aryan after leading an ephemeral and giddy life have vanished from the earth before the end of the old era. And in a despondent mood, Nature is seen raising another actor to infuse new life into the world. This new agent is known as the Mongol. He entered upon his mission in the first century A. D. and deluged both Europe and Asia for fifteen centuries. And it is only after this second treatment in the fire of the Mongol, that the Velan flocks are seen bursting into great splendour and putting forth a new brilliant life. Such are the many complicated phenomena that are seen at work in the Indo-European field. And to unravel the part played by the Snake, we had to take the aid of epos obtained from several sources whose details we are elsewhere giving. Neither ethnology, nor philology nor history nor any other science is aware that there existed in this world such a man as the Snake. And it is solely with the aid of epos that we have to fix his identity, and unravel all the complicated workings of his stormy life. But in the case of the Mongol we are placed in a better position. Now history is seen opening its vision and coming to our help. It has captured the Mongol hordes and enumerated all the horrors committed by them. But this history we must at the same time mention is a crude history given birth to by a blind organism. It first saw the light of the day in the old era, in the ephemeral age of the Greek who is considered the father of history. And this crude history given birth to by the Greek is continued by his lesser brother the Latin who it is needless to mention is also found in the same darkened condition. And both combined have given a defective history of their short evanescent life for a period of nearly ten centuries in the old era. And it is this defective history that is being captured in the new

era, and made to narrate the drama enacted by the Mongol. But neither the old history of the old era nor the new history of the new era is aware of the presence of either the two Indo-European races or of the Snake. And without a knowledge of their characteristics it is impossible for history to intelligently unfold the drama that is being enacted in the world. We shall not for the present further trouble our readers with these radical defects in history. All that we wish to inform them is that the Snake and the Mongol are seen intruding into the drama, kindling a great conflagration and infusing a new potent spirit into the bodily mould of the Indo-European progenitors. Such in short is the history of the Indo-European movement from its birth in the Cradle down to the present hour.

SECTION III. THE VARIOUS SCHOOLS OF STUDENTS WHO HAVE INVESTIGATED THE INDO-EUROPEAN PHENOMENON

§ 1. THE PHILOLOGICAL SCHOOL.

After this bird's eye view of the Indo-European phenomenon we wish to give a short review of the work done by various scholars in this field. Innumerable are the schools of students that took up the investigation of the subject but not one has succeeded in the attempt. And among the many schools two stand foremost, namely the philologists and the ethnologists. We shall first take up the former and note the work done by them. As mentioned in the first section it is a blind chance that first set in motion the philological investigation. It was not started either with a scientific vision, or based on any rational study. It never went to the root and examined things from the very origin. It is more a superficial study which is confined to the investigation of the distempered features of the language phenomenon as seen in the west. And such an imperfect investigation cannot but end in failure. The Indo-European flock we mentioned is composed of two A and B-races speaking X and Y-languages respectively. The former we have now found out and designated them as Velans and Surans. But we have till now said nothing as regards the latter. And for the present we shall designate the X-tongue as the Velan Language

and the Y-tongue as the Suran Language. The philologists confined all their investigation to the later and more recent aspect of the language phenomenon as observed in Europe, and never pushed their study deep into the subject at the time the Indo-European progenitors are seen emerging from the Cradle. And it is this great drawback that has contributed to the failure of the philological school.

We shall now enter into more details and point out the many short comings in this field of philological study. We mentioned that Celtic, Teutonic, Vendic and Lettic are the descendants of the X-tongue which we now know is the Velan Language. We also mentioned that Latin, Greek, Iranian and Aryan are the descendants of the Y-tongue which we now know is the Suran Language. One and all these eight languages are hybrid products newly formed in Europe after the entry of the Velans and the Surans into that continent during the course of the last seven-thousand years. And it is to these eight languages that all the investigations are now confined. And if students really wished to carry on a rational study founded on a scientific basis, what they should have done is to take the original shape in which the two parent Velan and Suran tongues first appeared in Europe and next follow them through all their changes. But as far as we see nobody has the necessary vision to make any serious attempt in this direction.

There is another defect which we notice in these linguistic studies. Of the two parent speeches the Suran Tongue is an isolating language and the Velan Tongue an inflectional language. We mentioned that a clash and a fusion of two races is seen going on in Europe; a clash and a fusion of two races means a clash and a fusion of their respective speeches. And in the course of this clash and fusion, it is the isolating Suran Tongue that is the great sufferer. It is completely transformed, recast and thrown into a new mould. The Latin and the Greek, the Iranian and the Aryan Tongues are not only new languages formed in the west but have no sort of resemblance to the parent Suran Tongue. The Surans are a puzzling people that require very careful study. They are first of all an ephemeral people speaking an ephemeral language unfit for the complicated environments of the new order of world that nature is seen bringing into existence. Their isolating language is only fit for leading an isolating existence in the

isolating atmosphere of the Cradle. We took them out of their ancient home and brought them into Europe in the fifth millennium B. C. And before the end of the old era all is over with them. The race is dead and the language is dead. Not only the parent Suran Race and the partent Suran Tongue are dead, but even the new hybrid products newly formed in Europe are also dead. The Latins and the Greeks, the Iranians and the Aryans along with their respective tongues are completely dead by the end of the old era. And in the eighteenth century A. D. at the time the Indo-European investigation was started all the four Suran races along with their respective languages have vanished from the face of the the earth. And this death gripe feature is by itself sufficient to raise a reasonable presumption as regards the nature of the parent Suran Tongue and its offsprings newly formed in Europe. But none of the investigators had the necessary vision to know and understand these things in the correct light. There is another demerit connected with the flock that requires mention in this connection. Of the two Indo-European flocks the Surans are an inferior race with a bundle of low characteristics. And their only merit is that they have evolved a virulent form of despotism of the most igneous kind to which there is no counterpart in all this wide world. And it is curious to note that this igneous quality of the people is also communicated to their speech. The Suran tongue when seen in its pristine form is a very inferior speech of an uncouth kind. But the same inferior tongue when blended with the superior Velan Speech presents many attractive features. And this improved quality seen in the hybrid products we partly attribute to the superior quality of the Velan Tongue and partly to the igneous element contributed by the Suran Speech.

We next take the Velan Tongue which we know is an inflectional language. Its descendants are Celtic, Teutonic, Vendic and Lettic. We mentioned that there is a clash going on in Europe between the newly arrived Velan and Suran Tongues. And in the course of this clash the descendants of the Velan Tongue are also seen undergoing sundry changes. But at the same time the stable mould with which it came clothed to Europe is not in the least affected. Its descendants have not like the corresponding descendants of the Suran Tongue been recast and given a new shape. And

some of the changes seen in the descendants of the Velan Tongue, are found resembling the features presented by the descendants of the Suran Tongue. And it is these few resemblances of a delusive kind that students are found using to give experssion to their fictitious theory of a homogeneous Indo-European Race speaking a homogeneous language or Ursprache. But a little more knowledge of the Indo-European past would have convinced them of the error of their ways. The Velan Tongue and the Suran Tongue belong to two separate families of languages and a vast gulf both in vocabulary and grammar separates the one from the other.

Among the many arguments used by scholars, one is primitiveness of form, which characteristic is most seen in the descendants of the Suran Tongue. We mentioned that the Suran Tongue is an isolating language that is being completely recast and given a new mould in Europe. And it is this newly acquired features that are being designated as primitive characteristics. So what is known as primitive form is not an old trait of ancient origin but a newly acquired feature developed in the west within the course of the last 7000 years. And it is these false semblances that students are found capturing and using as an argument in support of their false Ursprache theory. But the more correct course would have been to take the two parent tongues in their original pristine form and institute an all round compartive study. But no one has the necessary vision to carry on such a correct investigation.

There is another distempered feature noticed in these languages newly formed in Europe about which students are found ignorant. We know that one and all of the eight languages, namely Latin and Greek, Iranian and Aryan, Celtic and Teutonic Vendic and Lettic are hybrid products. The Suran tongue we mentioned is an igneous speech. And a fusion of that igneous tongue with the Velan speech has given the hybrid product a voracious appetite which is seen devouring all the alien languages with which it comes in contact. And this morbid trait is most seen in the descendants of the Suran tongue. The Latin and the Greek the Iranian and the Aryan Tongues are plagued with a voracious appetite and go on devouring all the alien languages amidst which they are let loose. And this kind of morbid appetite is also seen in a lesser degree in Celtic and Teutonic, Vendic and Lettic. And we

attribute the dominance of this malady in the former group to a corresponding dominance of igneous element contributed by the parent Suran tongue. And we think that the early death of Latin and Greek, Iranian and Aryan, is due to the baneful workings of this morbid malady. These four languages went on devouring too much alien element, so much so that in the end they were poisoned and killed. Neither the parent Suran speech nor the parent Velan tongue possesses any tinge of this morbid malady. It is a new distemper newly developed in the west and was brought about by a forced fusion of two languages that belong to opposite families of speech. And so striking are the morbid symptoms that it is upon this distempered feature of the malady that all students[1] are seen fixing their attention. But if the philological investigations were conducted on scientific lines, they would have found out that this language malady was one newly developed in Europe. But unfortunately all studies in the field are being conducted on incorrect lines. And students of philology not only took this morbid feature as a superior quality, but used it as the only test for the identification of the Indo-European type. And when ethnology later on entered the field it took this false teaching of the philological school and embodied it in its creeds. Innumerable are the errors committed by the philological school. It is not only going astray, but is even seen misguiding and misleading other schools that are later on attempting to investigate the Indo-European phenomenon.

There is another defect noticed in these philological investigations. One and all the students are seen confining their whole attention to the west and arguing on the language phenomenon as seen in Europe. A better course would have been to extend the vision further afield and carry on a wider and a deeper study covering all forms of Indo-European languages. And scholars cannot come forward and state that such on opportunity was not given to them. Nature with a wise prevision as if to give us a clue into the Indo-European past had lodged in South India a moiety of the Velans who have preserved a pristine form of Velan speech known as the Tamil tongue. And two great scholars Caldwell[2] and, Pope[3]

(1) vide Keane's Ethnology pp. 395—396.

(2) Caldwell's Comparative Grammar of Dravidian Languages pp 73 and passim.

(3) Ibid p 70.

have not only investigated that speech but pointed out that it possesses many of the Indo-European linguistic characteristics. If only students had taken this hint and carried on a comparative study of all languages seen both in the west and in the east, the Indo-European language phenomenon would have been presented to the world in a truer light. But nobody would look into things with an unbiased vision. All are pervaded by some kind of bias which would not permit them to study the phenomenon in a scientific spirit. The last time the Indo-European languages were subjected to a thorough study was in the year 1884 by a German scholar named Schrader. By that time Caldwell's work had been given out to the world. What we ask is: What prevented Schrader from giving due weight to the statements of Caldwell? Why did he not take his weighty arguments into consideration and pass judgment saying yea or nay? Schrader as we pointed out is a student of German origin which people we consider as constitutionally unfit for carrying on an impartial investigation in the Indo-European field. If one will peruse the works written on the subject, it will be seen that in this field of philological investigation, it is Germany that is not only found most forward but figuring prominently. We are elsewhere pointing out, that in the mountainous harbour of South Germany, a moiety of Suran race had taken refuge and long leading a sheltered life. It is the presence of that element in the German build that has enabled her students to probe into the intricacies of the language phenomenon and expound its secrets to the world at large much better than students from other western countries. It is pervaded by the same Suran bias that they are seen giving their verdict in favour of the Suran tongue and extolling that language. The last writer in the field is Schrader who like the generality of his countrymen is subject to the same infirmity. Granting that Schrader went wrong, what prevented students of other nationalities from taking up the subject and investigating the language phnomenon in an impartial scientific spirit? The only answer that we are able to find is that all are either biased or blind. Even when the right way is pointed out nobody would conduct the research in the right direction and expound the result in the true light.

This one-sided investigation carried on in the language field has given rise to another error. A study of languages would naturally kindle thought as to the home of its speakers. Students began to make a busy search and locate the home of the Indo-European races. We know that all investigations are now confined to the eight languages newly formed in Europe within the course of the last 7,000 years. No notice is taken of the state of the language phenomenon prior to that period in the long ages of the Indo-European evolution. These eight languages newly formed in Europe are composed of two sets of four each; Celtic, Teutonic, Vendic and Lettic form one set; Latin and Greek, Iranian and Aryan form the second set. Out of these eight languages six are found in Europe, and the rest two in Asia. Now began a furious wrangle amongst scholars as to the home of the Indo-European races. Since these eight languages are found partly in Europe and partly in Asia, the home of the Indo-European races would naturally be located in either the one or the other. One school located the home in the steppes of European Russia, and a second planted them on the heights of Central Asian Plateau. Between the two is an arbitrating school [1] which is seen giving the Eurasian Steppes as the habitat of the Indo-European progenitors. We are simply surprised that such absurd thoughts were ever committed to paper. A little more knowledge of the Indo-European past would have saved them from these errors. The Home of the Indo-European races is neither in Asia nor in Europe but in the vanished continent that is now lying buried underneath the waters of the Indian Ocean.

There is another grave defect in this philological investigation conducted by Europe. Language is the most complicated theme in the Indo-European field, and is only fit for handling after one has made himself acquainted with all the racial characteristics of the two Indo-European flocks. Further speech is the least stable part of man. It is only after acquiring a full knowledge of the Indo-European past that one is in a fit position to understand the language phenomenon. Contrary to this rule it was begun at the wrong end. But we have avoided this erroneous course and postponed this language investigation to the end of the work where our readers will find a more detailed treatment of the subject.

1 Keane's Ethnology, pp. 402—403.

So reviewing the whole work done by the philological school we state that their labours have ended in failure. Failure is not their only demerit. They by their bad study have prevented the world from getting at a true knowledge of the Indo-European phenomenon. The only credit due to them is, that it is they that first revealed to the world that there is a section of humanity known as the Indo-European races. In every other respect they are a failure. Such are the many shortcomings of the philological school, which first started the Indo-European investigation.

§ 2 THE ETHNOLOGICAL SCHOOL.

Let us take the ethnologists and find out what they have done. When the Indo-European investigation was started, ethnology was either not born or at the most may be said to be in an infant state. It is the philologists who first entered the field and are seen rending the air with their many incoherent theories. Unable to bear its agonies, ethnologists are soon found entering the arena and taking part in the controversy. Ethnology as now studied is an imperfect science. It seems to have taken its first lessons from a layman[1] and crudely divided mankind under the three heads, Negro, Mongol, and Caucasic. According to her crude conceptions the Caucasic represents the highest order of man. As soon as this new discovered Indo-European type was revealed to the world, it was taken and classified under the Caucasic head, which is the highest classificatory title in the gift of ethnology. Europe is a Christian country under the sway of Biblical teaching, which is a religion given birth to by the Caucasics. The west cannot conceive of a greater people than the Caucasics who gave them the gift of religion which is their everyday guide of life. When she later on in life came to know that there is an Indo-European type, she put them under the head of Caucasics who according to her crude conceptions mark the crown of mankind. Between the Caucasics and the Indo-European there is an impassable gulf which is not easily bridged. The former holds the fourth rank in the human ladder, but the latter takes the fifth and the highest rank in that ladder. The two types belong to separate classificatory heads. The differences that go to separate the Indo-European from the Caucasic, are as great as that between the latter and the Negro. But nobody knows these secrets. Further not one is aware of the many-sided

1 Keane : Ethnology, pp. 38 & 222

characteristics of the Indo-European type. Ethnology in an ignorant mood took the Indo-European races and put them under the Caucasic head. Even here she is seen committing another blunder. Ethnology has not only failed to give a separate classificatory head to the Indo-European but has not even found for him a separate sub-head under the Caucasics. She penned the two in the same fold and put them before the world as a single flock. To distinguish the Indo-European from the Caucasic she took the help of another blind guide. We pointed out that the philological school carried on a blind study and brought to light the morbid distemper with its voracious appetite now rampant among the eight languages newly generated in Europe. It is this malignant feature that ethnology[1] has taken as its test to distinguish the Indo-European from the other members of the Caucasic fold. Innumerable are the blunders committed by ethnology in this field of Indo-European study. Among these errors the worst is her classifying the Indo-European under the same head as the Caucasics. The first reform that ethnology has to carry out is to put an end to this erroneous classification, place the Indo-European under a separate head and deal with him separately by himself.

Races have an instinctive sense of their superiority, and will rebel against any false classification that is intended to lower their pedigree. That is also what we find. The Caucasic theme is the most debated question in the whole field of ethnology, and a furious controversy is still seen going on, and nothing definitely settled yet. Keane[2] is greatly puzzled at the many destructive theories launched forth by students of different schools. But to us who are in the secret it is a matter of no surprise. But what we on the otherhand are astonished to see is that such erroneous theories should have so long been allowed to go on unchecked. And even this belated cry sufficiently indicates the deep resentment of the organism at being classed under a lower head and bracketed with a lower order of man. But being a blind organism of a highly muddled kind it is not able to express its resentment in sensibly worded arguments.

Nature is playing with man and befooling him in numberless ways. And one such game we here notice. She has taken races

1 Keane's Ethnology, pp. 395--417 with footnotes.

2 Keane : Man, Past and Present, pp 440—442.

of the most diverse kind, blended them in one hopeless muddle and blinded them to all sense of the past. This kind of muddling is seen in its highest pitch in Europe where the Indo-European type is taken and blended with all sorts of aboriginal elements. One result of the controversy which we noted above is that students are seen labouring to put an end to the slur imposed on them by ethnologists, and give us a true classificatory description of the Indo-European type. In the attempt they have blundered badly. Europe prior to its colonisation by the Indo-European flock was peopled by three aboriginal stocks known as the Nordic, the Iberian and the Alpine. In the storm-swept atmosphere of the west, all these three aboriginal elements are taken and blended with the Indo-European races. So far advanced is this confusion, that the Indo-European races may be said to be floating in a solution of the aboriginal element. In this attempt to fix the true Indo-European type they are seen capturing the aboriginal Nordic[1], and placing them before us as the representative of the Indo-European flock. Europe went in search of a god and in its place they found a clay idol, before which they are seen prostrating. Europe is not the only place where the Indo-European races are found. India and West Asia are two other centres where they have taken refuge. Here also students are seen capturing all sorts of non-descript races and presenting them to us as the representatives of the Indo-European type. This defect of ethnology we are to a certain extent curing in this work. We are elsewhere giving a budget of the characteristics of the Indo-European races which not only enable us to identify them but also to distinguish them from the rest of mankind. We ask all students to take the key given by us and get a clear view of the Indo-European races. We hope it is now clear that ethnology like its fore-runner philology has also ended in failure. We are not in the least profited by its labours. Ethnology has not captured and placed in our hands the Indo-European type or revealed any of the secrets connected with that phenomena.

§ 3. THE OTHER SCHOOLS OF STUDENTS.

Philology and ethnology are not the only schools seen at work in the Indo-European field. In their footsteps many

1 Keane: Man, Past and Present p. 449.

more schools of students like mythologists, archaeologists, antiquarians, historians, etc., are seen entering the arena, make all sorts of random investigations and give expression to many incoherent theories. The net result of all their labours is that they are only seen adding to the intricacies of the problem and making the confusion worse confounded. We do not like to burden the readers here with a notice of the work done by the various other schools, but shall make mention of them as we proceed in the course of this work. All that we here wish to point out is that inspite of all the labours of the manifold schools, the Indo-European phenomenon still stands shrouded in mystery and darkness, and not one has pierced the veil and expounded its true secrets.

SECTION IV. A NAME FOR THE FLOCK.

After this brief review of the work done by the various schools in the field we now take up the question of giving a name to the flock which is the subject of our study. Among the many titles offered, five names are seen standing prominently. They are (1) Caucasic, (2) Japhetic, (3) Aryan, (4) Indo-Germanic, and (5) Indo-European. We have already pointed out the inappropriateness of applying the term Caucasic to our group, and it is needless to go over them again. We now take up for examination the term Japhetic. Among the many disadvantages to which the Indo-European theme is exposed, is its being pestered by religious thoughts borrowed from Biblical tradition. It is under the sway of that religious bias that the Indo-European races were bracketed with the Caucasics and penned in one fold. We have already condemned such a process and pointed out that early steps will be taken to separate the Indo-European races from the Caucasic, and put the former under a separate classificatory head. The same bias that brought into existence the term Caucasic is also seen giving birth to the title Japhetic. As soon as students came to know that there is an Indo-European flock speaking an Indo-European Language, their thought reverted to the Bible which is the gospel of the west. And taking the cue[1] from their scriptures they not only went about busy searching for the paradise of the Indo-European races but also tried to find out the real name

1 Taylor: Origin of the Aryans, pp. 2—9 with foot-notes.

sanctioned by the Bible to designate that flock. After long toil the former was located in either Cashmere or Central Asia so that it may be near enough to the Semitic Paradise which is now vaguely given a place in West Asia. We are elsewhere pointing out that all the Semitic traditions recorded in the Bible were not enacted in West Asia but in the Cradle which is their original home. Students have not only wrongly read their scripture but are seen misapplying them to the Indo-European races. After locating the Indo-European Paradise they are next seen busy engaged in giving a name to the flock. And after a careful search of the pages of the Bible, they hit upon the word Japhetic to designate the Indo-European flock. The two limbs of the Caucasic flock are designated as Hamitics and Semitics after Ham and Shem of the Bible. And to be in consonance with that tradition, the newly discovered flock was designated as Japhetics after Japhet of the Bible. So the Caucasics which was once bi-cameral has now become tri-chambered by the addition of the Indo-European flock. But somehow or other the term Japhetic is not seen long continuing its hold. It was given expression to in a mood of religious fervour and as soon as it cooled down, the term is also seen going out of use. Europe has done well in abandoning its use. But the religious fervour which gave birth to the name Japhetic is still seen continuing its hold on the ethnological school. We want the same reforming spirit to be extended into this field also and the term Caucasic should not any further be used to represent the Indo-European flock. We hope it is now plain that the terms Japhetic and Caucasic are not fit titles to designate the Indo-European races.

Having pointed out the impropriety of using the first two terms, we now take up the third for examination. The term Aryan represents that moiety of the Suran flock that has found its way into India. And being the name of a moiety, it cannot be used to represent the whole of that Suran flock. Much less can it be used to represent their rivals, the Velans, or any moiety of that flock. Among the many arguments used, one is that the Aryan tongue presents the most primitive form in that fictitious Ursprache which linguists had conjured up before their heated imagination. We have already pointed out that a homogeneous Ursprache is a false conception founded on an erroneous study. We have also

shown that the claim of primitiveness put forward either in favour of the Aryan tongue or any of its colleagues is equally false. Another argument put forward in its favour is that the title Aryan is a very short handy term. But handiness and convenience are no excuse for perpetuating a false idea. From whatever point the question is examined we find that the term Aryan cannot be used to conjointly designate the two races that are the subject of our study. We therefore recommend its immediate abandonment. Properly speaking the term can be only used to designate that moiety of the Suran flock that has found its way into India. And its application in any other sense not only gives a false idea, but a perverted view of the Indo-European phenomenon.

We next take the term Indo-Germanic, which is a designation coined by the Germanic philological school. We pointed out that in this field of philological study it is the German scholars that are found most prominent. We also mentioned the causes which contributed to the exhibition of this peculiar philological spirit in Germany. A moiety of the Suran race is found imbedded in the mountain harbour of South Germany where it is seen long leading a sheltered life. It is under the influence of that racial instinct that they are seen exploring the philological field and expounding all its secrets. And after unfolding all the intricate aspects of their philological quibbles, the German in a vainglorious mood is seen attempting to give the new discovered flock a name coined after himself. The title Indo-Germanic is a designation coined after the Indo-Aryan in the east and the European-German in the west. The reason given out is that it is within the limits of these two lands that the Indo-European language phenomenon is seen working. But we have already pointed that the Germanic version is not a correct statement of facts. We also know for a fact that the language phenomenon is seen working not only through the whole length of Europe and India but also in Iran. We hope it is now plain that the term Indo-German is inapplicable to the flock which is the subject of our study. Further the term German itself has an unpalatable flavour which we shall later on explain. Hence on various grounds we recommend the rejection of the title Indo-Germanic as a designation quite unsuited to the flock which is the subject of our study.

We next take the title Indo-European which is the only designation left behind for our examination. The term Indo-European is an ignorant title coined by ignorant Europe in an ignorant mood. But even this ignorantly coined title carries behind it some deep-seated truths which the western organism has instinctively found out. We are elsewhere showing that India and Europe are the only two lands where the Indo-European phenomenon is seen in full operation. Putting a liberal interpretation, we construe the term as dimly indicating the two lands wherein this phenomenon is in full sway. The only objection taken to its use is that it does not cover a moiety of the Indo-European flock found outside these two lands. We mentioned that a moiety of the Surans known as the Iranian is found in West Asia. But this Iranian we are elsewhere pointing out is a truant who has run out of the orthodox limits set apart by nature for the working of the Indo-European phenomenon. The first blunder that he committed is his going out of the orthodox limits and entering the Caucasic zone of West Asia. The second blunder that he committed was his entering that land without his complement of Velans. What the Iranian should have done is either to stick to Europe or go into India. He by his escape out of the orthodox limits set apart by nature has not only confused the Indo-European phenomenon but set in motion grave complications in the Caucasic land about which we shall later on mention. So this objection amongst scholars that this title Indo-European does not cover the Iranian need not be taken into consideration. It should be considered as dimly indicating the two lands wherein the Indo-European phenomenon is in full operation. Through that vague significance it may be symbolically made to represent the two Indo-European races. So of the many titles that are now in use the term Indo-European is the least objectionable. But as we have already pointed out the two races have been styling themselves as Velans and Surans. So the proper term by which to designate the two flocks is the composite title Velo-Surans. But it is a new term that we are introducing for the first time. Till the world gets accustomed to its use we may continue to use the old title Indc-European. It is in this accommodating sense that we continue to use the term Indo-European to represent the two races which are the subject of our study.

SECTION V. CONCLUDING REMARKS.

Having given a proper title to the two races we shall give a brief review of all that has been said and written regarding the Indo-European origins. The theory that we are now enunciating is not a new thing. Many schools of students have worked in the same line and given expression to similar thoughts. Naturalists like Haeckel and Sclater have dimly located the home of man in the Indo-African continent now lying submerged beneath the waters of the Indian Ocean. Students like Oldham and Pilgrim who have made a special subject of Indian geology have given expression to similar thoughts. Keane[1] took up these hints and embodied them in his work on ethnology. But the pity is that he has not fully availed himself of the information and taken and worked it to its legitimate conclusion. This defective handling we attribute to his want of knowledge of the Indo-European past. He did not know that it is from the last relic of the Indo-African continent that the Indo-European progenitors migrated to their new homes in the Northern Hemisphere. But even on this point he was given a clear hint. Maclean[2] a lay student of the Indian Civil Service after studying all the records in the case, has stated that the Indo-European progenitors passed by way of India to Europe. But nobody would take these clues given by students of different schools, and work them to their legitimate conclusion. Naturalists, Geologists, Ethnologists and lay students are not the only men that pointed out which way the investigation has to be conducted. India was at one time fortunate in having Christian missionaries, not only well read in all the Western languages but equally well versed in the Indian tongues. These early missionaries founded a Dravidian School of Philology whose object is to investigate the language phenomenon as seen in India and exhibit its relationship to the Indo-European tongues. Among this school of students Pope and Caldwell[3] stand foremost. The monumental work, which the latter wrote five decades ago, stands

1 Keane's Ethnology: Chapter X. Thurston: Castes and Tribes, Introduction page XX.

2 Thurston's Castes and Tribes. Introduction pp. XXXII to XXXIII.

3 Caldwell's Comparative Grammar of the Dravidian Languages.

where he left it with no second hand to further work in the line and expound the secrets of the Indo-European language phenomenon. Caldwell is a student of a rare order and his intimate acquaintance with the Western languages as well as the Dravidian tongues enabled him to expound some of the secrets connected with the Indo-European language phenomenon. He in his work on Dravidian Grammar has not only pointed out the intimate relationship between Tamil and the Western languages but has also stated that the progenitors of these two peoples must at one time have lived in intimate contact with one another in a common home. But nobody would take these clues, work in the right direction and expound the secrets of the Indo-European language phenomenon. Naturalists and geologists, ethnologists and philologists, and many more schools of students both lay and scientific have each in his own individual capacity captured some aspect of the Indo-European phenomenon and expounded its secrets. But being the isolated vision of an isolated school each by itself was not able to further thread its way through this intricate labyrinth and expound things in the proper light. What is required is a central board to co-ordinate all these facts, digest and run them in a single current and arrive at a correct conclusion. But as far as we see no attempt has been made till now in that direction. This kind of function we are attempting to perform in this field. We after completing our investigations in the field of Epos, did not, like the general run of students, rush to formulate incorrect theories. We took up the function of a Board, put together all the information gathered by us and the other men of different schools, reconciled all contradictory statements, and made them run through a single channel. It is after performing this arduous process that we were able to cure all the errors in the field and made the Indo-European theme carry a sensible significance.

We shall close this sketch with a brief review of some of the difficulties that confront us in this field of study. As we have already pointed out numberless students have engaged themselves in this field of investigation, but not one seems to have been aware of the great difficulties that face them in the undertaking. The Indo-European phenomenon is a vast tempest-tossed ocean, and one

cannot hope to safely sail in its perturbed waters unless he has a trustworthy guide to safely pilot him. But one and all the students have entered the field with a light heart and without any kind of trustworthy compass to guide them. The result is that all are seen floundering and blundering. We not only greatly benefited ourselves by their past failures, but from the beginning took great pains to provide ourselves with a good guide and a trustworthy compass to safely pilot us through the troubled waters of the Indo-European ocean. The Velan epic is the first compass, that we are now placing in the hands of scholars, to reconnoitre the wide ocean of the Indo-European phenomenon. As we proceed we shall supply more of these helps and guides. We ask students to take these aids, reconnoitre every nook and corner of the Indo-European Ocean, and have all parts of the field completely investigated and charted without leaving so much as even an inch of space unexplored. It is only then that we can hope to have complete information on the subject. It is this want of thorough search that has dogged all previous investigations in the field. We are trying as much as possible to avoid this kind of incomplete study and place the whole thing on a secure basis where not one item is left to speculation. The same method which a biologist pursues in the study of an organism we here follow. He takes up the organism in the germ cell, follows it through all its intermediate life both uterine and extra-uterine, and finally expounds the adult characteristics of mature life. The same kind of study we are here following in this present instance. We have captured the two Indo-European races at their first birth in the Cradle womb, and expounded all their nascent history in that centre. We next follow them through their meanderings all over the world, and unfold their subsequent history both in Asia and Europe. The Indo-European races that we have now taken up for study mark the topmost rung of human evolution with highly developed characteristics in every department of life, that is not seen in any other race of mankind. These Indo-European races are two in number, one of the long head order and the other of the short head kind. Ethnology as now pursued is a very defective science, and has founded its study and classification of man wholly on physical characteristics. With the data now given by ethnology we would not be in a position to identify the Indo-European races. In order

to enable us to distinguish that type from the other races of mankind, we are giving a minute description of their religious, military, political, social, economic and many more characteristics of the Indo-European races. As these races are two in number we are drawing up two separate budget of characteristics, one for the Velans and the other for the Surans. Such a dual list is not only necessary to identify the two races but is equally required to distinguish both from the other races of mankind. In this department of study all previous investigators are a total failure.

One and all the students that preceded us in this field have not only worked in the wrong direction but enunciated false theories of Indo-European life. The ways of untruth are crooked and has to be supported by resorting to all sorts of fictitious arguments of a far-fetched kind. But the ways of truth are simple, straightforward and easily proved. This will be easily seen by comparing the method followed by us with that pursued by previous investigators. But at the same time we wish to point out that the work done by our fore-runners in the field has had its own use. A false theory serves many useful purposes. Firstly by demolishing it we pave the way for the establishment of the true case. And secondly it has done another good. All the previous investigators have performed a lot of spade work and gathered much useful information. All this valuable data we have pressed into our service and utilised in our scheme of correct exposition of the Indo-European phenomenon.

There is another great danger in these investigations against which we wish to warn all students. A careful scrutiny of the works of all previous investigators in this subject shows that one and all of them have been pervaded by some kind of bias. The Indo-European organism in the course of its subsequent life has been blended with all sorts of alien elements, and its true vision clouded and blinded. In that blind state it is seen forgetting its true past and giving expression to all sorts of random incoherent statements. The first thing that we ask of all students is to free themselves from the grip of this malady. It is purposely to cure this distemper that we have captured the two Indo-European races in their pristine unalloyed condition, and placed them in the hands of our readers. What we ask of all students in the field is to at

least henceforth drop all kinds of bias and investigate the phenomenon in its true light and expound it to the world. It needs no mention from us to know that the Indo-European peoples are now the leaders of the world. The future progress and safety of the world depends on a true and a correct understanding of that people in all their varied aspects of life. Any student who is seen introducing any kind of bias in the field and gives a perverted interpretation to the Indo-European phenomenon will be doing a great injustice to the world at large. We ask all students to take up the subject in a scientific spirit, eliminate all kinds of bias and prejudice in the field, investigate the subject with an impartial vision, and give us a true interpretation of the Indo-European phenomenon.

PART I

THE CRADLE HISTORY OF THE INDO-EUROPEAN PROGENITORS

CHAPTER I

A Description of the Velan and the Suran Lands

After this bird's eye view of the Indo-European phenomenon we shall take up and study the Cradle life of the Indo-European progenitors which is the theme in this part of our work. The first reliable landmark in Indo-European history is the Velo-Suran war fought in the Cradle. Information regarding that great fight is conveyed to us by the Velan epic which we obtained from South India. It was probably known as Vel-pa which literally means a song narrating the exploits of the great hero Velan who led them to victory in that great war. In addition to this epic, the Velans in South India have preserved a number of legends and traditions regarding their ancient past. It is these two-fold sources of information that we have designated as Velan epos. In unfolding the Cradle-life of the Indo-European progenitors we shall not only use the Velan epic but also bring to our aid the many traditions preserved in the Tamil lands. It is only after a combined perusal of these two sources of information that we are able to get an insight into the habitat, physical features and racial characteristics connected with the Indo-European progenitors. In order to enable the reader to intelligently follow us, it is necessary to acquaint him with these details. We shall take up the description of the great Velo-Suran war only after furnishing him with all this preliminary information. The first theme that we now take up is a description of the habitat of the two races. We mentioned that the home of the Indo-European races is placed in the last tiny relic of that great land surface known as the Indo-African or Gondwana

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Continent. This relic we further pointed out is divided into a northern and a southern half separated by a narrow channel of water. The former is the home of the Velans and the latter is the home of the Surans. Not only are the two races named Velans and Surans but even their lands are named after them, and styled Velan and Suran respectively (vide map No. 2). A careful study of all epos shows that the northern moiety is called either Velan, or some derivative of that word like the Avalon of the Celtic legends. Similarly the southern moiety is called either Suran or some derivative of that word like Surtur of the Teutonic legends. Let us first take the former. The Tamil[1] records placed in our hands have given us a vivid description of the northern moiety. The Velan territory is said to be a wide extent of country consisting of forty-nine districts and its dimension from north to south is given out as 700 miles, with a like distance from east to west. Two great rivers named Kumari and Pahruli are said to have traversed the land from east to west.

The Velan epos does not give us any information as regards the southern moiety or the Suran lands. This defect in the Tamil tradition is cured by the Teutonic and Hellenic epos which give us a description of the Suran lands. The southern moiety like the northern is also said to be traversed by two rivers, but the dimension of the former may be of less extent than the latter. An all round study reveals that the Suran lands are being constantly encroached upon by the ocean and its extent is being reduced less and less. Taking into consideration this constant encroachment of the ocean, we state that the dimension of the Suran lands from east to west may be about 500 miles. Such are a few of the facts that we have been able to gather regarding the home of the Indo-European progenitors.

All these facts that we have gathered from the study of epos must be interpreted in the light thrown by science. All sciences are interdependent and one cannot get on without the help of the other. We must not only give epos the help of the other sciences but also make the former help the latter. And it is only by follow-

1 Silappathikaram : pp. 197—198 and foot-notes. Also read the many references quoted in the above mentioned work. In quoting an ancient tradition the Tamil memory is getting confounded, and blending an old world Episode connected with the Cradle, with an account describing their present habitat. But we must separate the one from the other and view each separately when only we will get a clear view of the Cradle history.

ing such a course that both can perfect their teachings and give us a sensible interpretation of the whole phenomenon. But unfortunately such a course has not been undertaken till now. Naturalists and geologists have gathered a lot of information about the Gondwana continent which is the home of man. But not having the guidance of epos these students in the various branches of science have not correctly expounded the life-history of human cradle. And for want of a similar help from science, epos is also a sufferer, as she has not correctly expounded to the world the exact relationship which the Indo-European habitat bears to the human cradle. So we see that for want of mutual help both are sufferers. Of the two again, it is science, that is not only the greater sufferer but is doing the greatest harm to the cause of truth. As science is more widely read, her unsound teachings have gained the credence of the world and led all astray. It is in the field of ethnology that this kind of mischief is most seen at work. Ethnologists are not aware that the habitat of the Indo-European progenitors was sunk beneath the ocean only the other day in 5500 B. C. Not being in possession of this well attested truth, they turned to the geologist for some reliable information connected with the human cradle. The latter with the imperfect data at their disposal are seen giving the verdict that the whole extent of the Gondwana Continent[1] went beneath the ocean by the end of the Pliocene period. It is this wrong teaching of geology that ethnology took, and sank the cradle by the end of the Pliocene[2] Age. Suited to that wrong data she is seen adjusting her creeds and introduced a great muddle in the scheme of human evolution. If ethnology had only a wider vision and took for her guidance the teachings of both epos and geology she would not have fallen into this grave error. There is another disability to which these two sciences are exposed in the pursuit of their studies that deserves a mention in this connection. It is only when concrete facts either in the shape of earth's crust or in the form of human fossils are placed at the disposal of geology and ethnology, that both can work upon them and correctly expound matters. But unfortunately in the present case all such relics are placed beyond the reach of man, as the land wherein all this

1 Imperial Gazeteer of India Vol. I pp 3, and 86—87.

2 Keane's Ethnology Chapter X.

drama was enacted is gone beneath the ocean.[1] In the absence of such relics what ethnology should have done is to look for help from some other quarter. Here epos was ready to give substantial help, if only she was approached and questioned properly. But unfortunately nobody had the necessary vision to run investigation in this direction. The result is that ethnology has thrown herself wholly on the mercy of geology and is committing all sorts of blunders. Guided by the wrong data supplied by geology she has sunk the human cradle at one stroke in the Pliocene Age, and next found giving expression to all sorts of unsound theories to account for the present distribution of man. But a careful comparative study of the conjoint teachings of epos, geology and ethnology shows that the human cradle was not sunk in one stroke in the Tertiary Era. It no doubt first began to give way in the Pliocene Age but the destructive work is going on all through the Pleistocene Era. But even after these repeated sinkings, a respectable moiety was left behind that only went down recently. So we see that the Gondwana Continent led a chequered life and went beneath the ocean bit by bit. And its last relic which was the home of the Indo-European progenitors was only swallowed the other day in 5500 B. C. We ask ethnologists to take this key given by us, revise their creed and give us a more correct account of the life of the human cradle and the trend of the human evolution.

Before attempting to study the human past one must know something of earth's past history. Vast changes have come over the earth's surface ever since man appeared on the scene. In the early[2] ages of earth's history all the land surface was situated in the southern hemisphere and a vast southern continent once girded the world extending from South Africa in the west, to South America in the east. Corresponding to this southern continent, was a large ocean surface extending over the whole length of the northern hemisphere and covering all Europe, Asia, and North America. Bit by bit the former is seen going down and corresponding to this change there is a gradual elevation of land surface seen taking place in the northern hemisphere. At the time man appeared on earth the extent of the southern continent is greatly reduced and

1. Keane's Ethnology pp. 240—241.
2. Imperial Gazeteer Vol. I. pp 56—57 and 80—82. Also read Chapters I and II of the same work.

we are now given the shrunken Indo-African or Gondwana Continent extending from South Africa in the west to Sunda Islands in the east. Corresponding to it there are various adjustments in the northern hemisphere, and we see land surfaces here and there rising above the waters and lifting up their heads. All these facts geology has gathered and placed at our disposal. To arrive at these decisions she had substantial data at her disposal both in the shape of earth's crust and Palæontological relics of animal and vegetable life. All these facts geology carefully studied and expounded the history of the Gondwana Continent, down to the end of the Tertiary Age when the land connection between Africa, India, and the East Indies was still in existence. But after the severence of that land connection, she had no evidence at her disposal to further pursue the course of the Gondwana Continent and expound its history. It is now the turn of ethnology to step in here, gather evidences from man's past, continue the life-history of the Gondwana Continent and narrate all its chequered career. But this piece of work she has not done. At a critical stage of man's life when the human evolution is in full swing, all sciences are disappointing us.

Students of science cannot come forward and state that nature had not given them sufficient clue to indicate that the Gondwana Continent was in existence all through the Pleistocene age and went down beneath the ocean only in the recent historical times. One is that given by Indo-European epos, which plainly tells us that the last moiety of the Gondwana Continent was sent beneath the ocean the other day in 5500 B. C. The other is that given by a series of parallelisms that is seen at work in the field of human evolution. The latter aspect of the phenomenon we are dealing at length in another section. Keane[1] himself has noted one of its phases in the life-history of the Negro. If he had only probed the subject a little further, he would have seen that similar parallelisms are seen at work in the field of other races. A little reflection is sufficient to indicate that these series of parallelisms would not have been simultaneously enacted. So we see that Nature had given sufficient clue to indicate that the life of the Gondwana Continent was continued till the other day, but this help has not been utilised.

Epos has placed two indisputable facts at our disposal. Firstly that the home of the Indo-European progenitors is located

1 Ethnology pp. 242—244

in the last relic of the Gondwana Continent, and that it was sunk beneath the ocean in 5500 B. C. Secondly that it is after its sinking that they migrate to their new homes in India and Europe. If we only take these two clues and study them along with the parallelisms seen at work in the field of other races, we can easily forecast the history of the Gondwana Continent from the time the Homo Sapiens made his appearance in the cradle, down to the time when the Indo-European progenitors migrated therefrom. But ethnology instead of taking this course, is seen swallowing the false teachings of geology and sinking the human cradle at one stroke in the Pliocene Age of the Tertiary Era. Such an erroneous theory cannot but give a perverted view of the course taken by human evolution. What we have to do is to judge the case as a whole, after taking into consideration all the facts brought to our notice. So judging, we state that the Gondwana Continent is seen gradually going down bit by bit beneath the bed of the ocean. One bit in the east and one in the west are sunk with a regular parallel precision, as if pre-ordained. This sort of step is being repeated four times in the east and four times in the west. Now we are in the ninth sinking, and the bit where the Indo-European progenitors are located is torpedoed and sent beneath the ocean.

The Velan and the Suran lands, mentioned in epos are the last and final relic of the great Gondwana Continent which has been in existence through several geologic ages. It is after the sinking of the final relic that the Indo-European progenitors are seen proceeding to their new homes in India and Europe. Such is the brief account that we are able to give of the ancient habitat of of the Velans and the Surans.

CHAPTER II

THE MILITARY ORGANISATION OF THE INDO-EUROPEAN PROGENITORS

All mankind are a rabble with no organisation of any kind. It is in the Indo-European races that organisation is not only first

seen exhibiting itself, but soon after it makes its appearance it is taken and developed to the highest pitch of perfection. In the whole animal kingdom there is very little or none of this organised spirit. To this general rule there is one solitary exception. It is only in the tiny insect[1] world that we not only find this organised spirit, but see it working in a highly developed condition. After that there is a lull and we do not find it exhibiting itself in any other division of the animal kingdom. The same want of organisation is also being continued by man in the course of his evolution. Up till now we have sent out of the cradle eight dual streams of mankind each made up of a long-head and a short-head current. A study of all these sixteen races shows not a bit of organisation in any of them. All mankind are a mere rabble made up of a number of hordes without any kind of organisation to bind the various atoms together. The only organisation seen is the Totemic Organisation, which is a flimsy bond about whose merits we shall mention more at length in a later page. Except this flimsy totemic bond there is no other sort of organisation to hold the various atoms of the society together. We are now witnessing the last distillation of man which also consists of a dual set made up of a long-head and a short-head stream. The two races that are taken up in the ninth skimming represent the two Indo-European races known as the Velans and Surans. Among the whole order of mankind it is in the Indo-European races that we see such a thing as an organisation first exhibiting itself. What is still more curious is that this organised spirit as soon as it makes its appearance, is taken and developed to the highest pitch of perfection. This kind of highly developed organisation is seen both in the Velans and the Surans. It is not possible to state at this distant hour, as to who is the first originator of the scheme. Both equally claim that merit, and we are not in a position to come to a definite decision on that point. And we shall deal more at length in a later page on this aspect of the question. All that is here necessary to know is that a high order of organisation it seen in both the races.

We are elsewhere giving a detailed account of the various kinds of organisation seen in the two races. But here we are giving a description of their military organisation in order to

1 Maeterlinck's Honey Bee. Darwin's Man pp. 99 & 147 and footnotes.

enable the reader to have an accurate idea of the war that is now being waged. The military organisation of the flock is found arranged in three hierarchies known as the tribal, sub-tribal and clan commands. What is most curious is that the same threefold organisation with the triple hierarchies is seen both in the Velans as well as in the Surans. We shall first take the former flock. The Velan society is found split up into a number of compacts well knit companies known as clans with each unit consisting of 120 individuals. At the head of each clan unit is placed a clan chief who is its commander. At the head of a number of clan companies is placed an intermediate commander known as the sub-tribal chief who is seen controlling the motions of all the clans that are placed under his charge. At the head of the whole tribe is placed the tribal head who is the chief commander and is seen controlling the motions of the whole flock with all its sub-tribal and clan commands. We next take the organisation of their rivals. The Suran society is also seen split up into clan companies. But here each unit consists of 100 individuals. At the head of a number of companies is placed an intermediate command known as the sub-tribal chief who is seen controlling the motions of all the clan units placed under his charge. At the head of the whole tribe is the tribal head who is the chief commander for the whole flock. So we see that at the time of this great war, the fighting forces of both the Velans and the Surans are built on a highly organised military basis. To keep an army in an efficient state, it not only requires to be fed but special arrangements have to be made for the treatment of the sick and the wounded. A careful study shows that the Indo-European races had brought into existence an efficient Commissariat Service to feed the soldiers on the field and an ambulance corps to take care of the sick and the wounded. In addition to these two corps, they have brought into existence many more departments which have contributed to the greater efficiency of the Army Service. A careful study shows that the same organised, highly disciplined spirit is introduced into each and every one of these departments of Army Service. We are elsewhere giving a list of these army services and the manner in which each is being worked. All that is here necessary to know is that it is with a fully equipped army brought to the

highest pitch of perfection that the two Indo-European races are found fighting in the great Velo-Suran war, which we are about to narrate.

CHAPTER III

THE WEAPONS USED BY THE TWO RACES

We shall next deal with the weapons used by the two races, which is another important item in a fight. A careful study of all epos shows that the Indo-European progenitors at the time of their migration from the cradle are still in the Stone Age. They were not acquainted with metals. The weapon of the Surans is the stone club whose knob or striking end and the handle are made out of one piece of stone. The weapon of the Velans is the spear whose cutting edge is made out of stone and the handle out of wood.

A careful study of primitive[1] history shows that man had evolved several kinds of weapons. We do not like to trouble the reader with a detailed account of the evolution of the various kinds of weapons used by man. All that is here necessary to know is that at the end of the Neo-lithic Age which is the most advanced period in the Stone Age he is found in possession of four kinds of weapons. First there is the stone hammer, in which the hatchet or the cutting edge made out of stone is fitted at right angles to a wooden handle. Secondly there is the stone club in which the knob at the end and the handle are made out of one piece of stone. And thirdly there is the spear in which the cutting edge is made of stone and the handle out of wood and the one placed in a straight line with the other. A careful study shows that it is out of the first mentioned weapon that the second and the third were evolved. A stone club is only an improved edition of stone hammer, in which the wooden portion is dispensed with, and the whole weapon, both knob and handle, made out of one piece of stone. A spear is also an improved edition of the stone hammer in another directon. Here the only modification introduced is that the cutting edge is

1. Loewe: Primitive Man pp. 14—38.
A Laing: Modern Science and Modern Thought (R. P. A. Series) pp. 42—41.

placed in a straight line with the wooden handle. We think that both these improvements must have been effected after long experience with the special object of introducing greater efficiency in the art of fighting. In addition to these three implements there is a fourth weapon known as the bow and arrow. The bow is a new weapon invented by man, and it is the spear which suggested the thought of such an invention. A spear may be used in two ways. It may either be grasped in the hand and used against an enemy; or it may be forcibly discharged by the propelling force of the arm against an enemy standing at some distance. It is probably the latter method of using the spear that first suggested the invention of the bow. Man wanted some device by which to propel the spear with much greater force and to a longer distance, than the one which the muscle of his arm was able to give. After long thought he invented the bow. And to make the weapon more efficient he is seen introducing another modification, gives the spear a diminutive size, calls it an arrow and uses it for being propelled from the bow. So we see that the arrow is only a miniature form of the spear which diminutive size is given for easy propulsion from the string of the bow. Such are the four principal kinds of weapons used by man in the Neo-lithic age. As far as our present work is concerned, we have nothing to do with the first mentioned stone hatchet, as it is too primitive a weapen to be used by our advanced Indo-European progenitors. It is a crude implement fit to be used by only races in the lowest rung of human evolution. We shall here restrict our attention to the last three weapons.

Out of these three kinds of weapons, two namely the stone club and the spear can be used only in hand to hand fight with the enemy actually standing in front. But the bow and the arrow is a different kind of weapon intended for distant warfare and can be used against an enemy standing at a far off distance. A careful study of the History of the Indo-European progenitors shows that both the races detested all kinds of elusive fights or hide-and-seek warfare. Their whole ideal seems to have been to engage in a personal combat or fight face to face exposing their bosom to the full view of the enemy. Such is their high conception in the field of warfare. A careful study of primitive history shows that

the bow and the arrow were invented at an early stage in the life of man, for we see even paleolithic races in possession of this weapon. As such the Indo-European progenitors must have been acquainted with its use. Notwithstanding their acquaintance they seem to have shunned its use and banned it from the field of human warfare. But at the same time we have many proofs to show that they used it in sport and in the field of animal hunt. But at the same time not a trace of its use is seen in the field of human warfare. The Indo-European progenitors seem to have considered the bow and the arrow as a low weapon fit only for use in low animal hunts. Their verdict is not altogether incorrect. As we have already pointed out, their ideal seems to have been to display their manhood by engaging in a personal hand to hand fight and exhibiting the prowess of each. For such a display of the strength and power of one's arm the bow and the arrow are not in the least fitted. Further its use breeds a certain amount of stratagem, trickery and low cunning, the development of which characteristics the Indo-European progenitors seem to have considered as not conducive to produce a good type of manhood. Whatever may be the causes, we see the two races not taking to the use of the bow and the arrow in their life-long fights with one another. Such an arrangement could have been only arrived at after a mutual compact between the two races. The very existence of such a self-denying ordinance only shows upon what high ideals and noble principles the life-long warfare between the two races is being conducted.

A critical study of all epos shows that the Indo-European progenitors during the course of their life in the cradle only used the stone club and the spear in their armed fights with one another. The former is the weapon of the Surans and the latter is the weapon of the Velans. In a stone club the knob and the handle are made out of one piece of stone. In a spear the head is made out of stone and the handle is of wood. And it is with these kinds of weapons that the Indo-European progenitors have been fighting for several thousands of years. But as we reach the closing scenes of life in the cradle we notice a sudden improvement in the weapon of the Velans. A careful study of epos shows that at the time of the Velo-Suran war there is a sudden change in

the spear head, which seems to have been made out of some material different from the stone. This we are led to infer from a corresponding sudden change in the attitude of the two parties towards one another. An enemy who was long defying, is seen suddenly prostrating and catching the foot of their rivals, the Velans. We are therefrom led to think that the latter are bringing into play a new weapon of a deadly kind which is causing great havoc in the ranks of the enemy. The blow administered is so great that the Surans are no longer able to put up a brave fight. Such a sudden collapse of a life-long enemy can only have been brought about by some sudden change in the tactics of warfare. We know for a fact that the weapon of the Velans is not changed. Further according to the terms of the compact they could not change their weapon. The only other alternative supposition is that the spear head is made out of some material entirely different from stone. We have now to find out the nature of this new material that has caused such a sudden change in the situation of the two parties. A careful study of human past shows that meteoric[1] iron was long in use prior to the discovery of metals. It is highly probable that some such material was discovered about the time of this great war and brought into use by the Velans. Irumbu[2] the Tamil name for iron means a dark substance and aptly describes the appearance of the new discovered material. From this word study we are led to infer that this new material was discovered about the time of the great war and brought into use. Showers[3] of meteoric iron were a common feature in the early phases of earth's history. Further such showers are plentiful in lands situated on and near the equator. The Gondwana continent is a very old land surface, and is in existence from the very beginning of the earth's history. Further its situation on either side of the equator must have given it a plentiful supply of these showers. It is out of these old meteoric showers that this new material of meteoric iron is being extracted. But this new material was till now lying unused. It is in the time of this Great War that the Velans are found using the meteoric iron to replace the old stone spear edge which was till now in use.

1. Taylor: Origin of Aryans, pp. 143—147.
2. Caldwell's Dravidian Grammar p. 589.
3. Proctor: Expanse of Heaven pp. 162—172.

We shall here cite further proofs in support of our statement that it is in the course of the great Velo-Suran War that meteoric iron is for the first time brought into use in the field of warfare. A careful study of the past history of the Indo-European progenitors shows that the Velans in the early stages of their life were using the selfsame club as the Surans. We are in the next section pointing out that the Velans are Bulls; and we are further elsewhere showing that the Caucasics are an Ox-Group people who mark an earlier stage of the same flock and migrated from the cradle about 30,000 years ago. It is to bring out the difference between the two races that we have designated the former as the Velan Bull and the latter as the Caucasic Ox. We shall later on show that these Caucasics at the time they migrated from the cradle are found using the stone club. And further a study of South Indian archaeology shows that the Velans even after their separation from the Caucasics were continuing in the use of the stone club. And this will be seen by a reference to Madan[1] who is found armed with a stone club. This Madan we are elsewhere showing is an earlier phase of Ox-God that is found in South India. So we see that all facts go to show that the Velans in the early stages of their life were using the self-same stone club as the Surans. What we have now to find out is: When did the Velans discard the stone club and take to the spear? And here we have no other proof to offer but that derived from a study of language. The Tamil word for spear is Vel with *e* long. The word Vel again is from the root Vel (with *e* short) which means to conquer. From these two linguistic evidences we are led to infer that the Velans sometime after the departure of the Caucasic Ox had discarded the stone club and taken to the spear. At its first introduction the spear-head was one made out of stone. We pointed out that the word Vel which connotes spear, is from the root Vel which means to conquer. From this linguistic evidence we are further led to infer that new weapon must have given them many advantages over the enemy and earned for them many victories. The Velans must have been using a stone headed spear for a long time and inflicted many defeats on the enemy. But all these victories were not of such a compelling kind as to make the enemy surrender, and induce him to desist from the fight. But as we come to the closing

1 Vide diagram No. 6.

scenes of the drama, we notice a thorough change in the situation. An enemy who had been presenting a bold front and fighting for long long ages, is seen suddenly dropping his arms, catching the foot of Velans, and prostrating before them. A careful perusal of all records shows that the demoralisation is not only great but sudden and unexpected. An enemy who has been fighting for 30,000 years, is suddenly seen withdrawing from the struggle, and submitting to all the humiliating terms dictated by the victors. From this sudden collapse and abject submission of a life-long foe, we are inclined to think that some novel engine of destruction of a highly deadly kind is being brought into play by the Velans. A perusal of all epos shows that the Vel or the spear is considered a heaven-sent weapon full of miraculous[1] powers that is capable of causing deadly havoc when let loose among the ranks of the enemy.

All things go to show that a new formidable engine of a deadly kind unknown in the past history of man is now being brought into play. It is highly probable that it was now that meteoric iron was first discovered and brought into use about the closing scenes of this great fight. The individual who first discovered it or at least took effective steps to bring it into general use is known as Velan. The term Velan means either the inventor of the spear or one who developed that weapon and brought it to the highest pitch of perfection. But here the probabilities are in the latter direction. We know that a stone spear was in use among the people for a long time prior to the appearance of Velan. This weapon already in use was taken hold of by Velan and brought to a high pitch of perfection. It is in recognition of his services that the honorofic title of Velan was conferred on him. Velan at the time when he entered upon his new mission is said to be a youth in his teens. We are now in an age when merit and prowess in fighting are taken as the true tests of one's manhood. It is in recognition of these high qualities that he is now placed at the head of the flock and made to lead them in great Velo-Suran war. We hope it is now clear that it is Velan who conceived the bold project of using meteoric iron in this great fight that is now being waged by these people.

1. Vide Thirumurugattrupadai, ll 46 and 61; Custom and Myth, Andrew Lang pp. 10-11; Celtic Myth and Legend by Charles Squire pp. 60-63.

Having conceived the bold project, he is next seen maturing his plans and taking steps to arm his whole flock with improved spears. For this purpose he organised a set of men known as Kollans who were given the function of manufacturing new spear heads out of meteoric iron. This statement of ours is founded on a comparative study of many traditions. The Tamil word for an iron-smith is Kollan[1] which literally means a man who prepares the killing instrument. Among the men who practised the smith profession in the Tamil lands, the blacksmith is given the first place of honor in the hierarchy of smith castes. It is therefore highly probable that the first beginning of the profession was instituted in the age of this great fight. The Celtic word for smith is Gobinau which bears a dim resemblance to the Tamil word Kollan. And further the former like the latter is also given the function of manufacturing and supplying his people with spears. But what is of far more importance to us is, that as in the Tamil lands the Celtic counterpart is not only held in high esteem but has the additional attribute of being surrounded with miraculous powers. The deeper we study the Indo-European past the more it will be seen that a new weapon of a deadly kind is being brought into play by the Velans in the closing scenes of this long fight.

We hope it is now clear that in the final phases of this great struggle the Velans are found fighting with the spear whose cutting edge is made out of the heaven-sent meteoric iron. It is not an ordinary spear but is considered a gift specially sent from heaven[2]. From this miraculous attribute of its being sent specially from heaven we are led to infer that the spear head might have been manufactured out of new meteorites just fallen from heaven. Such is the report of epos which is found arming the Velans with a new weapon of a deadly kind thirsting for blood. But their rivals the Surans are found armed with the same old stone club which is their time honoured weapon from time immemorial. These Surans are not only found using this stone-club in the Cradle at the time of the Velo-Suran War, but are even found using them in Europe after their advent to the west. The short-sightedness of these Surans is sometimes a great puzzle to us.

1. Vide Pura-Nanuru Stanza 312; Celtic Myth and Legend by Charles Squire pp. 60 63.
2. Thirumurugattrupadai, 146 and passim; Kurunthogai, Kappu; Kandapuranam, edited by Arumuga Navalar pp. 62, 72 & passim.

We do not blame these short-headed folk for not having either invented the spear or brought it to a high pitch of perfection. But imitation is an easy business. Once the invention is made it is an easy thing to copy. But even this simple process they are found incapable of performing. The Surans when seen on the threshold of their life in the cradle are a poor witted people with a low mental calibre. All that we here wish to impress on the minds of our readers is the important fact that in the Great Velo-Suran War fought in the cradle, the Velans used a spear with the meteoric iron for its cutting edge, and the Surans a stone-club.

CHAPTER IV

A STUDY OF THE PHYSICAL MOULD AND FACIAL FEATURES OF THE TWO INDO-EUROPEAN PROGENITORS

SECTION I. THE THERIOMORPHIC FIGURES

We mentioned that the Indo-European races are two in number, one known as the Velans and the other styled as the Surans. Our readers would naturally expecting them to be human actors. But such is not the picture presented to our eyes. Epos represents them as Theri-Anthropomorphic figures, part man and part animal. The Surans are represented to us with a horse[1] face and a human trunk. The Velans again are depicted to us with a bull[2] face and a human body.

In the Indian tradition the Theriomorphic feature of the latter is slurred over and we are simply told that they are Bulls without giving a detailed description of the varicus parts of the body. We are elsewhere ncting the causes which led to this softening of tone in the Indian records. But here it is enough to know that the Velans had a bull face and a human trunk. We shall first of all take the Bull fcr investigation and try to solve

1. Thirumurugattrupadai, p. 15 footnote 2; Kalithogai, p. 283. Vide Fig 4.
2. Kandapuranam pp. 44, 62 and passim. (By Arumuga Navalar). Vide Fig 3

the theri-anthropomorphic puzzle put before us. The great flaw in all previous investigations is that nobody tried to give a scientific explanation to the semi-human figures which confront us in all old-time epos. The reason for this defective study is due to their not having the right key which would enable them to conduct the search in the right direction and thus place them in a postion to solve the puzzle. From the realistic way in which the fight is reported to us we are almost certain that it is a true story that has come down to us. We have to therefore devise some key which would enable us to give a sensible interpretation to the theri-anthropomorphic figures that are now put before us. Let us scrutinise the figures standing before us and carefully study its features. After so studying two queries suggest themselves to us. Is the animal head at the top of the figure, placed in organic connection with the human body below? Or is it an artificial mask shaped in the form of an animal effigy, that is seen covering the human head of the man who is its wearer? It is in finding a correct solution to these two queries that the whole interpretation of the Indo-European history now depends.

SECTION II. A SOLUTION TO THE THERIOMORPHIC PUZZLE.

§ 1. THE EPISODE OF THE BUFFALO-MAN

We have now to give a sensible explanation to the semi human figures placed before us. Let us therefore proceed warily in the field. And wading through the ponderous musty records of Indian epos we were able to find a parallel case where the matter is placed in a clearer light. Indian tradition has preserved memories of many such fights with theri-anthropomorphic figures. Among such fights the oldest is the one waged with the Buffalo man. Clear account of the fight was handed down in the form of a separate story known as Umai or Amman Epic. But unfortunately owing to variety of causes which we are elsewhere expounding it is either found embodied in the Puranic[1] works or

1 Dutt, Ancient India, Vol. II, pp. 209—213.

taken to adorn the sacred history[1] of the many shrines abounding in the lands. In the Umai epic the enemy against whom the fight is being waged is known as the Buffalo-man. This Umai is a great lady warrior who led her people against the enemy, fought a great battle, and brought it to a victorious end. In recognition of her services she is deified and worshipped. All over India[2] we find shrines dedicated to Umai in commemoration of her great victory over the Buffalo race. Mysore is one such place where the name itself indicates that it is intended to commemorate this ancient fight with the Buffalo-man. But it is now mistakenly interpreted as the as the Buffalo-country. But the more correct interpretation is to construe it as a place where this fight with the Buffalo man is being commemorated in its shrines and ceremonial observances. All that we here wish to point out is that the Indian people in the course of their past life fought with a great enemy[3] known as the Buffalo-man.

And in course of the fight of the buffalo head of the Buffalo man is several times[4] destroyed, but still he is not seen dying. As soon as one buffalo head is destroyed he is seen presenting himself for fight with another buffalo head. And this sort of renewal of buffalo heads and repetition of fights is seen going on a number of times. And it is after a long and arduous struggle that the Buffalo man is destroyed. From the manner in which the fight is reported to us we are led to infer that it is an artificial buffalo mask which is seen covering the human head. The Buffalo man must have been carrying along with him a number of spare masks. As soon as one is destroyed he fitted himself with another and presented himself for a second fight. It is only after all the buffalo masks are destroyed that the man is seen presenting himself for a fight with his true human features. It is after the destruction of

1 Arunachalapuranam Ch. V.

2 Houen Tsang quoted in Dutt, Ancient India, Vol. II Bk 5 Ch. II.

3 In this connection we have noted only such facts as will help us to unravel the mystery of the Buffalo-man. But the Umai epic is a mine of information in the history of the ancient man that may be of use to our readers. So we have extracted the rest of its contents and given them at the end of this volume, as note 1.

4 Arunachalapuranam by Ellappa Navalar Chapter V. Also refer to the figure of the Buffalo-man on page 371 of the same work. Silappathikaram p. 291 and foot-note.

the true head of the true man that the individual dies. It is only after this final killing that all fighting ceases. Epos does narrate these things in such clear terms, but that is what we are made to deduce from the manner in which the fight is reported to us. So we see that in the case of the Buffalo-man it is an artificial mask which is seen covering the true human head of the individual.

§ 2 THE OX-GOD MADAN AND HIS RELATIVES IN FAR OFF WEST

Having made out that it is an artifial mask that is seen covering the human head of the Buffalo man we next bring up for investigation the case of the semi-human Bull-man. In South India we have a species of gods known as Madans which literally, means an Ox god. And this Madan is depicted to us in two forms, one in an anthropomorphic shape and another in a theri-anthropomorphic shape. (Vide Figures 5 & 6).

A comparison of the two figures shows that in the former case it is the human head that is found adorning the human trunk, but whereas in the latter case it is an ox head that is placed at the top of the human body. And this Madan again is found armed with a stone club. From the primitive nature of his weapon we are led to infer that he belongs to an earlier phase of Bull evolution. We are elsewhere showing that all gods have their origin in hero cult. Madan is one of such heroes who fought in an earlier phase of history and was subsequently deified. All gods are man made gods. Such is grand truth that is revealed by a wide study of human history. All gods being man made gods, man would naturally make them after his own image. But here is a case where he is seen running contrary to his instinct. Here we see him giving his god an animal feature which is opposed to his fundamental nature. And we have now to find out the causes which led him to give an unnatural beast feature to his god. All gods as we mentioned are founded on a hero cult. And this Madan is one such god. What we have to find out are the causes which led to his assuming two shapes. It is the truth loving instinct of man that induced him to give two shapes to his gods. One sect depicted its god in his full military uniform with his ox-helmet on, as if to give us a true image of the god in his fighting array. But another sect preferred depicting the god in his human shape, as if to give a true picture of the true man with his full human features.

So we see that in the case of Madan it is an artificial ox-helmet that is seen covering the human head. And this ox-headed god is not confined to India. Among the Mycenaeans who are out of the Caucasic fold we find a similar theri-anthropomorphic God, whose features had been captured and embalmed in the Hellenic tradition. A comparison of Madan of South India with the Cretan Minotaur[1] of the Mycenaeans shows that the one is an exact copy of the other.

Similarly Moloch the Phoenician[2] god is depicted to us with an ox face and a human body. And we have similar ox-gods both in Hamitic and in Semitic traditions whose details we are elsewhere noting. But sometimes these ox gods are deprived[3] of their animal faces and in its place we are given a human head which is crowned with a head gear that is found supplied with a pair of horns and other attributes of the ox. Such is Asshur the Ox god, of the Semitics.

Man has clearly told us in a variety of ways that all his theri-anthropomorphic gods are really men at the bottom. It is the hero who is hidden beneath the animal mask that he is found worshipping. But in spite of all his clear assertions, he is accused[4] of worshipping an animal ox which feedeth on hay and grass. So we see that it is a wrong accusation that is launched against him. It is religious bias, which inspite of the oft repeated statements to the contrary, that goes on misrepresenting him as a worshipper of animal ox. We hope it is now clear that the ox gods which men are worshipping are all hero gods, whose human feature is hidden beneath an ox mask. We have also sufficiently written to prove that the Ox gods of both the east and the west are all human figures whose human face is covered with an artificial mask. We also know that the same tale is told by the episode of the Buffalo-man.

§ 3. THE BONE-HELMET INSTITUTION

The next question that we have to solve is: Why did man encase himself in an artificial animal mask formed after the shape of some animal head? And secondly out of what material is this

1 See Diagram on page 137: Bury's History of Greece.
2 Story of the Nations: Assyria p 134.
3 Ibid. p 16. See also diagram on page 252 of the same work.
4 Story of Nations: Egypt p 33.

animal mask manufactured? In order to solve these questions we have to go to the very origins of man. Archaeology has classified the human age under the two heads of palaeolithic and neolithic. In the former age man was fighting with crude stone weapons, and in the latter age he used more improved weapons made out of the self-same material. Man is a chronic fighter which vicious characteristic he inherited from his pithecoid ancestors. We shall pass over the fights of his anthropoid ancestors and semi-human progenitors. We shall take up these fights at the stage when he can be considered to have acquired full human dimensions. In the early stages of fighting he used stone hatchets and chisels which he grasped in his hand and fought with his enemies. These stone[1] hatches and chisels he later on hafted to a wooden handle, converted them into stone-hammers and used as fighting weapons. It is with these crude stone-hammers that he must have been fighting for a long time in the ancient past. We have authentic proofs to show that such crude stone-hammers were in use in the palaeolithic era which is the oldest age for which we have reliable data, regarding man's past. And it is needless to mention that the blow from such a weapon to be effective will always be aimed at the head which is the most vulnerable part in his body. So the early man was forced to devise a protection for that organ.

Savage man was a gross feeder and he ate his meat either raw, or half cooked. 'Mentally the ape and the tiger were little subdued in him!' His daily routine of favourite meats were probably derived from the flesh of ox, buffalo, and horse, which are some of the earliest animals to be domesticated by him. Being of a savage temperament, it is highly probable that in one of these gross feeds in the midst of his own flock, he let loose the stone-hammer on the head of his neighbour who was having a repast out of an ox brain which part is considered the most delicious portion of animal meat. The latter in order to ward off the blow would have screened his head behind the skull of the ox out of which he was having his feed. And it is out of some such incident in savage life that it dimly dawned on him that the skulls of animals can be used as a protection for his head in his daily fight. We next see him putting the new discovery to use, by making helmets

1 Modern Science, by Samuel Lang (R.P.A. Series), pp 42 and passim.

out of the skulls of animals and using them as protection for his head. The earliest helmets were made out of the skulls of ox, horse, buffalo and many such big-headed animals whose skulls are capable of enclosing the human head. In the early stages the skulls must have been used indifferently both by friends and foes. But soon we see some sort of order evolved, and a systematised use of the skulls coming into existence. Primitive[1] man like his anthropoid ancestor was living in small hordes, aud there was incessant fighting between one horde and another, on some excuse or other. And in course of time we see each horde appropriating the skull of a particular animal for its own use and making it its emblem. The earliest bone helmets to be so evolved were probably out of the skulls of big animals like the ox, the horse, the buffalo and so on. One horde took as its helmet the skull of the ox, another that of the horse, a third that of the buffalo and so on. So we see that primitive man after long toil and thought has devised a systematised use of bone helmets intended to serve as a protection for his head in his daily fights.

§ 4. THE BIBILICAL ADAM IS FOUND WEARING AN OX SKULL BONE HELMET

In support of our bone helmet theory we are able to produce a direct proof which is put into our hands by the Caucasic peoples of West Asia. The Caucasics we mentioned came out of an earlier stage of Bull evolution. And in order to clearly distinguish them from the Velans who are also of the same totem, we are designating the former as the Caucasic Ox, and the latter as the Indo-European Bull. We have clear proofs to show that a bone helmet made out of the skull of the ox was in use among the Caucasics. Archaelogists have unearthed and brought to light many valuable relics from West Asia that is seen throwing a flood of light on the early history of the Bull Flock. Among these relics is a Babylonian cylinder which gives us an accurate picture of the nude bone helmet worn by the Caucasic people. Here we see the primitive Adam[2] of the Semitic tradition encased in the skull of an ox with its pair of projecting horns.

1 The Secret of the Totem: Andrew Lang, pp 112-113; Darwin: Man, p 591.
2 Vide Figure 8; also refer to Story of Nations, Chaldaea, pp 265-266.

§ 5. A NUDE SKULL IS SEEN GIVING PLACE TO A MORE COMELY HELMET

We hope we have cited sufficient proofs to show that a bone helmet made out of animal skulls were once in use among the peoples of the world. But man did not long remain satisified with a rude bone helmet made out of the skulls of animals. Either the hideous ugly aspect of the skull, or his desire to be more natural, induced him to further work in that line and give his helmet an improved appearance. There are many indications to show that early man was a faithful imitator of nature. And in proof thereof we cite some of the pictures drawn by palaeolithic[1] man. Man is rational animal and he is now in a stage when he is found 'thinking without knowing that he thought!' Under the working of these and many more causes, we soon see him covering these hideous skulls with their natural skin and other appendages, and reproducing all the natural appearance of the head of the animal to which it belonged. We mentioned that the earliest bone helmets were made out of the heads of big animals like the ox, the horse, etc. whose skulls are capable of enclosing the human head. We soon see one group taking the skull of the ox, covering it with its natural skin, and adding to it all its other appendages of ears, horns etc., and reproducing all the natural appearance of the ox. And similarly a second group is engaged with the skull of a horse, covers it with its natural skin, adds to it its other appendages of ears etc., and reproduces all the natural appearance of the horse. Likewise other groups are engaged with the skull of the buffalo, the tiger and many such big-headed animals whose skulls are capable of enclosing the human head. After the scheme is completely worked out in all its details, we find one group using the head of the ox as its helmet, a second that of the horse, a third that of the buffalo and so on.

§ 6. THE NAME GIVING MOVEMENT

This new discovered institution of bone helmet has proved of immense use to man in another direction. Man when he first appeared in this world is found divided into innumerable tiny

1 Origin of Civilisation, Avebury p 30.: Andrew Lang, Custom and Myth, theme Art of Savages.

hordes bitterly at feud with one another, and engaged in incessant fighting. And this seething mass of humanity split up into myriads of atoms, is seen going through life without a name to indicate the various hordes. To add to his difficulties, he is found dumb and has not yet acquired the faculty of speech. This speechless man is subjected to serious inconvenience in life for want of convenient names to indicate his neighbour hordes, who may be figuring both as friends and foes in the course of his daily round of fights. It is among such a seriously inconvenienced humanity that this new discovered institution of bone helmet is let loose. We immediately see man making use of the new discovery and each group or horde giving a name to itself. The group with an ox-helmet is called an Ox group, the one with a horse helmet is called a Horse group, and so on. Students[1] of totemism are seen greatly puzzling themselves, in trying to explain as to how human groups managed to acquire animal names. But a careful study of Indo-European history will find an easy answer to these puzzling queries. Human groups acquired animal titles because the name giving system first came into existence at a time when man was using bone helmets made out of animal heads. The group with a bull helmet is called a Bull Group, the one with a horse helmet is called a Horse Group and so on. Such is the manner in which human groups managed to acquire animal names. We are elsewhere tracing the further progress of the name giving movement which is seen gradually spreading and conferring names on the myriads of hordes, that go to compose the vast ocean of humanity. But it is here enough to know that the Bull and the Horse are the two oldest human groups that first received an animal title.

§ 7. THE TOTEMIC INSTITUTION

So we see that it is out of this bone helmet institution that all the subsequent groupings under myriads of totems comprising all sorts of animal and vegetable names had arisen. These totems again have given rise to all sorts of diseased conceptions on totem founders and totem worship about which distempers we are else-

1 The Secret of the Totem, Andrew Lang, vide Chap. VI.
Origin of civilisation: Lord Avebury, Chap. IX.
Anthropological Religion; Max Muller: pp. 121 and 403.

where dealing. Of late students are seen busy engaged in the study of totems. But unfortunately all are seen directing their attention to backward societies, low in the scale of human evolution and plagued with the worst kind of distempers. In this branch of study, we must first of all direct our attention to state societies, high in the scale of evolution, for, being the propounders of the scheme, they alone can throw the necessary light. Further being of a higher order, they will be naturally free from many of those distempers to which the lower ranks of society are easily prone to. Such an investigation should be further supplemented by a course of comparative study which should cover societies both high and low. If only students had directed their search to races both high and low, the totemic phenomenon would by this time have been placed in a clear light. But not one has taken such a course. In the study of the totemic theme it is the Indo-European Society that offers the best clue on the subject. Even here it is the study of Velan Society that not only throws a flood of light on this ancient institution of man, but also enables us to solve many of the intricate puzzles connected with that knotty probelm. Further it is through their mouths we are able to learn the true causes that set in motion that abstruse phenomenon known as the Totemic Movement. The Surans though coming out of the Indo-European fold are of a different kind. We are elsewhere showing that they have developed many of the Totemic vices which we mentioned as rampant in backwards races. A study of their society is also of great use to us, as it enables to study the pathology of the totemic distemper that is seen in the general run of mankind. We hope it is now plain that it is Indo-European society that offers the best field for the study of that abstruse phenomenon known as Totemism. But unfortunately all students[1] in the field are seen confining their attention to backward races very low in the scale of human evolution taken and screened in out of the way corners of the world. Such a bad study of a great subject, that takes us to the very origins of man cannot but give us a perverted view of an old world institution.

Totemism is intimately connected with the bone helmet institution which is the subject we are at present studying. It is the latter that gave birth to the former. We hope it is now plain

1 Secret of the Totem; also read the many references quoted therein.

that man was once using the skulls of various animals as a protection for his head. The discovery of the bone helmet marks an important stage in the history of human society. In this field the bull and the horse helmet are the two kinds of helmets to be first discovered and used by man. But what is of more importance to us is, that these two animal titles have become the names of two human groups. The man wearing the bull helmet is called the Bull, and similarly the one wearing the horse helmet is called the Horse. Thus we see that the Bull and the Horse have become the names of two human groups that were hitherto passing through life without a title to designate them.

§ 8. A FEW SECRETS CONNECTED WITH THE ART OF MANUFACTURE OF THE BULL AND THE HORSE HELMET

Having dwelt on the general aspect of the bone-helmet theory, we here wish to note a few more details in connection with the bull and the horse helmets which is the special subject of our study in this section. We are elsewhere dealing at full length on the art of the manufacture[1] of the bull and the horse helmet. We shall here quote a few details for the information of our readers. We shall first take the former and unravel a few of its secrets. In a bull helmet the orbital orifices in the natural ox skull are so far removed to the sides that these openings do not furnish the wearer to get a full view of things going on outside. To cure this defect, a big circular opening is made between the orbital orifices of the ox skull, and it is through the former artificial aperture combined with the two latter natural openings that the individual is made to get a good view of things going on outside. (Vide Figure 7).

In all ancient epos a man of the Bull group is always styled as an one eyed[2] man. In such cases the one eye represents the single artificial circular opening made in the bone helmet. But in some cases he is even styled as the three eyed man. In the latter case the two natural orbital orifices in the skull of the ox are added to the artificial circular opening newly made, and the individual wearing the ox helmet is styled as a three eyed man. We may even give another interpretation to this triple eye phenomenon.

1 Vide Note 5.
2 Vide Note 2.

The two natural eyes of the individual may by added to the artificial orifice, and the individual wearing the ox helmet may be styled as a three eyed man. The Cyclop of the Greek and the Latin, the Balor of the Celt, the Odin of the Teuton are all one eyed and represent a human being out of the Bull flock. Herodotus[1] in his account of North Europe has located in the north eastern part of Russia an one eyed flock whom we identify to be the Bull Ne-Belungs of the Teutonic epos. And Siva the god evolved by the Bulls in India is three eyed. There are lingering echoes of a similar episode in the Greek[2] tradition. Such are the many legends that have grown round the single eye or the big artificial opening seen in the Bull helmet.

We next take the second helmet and note a few of its secrets. In a horse skull the orbital orifices are more to the front and one wearing a horse helmet can view things going on outside through these two natural openings. (Vide Figure 9.) But in actual working we found the arrangement to be defective. In order to give the wearer fuller facilities we have trephined one or two small openings not easily noticeable, through which the individual can get a clearer view of things going on outside. The human Bull has been (the subject of endless misconceptions, which have all grown around that single big artificial aperture made in the skull of the ox. But the human Horse is not subject to any such misconception, and he is always styled as a Horse with two eyes. We hope it is now clear that the Bull and Horse represent two human groups.

§ 9. A GENERAL REVIEW OF THE PROGRESS OF THE BONE HELMET INSTITUTION

Having revealed some of the secrets connected with the bone helmet, we shall trace the further progress of the movement. A careful study of the human past shows that the bone helmet institution had come into existence at a very early stage of man's life, long before he had acquired the faculty of speech. The primitive world we mentioned was peopled by dumb savage hordes engaged in incessant fighting with one another. Totemic symbols are eminently suited for inter-communication between such speechless hordes. It is with the aid of such a dumb totemic language that

1 Book IV, Ch. 13

2 Grote, Hist. of Greece, Vol II, pp 129—130,

primitive man seems to have spent the best part of his early fighting life. We have relics[1] of such a dumb speech still preserved among backward races found in obscure corners of the world even after they had acquired the faculty of speech. Taking into consideration all the facts of the case we think that the bone helmet institution must have been at work all through the palaeolithic and neolithic ages. As long as stone weapons were in use, all blows would be directed towards the head and man would continue to use bone helmets as a protection for that organ. It is only after the end of neolithic age, that stone weapons would go out of use. The period following the neolithic is called the metallic age, which is associated with the discovery of metals out of which man is seen fashioning new weapons in place of the stone implements. The introduction of metallic weapons in the field of warfare has brought about considerable changes in the art of fighting. As long as stone weapons were in use, the vulnerable part was the head, as it was towards that organ that all blows would be directed. But after the introduction of metallic weapons, the vulnerable part would descend from the head to the bosom, as it was against the latter part of the body that all blows would be directed. Under the altered system of warfare, man would not only discard his old bone helmet, but would go in for new devices to protect his bosom. That is also what is noticed, for we now see man going in for new things, like shield and such like devices to protect his bosom. But even now the danger to the head has not altogether disappeared. To suit the altered environments we see him making new kinds of metallic helmets to protect his head. We hope it is now plain that with the advent of metals and metallic weapons, the bone helmet will go out of use. Among metals, iron is the worst foe of the bone helmet, and hence it is that numberless legends[2] have clung round the dark metal, and clothed it with many miraculous properties.

All that we here wish to impress on the mind of our readers is that after the advent of iron, there will be an end of all bone helmets without leaving so much as a trace behind. But the end of the bone helmet does not mean the end of all epos in which were described the heroic acts of man's ancestors who were all depicted with animal faces. Man, having abandoned his animal mask, is

1 Avebury's Origin of Civilisation; pp 337-340; Max Muller's Anthropological Religion: page 406.

2 Lang, Custom and Myth, p 85, Clodd, Primitive Man p 91 and passim,

seen moving and acting in a new atmosphere exhibiting his full human face. Under the changed environments he would not be in a position to understand the true significance of the theriomorphic forms reported in all ancient epos. Long after the bone helmet and totem costumes went out of use, man was asked to find an explanation for the many semi-human forms reported in all ancient records. And having lost the key to his ancient past he generally gave an absurd explanation. As time rolls on, epos gathers more dirt, and in the end it is a bundle of absurdities that is put into our hands. It is in this chaotic condition that all epos is put into the hands of the modern world. Many are the schools that attempted to give a rational explanation to the semi-human figures reported in all ancient epos, but one and all of them have gone wrong. Not one has studied the subject in a clear light and expounded it on correct lines. We expected some good sense to be shown in the field after science began to shed its light. But even in this expectation we were sadly disappointed.

§ 10. MORE PROOFS IN SUPPORT OF THE BONE-HELMET INSTITUTION

If only students had investigated the phenomenon with a scientific vision, the mystery could easily have been unravelled. There were many clues indicating the direction in which the investigation has to be done. But not one has utilised these helps. The Egyptian legends[1] inform that men were given animal faces because they wore helmets shaped in the form of animal heads. But the legend was misconstrued and taken for an artificial steel helmet of the later metallic ages. So the clue given was not made right use of. There is even a semblance of truth in the statement of Diodorus who pointed out that the gods were given animal faces because they assumed animal shapes in the course of their struggles with the giants. But all these clues were not utilised for any good purpose. There is another great facility in the west that is very conducive to the investigation of the phenomenon. Owing to various causes, Europe is a repository of many primitive habits and customs. Long after the bone helmet went out of use in the other parts of the world it is seen lingering in Europe. We are elsewhere showing that this kind of head gear must have been long in use among the Hellenes who have conveyed it to us in numberless legends and archaeological reliefs. For

1 Lord Avebury: Origin of Civilisation, p 226.

example, we ask our readers to refer to the statues of Athena[1] and Pericles who are both given a crown which is seen roughly reproducing the features of the bone helmet.

The Greek, being placed at one extremity of Europe where it is seen touching Asia, was induced by his very position to retain this kind of headgear for a much longer time than his brother Latins. It is probably this longer use of the bone helmet that has left behind many relics in the traditional observances of the land. One of these relics is his giving his great men a crown fashioned after the old bone helmet which he probably considered to be the highest honour that can be conferred on man. It is to this reverential mood that we attribute the Greek tendency of giving their later deity Athena and their great political leader Pericles a crown fashioned after their old head gear, that is seen dimly resembling the horse helmet.

We mentioned that after the advent of metals the old bone helmet is seen going out of use and man is seen coining new devices to suit the new age. In Hellas we are able to follow some of the stages of this transition process. Among the new devices one is a metallic helmet. A careful study shows that the new coined metallic[2] helmet in the metallic age is seen resembling the old bone helmet of the stone ages. Habit and custom have a strong hold on man. Even when abandoning his old habits and taking to a new path we see relics of the former exerting their influence on the latter and modifying in many ways. The duration of the stone ages must be reckoned by several thousands of years, and habits formed and cultivated during such long ages cannot be easily laid aside. It is to this deep seated instinct of man that we attribute the Hellenic tendency of fashioning the metallic helmet after the old time bone helmet of the stone ages.

Coming to later ages we see many such lingering relics reported in the historic periods of Europe. The Germanic hordes[3] that invaded Italy in the second century B. C. are seen moving about with their heads covered with all kinds of ghastly skulls which they are seen wearing over their metal caps. The Germans

1 Seyfferts: Dictionary, diagrams on pp 82, 131, & 167.

2 Vide figures of Helmet in Smith's Classical Dictionary, pp 76—80 under Arms and Armour; Figures of Helmets on pp 275—276 in Seyffert's Classical Dictionary under weapons.

3 Story of Nations, Germany, pp 1—3.

of this age are a highly heterogeneous people in a fluid stage composed of an Indo-European Bull, a Horse and a Wolf, that is further found adulterated with many kinds of aboriginal elements. These confounded peoples even after the metal helmets have come into use, are still seen sticking to their old totem ensigns. The various kinds of animal skulls which the German invaders are now seen wearing are not meaningless things, but are intended to represent the totem ensigns of the various flocks. We have similar cases reported from Gaul[1]. But nobody would take these clues, start investigation in the right direction, and unravel these puzzling features presented by western man. We have similar relics recovered from ancient past and reported from all parts of the world[2].

Greece and Rome have given us numberless theri-anthropomorphic figures, both in the shape of gods and heroes. Going to North Europe we notice a similar feature in the Celtic and the Teutonic epos. But nobody would take these clues, start investigaton on scientific lines, and expound the phenomenon. All ancient epos were treated as fables unworthy of any credit and the result is that the world was deprived of a valuable source of information. But a careful study shows that there is much in these ancient records, if only one knows bow to handle them. It is this kind of scientific handling that we are now performing in the field of Indo-European epos.

§ 11. OUR FINAL VERDICT IN THE FIELD

We hope we have said and written sufficiently to prove that the Indo-European progenitors are real men of flesh and blood. Our final verdict is that the Velans are human Bulls and the Suran are human Horses. The animal mask which is now seen covering their head is their totem emblem. The totem emblem of the Velans is the Bull, and that of the Surans is the Horse. It first came into use in the shape of a bone helmet and later on acquired the function of a name giving symbol to the group. The man of the Bull Totem is called a Bull, and similarly the man of the Horse Totem is called a Horse. The fight we are about to narrate is afigh t betwean a group of human Bulls and a group human Horses.

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1 Caesar, Conquest of Gaul, ed. by Holmes, p 11.

2 Hutchinson's History of the Nations; pp 16 and 168. Vide, Illustrated London News dated 10—4—1926 pp 662, 668 and 669. Also Illustrated Times of India dated 24—11—1929 page 21. Also refer to Note 11

CHAPTER V

THE VELO-SURAN WAR

SECTION 1. INTRODUCTION

We shall now give a descripton of the Velo-Suran war which not only represents the last great fight waged by the Indo-European progenitors prior to their migration from the Cradle, but offers us the first reliable land-mark in Indo-European history. Our study of human evolution shows that man is a chronic, inveterate fighter, and it is in the furnace of warfare that he has not only been purified, but acquired all his noble qualities. He who does not know this truth, will never get a true conception of mankind. The higher we mount in the scale of human evolution the more intense becomes the fight; and we must naturally expect this fighting spirit to be most developed and in a highly organised form in the Indo-European progenitors who marked the crown of human evolution. So this Velo-Suran war, which we are about to narrate, marks a great titanic struggle in the annals of man that is fraught with far reaching consequences on the destiny of the world. The Velans represent the highest rung in the long-head ladder of the human evolution, and the Surans represent a corresponding pinnacle in the short-head ladder. Nature segregated the long-heads and the short-heads at a very early stage in human evolution, and housed them in the northern and southern moiety of the Cradle. Here each was allowed to work out his conceptions in life, and bring into existence an ideal suited to his brain mould. Taking this mandate from Nature, the long-heads brought into existence one kind of ideal which finds its maximum development in the Velans. Similarly the short-heads following their appointed destiny, brought into existence another kind of ideal which had its fullest development in the Surans. When seen in its final form the ideal of the Velans is found in striking contrast to that of the Surans. The two races are found to be the exponents of different systems of ideals that are entirely opposed to each other. Not only their ideals are different, but even the two races are traditional foes that have been fighting through long long ages. The long-headed Velans and the short-headed Surans have not only been fighting, but trying to master each other. The struggle as

time rolls on is seen ultimately taking the form of gaining the leadership of the world. Such a spirit is dimly seen in the Caucasics and the Serpents, and the Indonesians and the Snakes, that represent the two preceding dual sets of races in the currrent of human evolution. But it is in the Indo-European fold that we see the sentiment taking a concrete form, and the Velans and the Surans are seen fighting with the definite determination of gaining the leadership of the world So, we see that the fight that we are about to narrate marks the last scene in that great human struggle which has been going on for near a million years in the Cradle. And the final combatants in this great human drama are the Velans and the Surans. It is left to them to decide once for all whether it is the long-head man that should lead the world, or the short-head man that should assume that function. The question was long trembling in the balance, and in the end it has been decided in favour of the former. It has been once for all settled that it is the long-heads that should lead the world and that the short-heads should follow. This final decision was arrived at in the Velo-Suran war, which marks the last great fight waged by the Indo-European progenitors in the Cradle. Making a careful calculation we think that the Velans and the Surans must have been fighting over this question by themselves and alone for at least 30,000 years. So this Velo-Suran war which we are about to narrate not only marks the last scene in that long human struggle, which has been going on for a million years, but also represents the last great fight waged by the Indo-European progenitors prior to their migration from the Cradle.

SECTION 2. THE SOURCES OF OUR INFORMATION

Before giving an account of the great Velo-Suran War, we wish to acquaint our readers with the many sources from which we derived our information on this subject. We mentioned that a narrative of this fight is contained in the Velan epic of South India which is our first source of information. It was probably known as Vel Pa[1] which designation in the language of the Bull literally means a ballad song sung in honour of Velan, and narrated the

1 Pa in Tamil means a song and Vel is a contraction for Velan.

exploits which that great hero-god performed in the course of the great war. In its original form it was probably a ballad literature composed in simple rhyming versicles and narrated in one continuous story all the episodes connected with the great Velo-Suran War. In that form it probably narrated the various phases of the fight, the feats performed by Velan and his army, and concluded with a description of the surrender of the Surans, and the final peace treaty concluded with them. Such would be the shape of our original Vel Pa which it is needless to mention was handed down by oral tradition, as the incidents we are narrating took place before the invention of writing. In an age when there was no writing all old time stories[1] will be clothed in simple jingling verses as the rhythm and cadence are not only pleasing to the ear, but are easily carried in the head. It is in some such form that our original Velan epic or Vel Pa would have been handed down. We have many proofs to show that such a ballad epic composed in simple verses was once found in the possession of the Bulls both in the east and the west. We pointed out that some time after the migration of the Indo-European progenitors from the Cradle, Eurasia is being swept by repeated outbursts of Snake-storms and Snake-deluges. We also know that under the destructive effects of that great cataclysm the Indo-European races are ground, and great changes introduced in their mental mould, bodily build, and spoken language. Such a thorough transformation of a people must necessarily affect all their old time records. The result is that we see all divisions of the epos of the Bulls found both in the east and the west greatly mutilated, their sequence disarranged, and all sorts of corruption thrust into the original stories. It is such a corrupted record that is now put before us. So we see that it is not an easy business to give a genuine narrative of the war, as every record put in our hands is in a highly corrupted form. Fortunately historical science has hit upon a device known as comparative study which is a very useful weapon in the interpretation of such records. It is with the help of such a comparative key that we are able to bring together all the mutilated pieces, rearrange them in their proper order, and give a coherent narrative of the fight. The Indo-European epos we mentioned forms a circular chain of ten links; and it is this voluminous record that we are bringing to our help in

1 Lang, Custom and Myth, pp 156 to 158; Buckle, Civilisation of England Vol. I Ch. 6; also read pages 291—298.

this arduous task. The one great peculiarity in these records is, that a defect in one epos is cured by a second, and any information wanting in the latter is supplied by a third; and in this manner the chain of ten epos mutually assist one another, and supply us with full information on each and every point required. It is after resorting to this laborious process of comparative study that we have managed to extract a coherent account of the Velo-Suran War.

In this field of compartive study it is the Velan epic recovered from South India that has given us not only the first but the most valuable key, which has helped us to unlock all the secrets connected with the Indo-European phenomenon. The Velans in South India like their counterparts all over the world were also exposed to the great Snake Tempest raging in Eurasia. But being situated far away from the storm centre, they will be the least affected by its destructive effects; and further being situated nearest the Cradle which is the source of all the information, it is their record that is likely to contain the most genuine information on the subject. It is such a valuable piece of record that we are first taking to our help. We are elsewhere noting the many changes undergone by the Velan Epic in the course of its passage through the Snake-storm raging in India. All that it is here necessary to know is that it is a mutilated Velan Epic broken up into many fragments that is put into our hands; and even these mutilated fragments are not found in one work. There is a class of Tamil works known as the Sangam Literature, which represents the oldest written records of South India; and it is through out this vast mass of records that the broken fragments of Velan Epic are taken and scattered broadcast. The Sangam Literature is a voluminous record consisting of the works of hundreds of authors; and there is not a single work in that bulky literature that does not contain some reference to Velan and the great fight which he waged against Suran. Each author seems to have captured some portion of tbe old epic that most appealed to his fancy and embodied in his work. Among the Sangam records there is a group of works known as the Eight Collections[1] which is a mine of valuable information on this great fight. And among the eight collections is a group work known as the Ten Idylls.[2] The

1 Known in Tamil as Ettu Thogai.
2 Pathu Pattu.

first poem[1] in the latter class is a work wholly devoted to the praise of Velan. It is this rare piece of record that has enabled us to pry beyond the veil, and capture the secret springs that set in motion the Indo-European phenomenon; and this valuable clue is contained in verse 57 of that poem wherein is given a description of the theri-anthropomorphic feature of the Suran Horse. So we see that our first and best source of information is contained in a single line in poem No. I in the Ten Idylls; and that itself speaks volumes in praise of that great work. We next took the whole mass of Sangam Records including the said poem No 1, and subjected them all to a course of critical examination, and extracted therefrom a succinct account of this great fight. Of all the records put into our hands, it is the Tamil record that has given us the most genuine report without indulging in any kind of exaggeration or resorting to the use of any hyperbolic language; and the narrative of the fight that we are here giving is the quintessence of the extract taken out from the voluminous Sangam Literature.

In addition to the records obtained from the Tamil Lands, India has given us a second source of information. We mentioned that the Velans are found spread all over India both north and south. What we have been till new mentioning is the information that we received frem the latter source. North India has given us a second source of information. We have many proofs to show that a genuine version of Velan Epic must have been once current in Hindustan and handed down in the form of oral tradition. But by the time it was reduced to writing, it is found loaded with many corruptions; and such a work is Skantham which is the North Indian version of the Velan Epic. But this work as now put before us is not a single piece. The Skantham in its present form is a highly mixed product composed of many old time stories among which the episode about Velan is given a prominent place; and here our remarks are wholly confined to that portion of Skantham which refers to Velan who in North India is seen passing under the name of Subrahmanya[2]. Successive schools of Puranic writers have meddled with that ancient epic, corrupted many of its episodes, and put before us one voluminous set of

1 Thirumuruga Attrupadai

2 Refer to Skantham in the original Sanskrit version; a Tamil rendering of the same in verse by Kachiappa Sivacharyar; a prose translation of the same in Tamil by Arumuga Navalar; Kumarasambhavam in Sanskrit, by Kalidasa; vide Smith's Early History of India, the Notes on puranas pp 18—19.

fables wherein all sorts of beast and semi-human monsters are seen figuring as actors; and one has to read its contents to know the amount of perversity which can take possession of the human mind. We previously mentioned that the Umai Epic which is the oldest epos of the land is taken and incorporated in the Skantham; and the Velan Epic is the second incident that is taken and imbedded in that puranic work. There are many more old time stories connected with the land that had been taken and utilised to increase the contents of Skantham. We are elsewere noting the causes which led to the production of these fictitious stories, but here it is enough to know that part of the Skantham which refers to the Velan episode is full of unreliable facts. Historical criticism requires that all fabricated records should be summarily rejected. But we have not taken to this drastic procedure. We took this work, subjected it to a course of critical examination, eliminated all that is fabulous, and only took such facts as can stand the ordeal of comparative tests. So this puranic Skantham inspite of all its tainted nature, we took as our second source of information.

Such are our two principal sources of information. The first is the genuine Velan Epic of the Tamil Land; and the second is the corrupted puranic Skantham of Hindustan. We previously noted that the Tamil version is not only genuine, but free from hyperbolic language or any trace of morbid thought. But the Hindustan version is the exact reverse of the Tamil record and is full of morbid thought which are very revolting to our finer feelings. We ask our readers to compare the two records and judge for themselves. But we have made the best use of the corrupted Skantham put into our hands by Hindustan, and extracted from it only such facts as are reliable. But it is the Tamil records that have helped us to draw up a genuine account of the great Velo-Suran War. We next took the story and compared it with the account handed down by the western epos recovered from Europe, and found every item of information fully corroborated in all material details. The version of the fight that we are now giving is one, which has stood the test of comparative study, carried on over the two continents of Asia and Europe.

SECTION 3.

TWO DISCREPANT POINTS IN OUR AUTHORITIES EXPLAINED

§ 1. THE DISCREPANCY NOTICED IN THE PHYSICAL FEATURES OF THE ACTORS

After this preliminory examination of records we shall take up and study the physical appearance of the two actors which is an important item in this story. We mentioned that the Surans are a composite figure having a horse face and a human body. We also pointed out that the Velans have a bull face and a human body. Not only is the general run of the flock is repesented as Horses and Bulls,but even the leaders are given the same attributes. The leader of the Surans, also called Suran, is depicted to us with a horse face and a human trunk; and similarly the leader of the Velans, also called Velan, is depicted to us with a bull face and a human body.

In the Tamil records the Bull features of Velan is suppressed and he is exhibited to us with a human face crowning a human body; and the same sort of change is also extended to the general run of the flock who are found deprived of their Bull features and represented to us as human figures. But this sort of reforming influence is not extended to the Surans who are as usual exhibited to us with a horse face and a human body. We have now to find out the causes which led to this change of tone in the case of the Bull flock. Man is not a stagnant being but is always found moving and changing for the good. This is more so in the case of higher races. In a living religion of a living people we must always look for some change for the better; and that is what we find happening in South India. We previously stated, that all epos is old time story, whose chief function is to recount the exploits of heroes who are the saviours of society. We are elsewhere showing that this old time story in course of time is seen giving birth to a religious element which is an after thought and a later growth springing of an original epos. But here it is enough to know that a religious element is added to an original epos, and it is a conjoint product of both that is put before us. We have nothing to do with religion as our business is all in the secular historical line. So in the course of our narrative we must try and

separate the two ingredients, and utilise only the historical materials. It is this method of procedure, that we are here following. Let us apply these rules and find out the original shape in which the Velan epic depicted its actors. The first step in such a procedure consists in determining the amount of changes brought about under the influence of religion. A religion is a complex growth composed of many ingredients; and here we take notice of only such elements which concerns us in the present case.

The basic element in all religions is hero cult, which is founded on the worship of Heroes, who, for the great services rendered, are raised to the dignity of a god, and adored. Such worships are offered in temples, where the life of the image of the Hero in the costume which he wore in life is set up. Among the Velans it will be a theriomorphic image exhibiting a Bull face mounted on a human trunk. It is such an image of Velan, that must have been set up and worshipped in the first instance. Such a figure is no doubt quite suited to the environments in the Cradle, as the Bulls are now seen moving and acting clothed in their totemic Bull-costume.

After their departure from that centre the bone-helmet institution is every where falling into disuse. The causes which brought about its discontinuance are seen varying according to the environments amidst which the Bulls are placed in the new order of the world. In India, it is probably the sudden change from a fighting to a peaceful life, that brought about its abandonment. After discarding the bone helmet, man is seen moving and acting, exhibiting his human face. In the new order of the world a therianthropomorphic figure will look strange; and to keep up with the environments, he is seen dropping the theriomorphic face of his god, and exhibiting him in full anthropomorphic form. The result is, we see Velan dropping his Bull features, and assuming a human face.

But the conservative instinct of man will not allow one item of past custom to go unrepresented. In order to inform the world that Velan is a Bull god, evolved by the Bull flock an image of the bull, in a recumbent posture, is placed in front of his altar. But the bull[1] image is not allowed to stay long and is made to give

1 In some of the oldest temples like Trichendur and Tinnevelly (Kurukuthurai), we still see the bull retained along with the other animal image, as if to give us information about the various steps taken in the course of the reformatory process; also read notes 2 and 3.

way to another animal effigy whose name and significance, we shall later on mention.

But the removal of the bull effigy, need not puzzle us. Velan, is given a father god Siva, who has an image of the bull totem placed before his altar. It is needless to mention that the totem symbol of the father will also be the totem symbol of the son. So we see that a conjoint study of both Velan and Siva worship of India tells us that Velan is a Bull god who was originally depicted with a Bull face.

We are able to produce further proofs in support of the Bull origin of Velan and the flock which he led to fight. In all religious literature the Bulls are given a mythic leader[1] styled as Nandi who is depicted with a bull face and human body; and when a philosophical religion later on took possession of the land it could find no other term outside the Bull category to indicate the god and his flock. In all[2] philosophic literature, the general run of the people, is designated as Pasu, which literally means a flock of Bulls; and the god Siva is represented as Pasupathi which means the Lord of the Bull flock. Further in the puranic literature, it is at the head of an army composed of Nandies[3] or Bulls that Velan is reported to have waged his fight. We hope we have sufficiently writtcn to show that Velan and his army are men of Bull origin.

But all this reformatory spirit seen at work in the Tamil tradition is not of much consequence to us. We do not rest our case on a single basis. It has for its support a multitude of records found scattered over the two continents of Europe and Asia. In western epos both Velan and his flock are represented with a Bull face and a human body. A study of the Celtic and Teutonic tradition shows that the Bulls, who came to Europe, are seen long retaining their theriomorphic features. Europe is a primitive land inhabited by inferior stocks, and the bone-helmet age is seen long enduring its hold in that dark continent. The environments are peculiarly favourable for the newly arrived Indo-European flock, to long retain their totemic costume. The result is that we see

1 Vide Thiruvilayadal Puranam, Chapter XL. Also figure on page 300 (Edition by Ethirajalu Naidu)

2 Read Sivagnana Bodham.

3 Kantha Puranam by A. Navalar, pages 44, 62 and passim

both the gods and the people long retaining their theriomorphic features. In Europe not only Velan, but even the later gods evolved in that continent, are seen depicted with the same Bull features. Tyr and Thor, Lludd and Lugh, Gwynn and Arthur and a host of other gods evolved in the soil of the west, are all given the same bull face. We hope it is now clear that both Velan and his flock are Bulls.

We shall next turn our attention to the enemy flock. Even in the midst of all these reforming influences, seen in the field of the Bull flock the theriomorphic features of the Surans, is not in the least touched, who are faithfully depicted to us, with a horse face and a human body. We have now to find out the causes which led to this partiality in the treatment of these two groups. The Suran, we are else where showing, is a sacrificial offering that is every year being beheaded, at the altar of Velan: and in a sacrificial ceremony, it is absolutely necessary that the victim, should retain the native features which he originally bore. It is to this religious instinct that we owe the horse feature of the Suran, who is depicted in his old time equine form.

We hope we have said and written enough to show that the Velans are Bulls and, the Surans are Horses. Without knowing this fundamental fact, there is no use of further proceeding with the story. It is on that single secret that the whole story of the Indo-European progenitors is placed. The one great defect in all previous investigations is that students began building fanciful theories without giving a rational explanation to the theri-anthropomorphic figures which confront us in all ancient epos. The result is that one and all the previous studies are vitiated at the very fountain head. We have not only avoided these defects, but would not proceed one step further, leaving behind any difficult point unexplained, or any unnatural feature uninvestigated. It is to this scientific procedure that we are in a great measure indebted for a correct interpretation of the Indo-European phenomena. The two theri-anthropomorphic figures placed before us are really men of flesh and blood. The Velans and the Surans are all human figures whose faces are covered by an artificial mask made of either a bull or a horse effigy.

§ 2. THE SECOND DISCREPANCY NOTICED IN THE SCENE OF ACTION

Having solved the many puzzling features noticed in the theriomorphic faces of the two actors, we shall next proceed to give a few more facts connected with the Cradle. The Velans we mentioned are located in the northern moiety and the Surans in the southern portion of the Cradle, which represents the last relic of the great Gondwana Continent. There they must have stood fighting with one another for at lest thirty thousand years. The puranic[1] version produced in Hindustan, has confused the whole fight, and placed the two combatants, one on the mainland of India, and the other in the island of Ceylon. But a perusal of all epos, both of west and east, shows that the Hindustan version, is giving a perverted account, of an ancient fight. A careful study of the geographical features of the earth past and present, shows that the fight must have taken place, in a land situated under a different climatic condition from the one which at present obtains in India. The campaign, as we shall soon show, is being conducted in November, which month, in the lands situated north of the equator, falls in the middle or the most fierce part of the rainy season. Surely no general with a reputation behind him, will conduct a fight in such a wet season, which is the least fitted for a long campaign. A critical study of all records shows that the fight that is now being fought is the final duel in a long struggle. In such a fight every detail connected with the campaign must be well planned, carefully thought out and prearranged. In such a well ordered campaign, it is not likely that the fight would be conducted in the most inhospitable wet season, with its down-pour of rains. All things go to show, that the fight was conducted in a highly favourable season, well suited for a long war operation. Therefore the only alternative is to place the fight, in a region situated in a different geographical condition from the one, which at present obtains in India. Such a state of things, is only possible in the lands, situated south of the equator. That is also what is taught us by geology which locates the southern moiety of the Cradle to the south of the equator.

We are now on the border line between the last scene in an old order of things, which is finally ceasing to exist, and the first scene in a new order of the world, that has been, long in course of

1 Kandapuranam by Arumuga Navalar pp 194 to 196 and passim.

preparation. In the early ages of earth's history the land surface of the world was situated in the Southern[1] hemisphere, and extended in one continuous stretch from South Africa in the west, to South America in the east. The human Cradle is a relic of this great southern continent that has been in existence ever since the formation of earth's solid crust. Bit by bit the Cradle is sunk and now we are in the last phase of that great change with only the central core left behind. It is given a short breathing space of 30,000 years, during which period it is the centre of activity of our Indo-European progenitors. We hope it is plain that the Velo-Suran was fought not in India, but in a land surface situated on the other side of the equator. The puranic version locating the scene of the struggle in India and Ceylon is not in the least supported either by the geological science or by the past geographical history of the earth.

SECTION 4. A NARRATIVE OF THE GREAT FIGHT

§ 1. THE FIRST SCENE OR INTITIAL STAGES IN THE STRUGGLE

We shall now proceed to give a succinct account of the great Velo-Suran war which is the first reliable land-mark in Indo-European history. The Cradle at the time of this great war we know consists of two halves a northern and a southern moiety. In the former are located the Velans, who represent the highest rung in the long head ladder of human evolution. In the latter are located the Surans, who represent the topmost rung in the short-head ladder of human evolution. The long heads and the short heads have been fighting all through the long ages of human evolution, and now we are in the final stage of that great fight. It is this long standing quarrel that is now going to receive a final answer. The question is whether it is the long head man or the short head man that should take up the leadership of the world. The fight has been raging for over a million years and no final decision is arrived at as yet. The matter is now taken up by the long head Velans and the short head Surans, and both are seen waging a bitter fight over this question for near thirty thousand

1 Gazetteer of India Vol. I. Ch. II; also pp 80-81.

years. In addition to the old standing feud, a new element is introduced in the final stages of the war to aggravate the fury of the combat. Added to the long-standing animosity existing between the two races, Nature is now seen introducing a new cause of irritation to augment the bitterness of the fight. The southern moiety is constantly being encroached upon by the ocean, and the Surans are found cramped up in their narrow territory. Further, there are many presaging symptoms like earthquakes and volcanic eruptions, which go to indicate that the land is in imminent danger and might go down at any moment beneath the ocean. Thus threatened on all sides the Surans are seen attempting to expand towards the north, encroach into the Velan Lands, and find a home in the northern moiety. This is resented by the Velans, who, every time an encroachment is committed, expel the intruders, carry on the fight into the territory of the enemy, give them a crushing blow and make them confine to their own homes. This sort of encroachment and reprisal must have been going on numberless times. From various data we have roughly fixed that the Caucasics and the Serpents, the Indonesians and the Snakes that are situated to the left and the right of the Indo-European races must have emigrated from the cradle 30,000 years ago; and hence it is we have stated that the Velans and the Surans must have stood fighting with one another during these 30,000 years. This sort of fight they are seen waging by themselves and alone, without any kind of alien flock intruding into the scene and confusing the struggle. Tradition has not given us a full report of all the fight waged by the two races during this long period of 30,000 years. All that we have is the final scene in that great fight that ended in the defeat of the Surans; and this account is conveyed to us in the Velan Epic.

The records placed in our hands represent the Surans as intruders in the Velan land, where they are seen committing sundry acts of depredation. One great tactics in Suran warfare is to send women decoys, entrap enemy men, and destroy them. As we proceed we shall see this kind of tactics played numberless times in the course of our Indo-European History. It is this kind of stratagem that is being brought into play by the Surans at the very threshold of life when we first catch sight of them. The epic represents them as intruders into the Velan lands, where they are

seen taking up their quarters. From these camps they are seen sending women decoys[1], entrap many enemy men, take them captives, and send them home as prisoners of war. After these preliminary hostile exhibitions, they are seen taking up their quarters permanently in the Velan lands, and become more bold and aggressive. From this vantage ground they are seen engaging in frequent marauding expeditions, surprise village after village, take men and women captives and commit sundry acts of depredation. The pitch of exasperation has become so high that, unable to bear their constant worries, the Velans are putting forth all their might and preparing for a great fight.

§ 2. THE CAMPAIGN CONDUCTED BY VELAN

It is at this stage a great hero rose among the Bulls. He is known as Velan. It is he who conceived the bold project of using meteoric iron, in place of the stone spear head, which was till now being used in their daily fights. Having conceived the plan he is seen bringing into existence a new set of armourers, known as kollans, who are given the function of providing the army with the improved weapons. After equipping his men with new improved weapons, he launched his first attack on the enemy forces that had taken up their permanent quarters in the Velan lands. The effect was magical. An enemy who has been long playing with the Velans is seen running away and taking refuge in their own lands. Velan is not satisfied with the first blow inflicted on the enemy. He rightly judged that unless a crushing blow is inflicted on the enemy in his own home, and a binding engagement extracted, there could be no lasting peace between the two races. Having come to this decision, we see him taking steps to pursue the enemy into his own home and fighting him on his own soil. With this object, he is seen taking steps to mass all his troops and transport his whole fighting force into the enemy territory.

We know that a narrow channel of ocean water separates the Velan lands from the Suran territory. The Surans by their very position are not only compelled to acquire a good knowledge of ocean travel, but also keep a good supply of rafts and boats that can carry them across waters. But the Velans situated to the north

1 Read Kumarasambhavam, by Kalidasa; also Kandapuranam by Arumuga Navalar, pages 63 to 72 and 164 to 170.

have no necessity for such a knowledge, and much less for owning a large fleet of rafts or boats. But in this hour of necessity they are not only seen acquiring the required knowledge, but also bringing into existence a good supply of boats sufficient to transport them across the narrow channel of water. All these details are not told in such plain terms in the epic, and we have more to infer them.

After everything is ready Velan mustered his whole army crossed the narrow channel of water and entered into the Suran lands. We next find him encamped in the enemy territory, wherefrom he is seen carrying on a long and strenuous fight. How long the fight raged or what is the exact number of months spent in the campaign, we are not in a position to state. All that tradition has informed us are the closing scenes of this long campaign that brought the fight to an end. We are elsewhere showing that an anniversary of this fight is to this day being celebrated in all Velan temples, in the Tamil lands of South India. The festival commences on the dead of the new moon night in the Tamil month of Arpisi[1] which corresponds to the English month of November, and, goes on for six days continuously. On the sixth day a mock fight is held and the Suran Horse is beheaded amidst a chorus of universal shout and rejoicing from the assembled people. The crowd gathered to witness the festival in an important centre, like Trichendur in Tinnevelly District, can be counted by several hundreds of thousands. During this festival period of six days, the whole nation is in one continuous vigil and is seen fasting and praying. It is on the night fall of the sixth day after the Suran horse is beheaded that they break their fast. From this November festival observance, we are led to infer that the most sanguinary part of the fight was commenced on the new moon night of November and went on for six days continuously. From the vigil, prayers and fastings observed during the festival, we are further led to infer that the army was subject to considerable privations and had to carry on the fight with little or no food. Taking all these facts into consideration we state that the last and the most sanguinary scene in the fight was fought for six days continuously in the month of November.

1 We will be more correct if we state that Tamil Arpisi falls partly in October and partly in November,

§ 3. THE LAND FIGHT AND THE WATER FIGHT

We shall now enter into a little more details regarding the campaign conducted in the enemy territory. The first part of the fight was waged both on land and water. The Surans in addition to the southern moiety of the Cradle had their homes in a number of islands which surrounded their main territory. First a land fight was fought in the main home and the Suran suffered severe losses. After this defeat they took refuge in their tiny island homes wherefrom they waged a long fight both on land and water. Here also the Velans pursued them, searched every nook and corner of the ocean, hunted them out and inflicted severe losses on them.

§ 4. THE TREE FIGHT

After this great struggle waged on land and water, another curious fight, known as the arboreal fight, is being waged by the Velans. Epic writers, not understanding an old world incident, have given us a garbled account of the fight. It is only after subjecting them to a scientific scrutiny that we are able to extract the truth. Arboreal dwelling and arboreal fight is one of the traits of primitive man. This tree[1] dwelling trait is most seen in the short head variety of the human species. A careful study of all epos shows that the Surans had an intricate system of aerial dwellings, constructed on the tops of gigantic trees which almost scraped the skies. After suffering severe losses in both land and sea fights the enemy took refuge into his inaccessible arboreal ramparts[2]. The Velans were equal to the occasion, followed them into their hiding retreats, destroyed their arboreal dwellings, and inflicted severe losses on them. It is after sustaining heavy defeats in engagement after engagement, the Surans seeing no other way of escape, finally surrendered. So ended the Great War. A long War which would have afforded ample materials for half a dozen volumes, antiquity has dismissed with a few pages. Even these are worded in laconic language, and condensed within the narrow space of a few legends written in an old world tongue.

1 Keane; Man, Past and Present, (1900) pp 67 and 135. We are using as books of reference the two editions of this work published in 1900 and 1920. It is only when the former is used the date is noted as in the present instance. In all other cases where no date is mentioned it refers to 1920 Ed.

2 Tirumurugattru padai, ll.59-61; Kandapuranam by Arumuga Navalar, pp 402-403.

It is these abstruse records that we are now engaged in interpreting to the world.

SECTION 5. THE PEACE SCENE

The upshot of the whole fight is that the Surans after sustaining heavy defeats surrendered to the Velans. This surrender of the enemy is reported to us in a mysterious way, which procedure, to one unacquainted with an old order of things, seems to be very puzzling. Suran, the leader of the Horse flock, is represented to have transformed himself into a bird guise, assumed the form of a peacock and surrendered himself to Velan the leader of the Bull flock. Mythic writers, ignorant of an ancient order of society, have interpreted these things literally and conveyed a false impression to us. A careful study of the primitive society shows that an enemy surrendering has to assume a bird-guise and submit himself in that humiliating form to the victor. Assuming a bird guise does not mean a bodily change of the human actor into the form of an animal bird. The utmost it conveys is that the vanquished man is seen covering his crown with the outer skin of some bird with its head and full equipment of feathers, present himself in that shape and surrender to the victor. Such a transformation when critically studied is full of symbolical significance. Ancient society is full of beast stories and beast language pregnant with symbolical significance, if only we know how to interpret them. We ask all students to get themselves acquainted with these secrets without which key, it is not possible to interpret the Indo-European past. It is this key we are applying in the present instance. In the case before us, a bird which is a flying animal is given a figurative value and put before us symbolically to represent an enemy in flight. It is in this form a vanquished man or an enemy running away from the victor unable to bear the rain of blows, that is asked to surrender. A study of primitive society all over the world shows that man is found either adorning his crown with the feather of some bird[1] or is seen carrying some stuffed bird as his flag, or standard. These emblems are intended to indicate both his prowess in fight, and the enemies he has conquered in battle. It is a refined instance of this old world rule, that we see working in the field of

1 Avebury's Origin of Civilisation pp 332; Quatrefagus on Human Species, p 471; Darwin, Man p 574; Max Muller's Anthropological Religion, page 125. Brewer, under feather and white feather.

Indo-European society. In accordance with this ancient etiquette, the vanquished Suran is made to assume the form of a peacock and surrender himself to Velan in that humble bird guise form. Even in defeat, superiority of race asserts itself. The peacock with its bright plumage is considered the king of birds. Suran, the leader of the Horse flock which marks the topmost rung of the short head wing of human evolution cannot like ordinary men coming out of inferior races, be made to surrender in the form of any ordinary bird. Velan, the victor has, given the enemy chief the honour of surrendering in the guise of the peacock which is the king of birds. In all such cases of surrender, it seems to be the practice to leave the choice to the good sense of the victor, who is expected to prescribe a bird suited to the status of the vanquished. It speaks very highly of Velan that he had permitted the enemy chief to surrender himself in the guise of a peacock which is the king of birds. It is only after all these formalities are gone through that the actual process of surrendering will take place. The way in which the transformation is effected is as follows. The vanquished chief Suran will cast off his Horse helmet and cover his crown with a Peacock mask consisting of the outerskin of that bird with its full equipment of head and body, adorned with its brilliant plumage of feathers. We are not altogether drawing things from our imagination, and this inference of ours is supported by the Celtic legends[1]. The only defect in the western picture is that instead of the human Horse, it has substituted an animal horse with the head of a bird. Such are the many incidents connected with the peacock transformation of Suran.

After all the preliminary terms of surrender have been settled, a day will be fixed for the purpose, on which date the transformed peacock headed Suran will appear with his whole flock and formally submit himself to Velan. We here wish to give our readers a probable picture[2] of the manner in which the

1 Vide Cyn-Velyn legend, referred to in British Epos Part III Chap. IV, Sec 4, pp 656–658.

2 The surrender scene here depicted is drawn up after culling information from various sources. In the reports that are now placed before us, it is the marvellous that are seen figuring prominently so as to make the story unbelievable. (Kanda puranam by A. Navalar page, 403). We have rejected all these fables, and given a sensible report consistent with the natural state of the society. We simply took the hint given by epos and depicted a faithful picture of the surrender scene, after importing into the field, all the ceremonial observances of the Indo-European progenitors, as noticed both in the East and the West.

surrender is effected. On an appointed place and time the whole flock of Velan with their great leader will assemble in their full military costume, which we know is the Bull uniform. Here on a raised platform will be seated Velan the great hero, along with the tribal and the other lesser chiefs of the flock, arranged according to their various grades. Below and to the back of the dais will stand gathered the run of the Bull flock arranged in their various orders of tribal, sub-tribal and clan organisations. At the appointed general hour, the trumpet call will be sounded, and the whole flock of Surans will stream in, in regular military array, formally present themselves before the dais where Velan is seated, lay down their arms, and prostrate themselves at full length on the ground. The most noteworthy figure is Suran the enemy leader, who has cast off his horse helmet, and covered his head with a peacock mask, adorned with its bright plumage of feathers.

After all are assembled, the regular ceremony of peace transaction will begin. Now both parties are found dressed in their full military uniform; and when so equipped their facial features will be found hidden beneath the respective bull and the horse helmets. In all negotiations, etiquette requires that each party should reveal his true features to the other; and in accordance with this ancient rule, the Surans, on presenting themselves before the dais, will remove their horse[1] helmets, and exhibit their true features to the victors. We mentioned that Velan and his hierarchy of chiefs are also dressed in their Bull uniform. After the Surans had uncovered their heads, Velan and his hierarchy will doff their Bull helmets, and reveal their true features to the assembled enemy. Now the Surans know to whom they are tendering their submission. Hitherto they had only heard hearsay reports of that great hero Velan, and now they have a full view of him. Velan is reported in the epics as a stripling youth still in his teens. It is to this young hero, not yet passed his teens, that all this homage is paid. We are now in an age, when merit alone is the sole standard of a man's worth. And it is this rare merit of a high order that is now found in Velan. It is his prowess in fight and genius in leadership, that have earned for him his high position in Bull flock. Velan a stripling youth in his teens is now seated in

1 It must be remembered that Suran the leader of the enemy flock is now found covered with a peacock mask. He will also temporarily remove it and like others will also reveal his features.

the centre, and is found occupying the most elevated place in the dais. On either side of him both to the right and to the left, are arranged the tribal, sub-tribal and clan chiefs, most of whom are men of advanced age, grown grey in service. It is in the midst of these grey haired seniors, that Velan a youth in his teens is found occupying the highest and the most prominent place. The Bull, we stated is a democratic man whose public concerns are subject to the popular will. In that flock in all normal times, it is the tribal chief who heads the campaign and leads the fight. But on extraordinary occasions when a great fight has to be waged, a special commander with extraordinary merits is specially elected for the purpose, at a united gathering of all the people. Such a commander is Velan, who was specially chosen to lead the Bulls in the great Velo-Suran War. Now that the battle was fought and brought to a victorious end, it is he who is made to conduct all the peace negotiations. It is to transact this peace treaty that Velan and his hierarchy of chiefs are now assembled. It is before this august gathering of Bull chiefs seated on the dais, that the Surans are now presenting themselves and tendering their formal submission. After the two parties are assembled each will reveal his true features by removing[1] their respective bull and horse helmets. It it after going through this preliminary ceremony that the regular peace transaction will begin. The assembled Surans after revealing true features will one after another lay down their arms which we know is the stone club. First Suran, the leader of the flock will lay down his arms; and this motion of the chief will be followed by the general run of the flock, who with an instant movement and a thundering clap will all lay down their arms.

1 This practice of removing the helmet is still in vogue in Europe, where, when one individual meets another, each is seen accosting the other by removing his hat. Such a practice when looked under a modern atmosphere looks meaningless. But the same when interpreted in the light of the Indo-European past is pregnant with significance. We mentioned that the bone helmet age is seen continuing for a long time in Europe, and only went out of use early in the new era. And this rule of removing the helmet to reveal one's features must have long been observed in the west as there are clear evidences to show that the bone helmet was till recently in use in that continent. And even after the bone helmet went out of use, the metallic helmet used by the knights of the middle ages, is more a copy of the former. And we see the old practice being continued by these knights, who are seen removing their metallic helmets when they wish to reveal their true identity to one another. So this modern custom of Europe of removing the hat when accosting one another is founded on an old time practice that had its origin in the Cradle.

Next, Suran the chief, will make a formal obeisance by raising his two hands over his head and bringing them flat against one another. This obeisance observance is full of symbolical significance. It is a supplicating ceremony whose object is to proclaim, that the vanquished individual has laid aside all hostile intentions, and has come weaponless seeking the protection of his mighty victor. It is in confirmation of his peaceful intention, that he is seen standing before the victor, and exhibiting his bare hands lifted high above his head. We hope it is now clear that a good deal of significance underlies this obeisance ceremony[1] once practised by the Indo-European Progenitors in the Cradle. Suran the leader of the flock, is now seen standing before Velan in a supplicating posture, by raising his two bare hands over his head and bringing them flat against one another. This simple obeisance ceremony by a mere raising of the hands is not enough; and this is always followed by a confessional statement declaring that for all time to come he has laid aside all hostile intentions, and has now come craving the protection of his mighty victor. Such a confessional declaratory statement, Suran is found making before Velan, and claiming the protection of that mighty victor. These two supplicating acts will be followed by the general run of the flock. Each and every member of the Suran fold will closely imitate the chief, and make a similar obeisance by raising their two hands above their heads and bringing them flat against one another; and this will be followed by a chorus of a similar confessional statements craving the protection of the victor, that is seen proceeding from innumerable throats and deafening the ears by their united voices. After these two initial ceremonies, Suran the leader will first fall flat on his body, prostrate[2] himself at full

1 This obeisance ceremony is still being continued in India but now it is construed to be a formal greeting between two friendly acquaintances. But such was not the intention of the old world rule. It is a supplicating symbol with which a vanquished foe is seen approaching his victorious rival. And in Europe again this old world rule is cut down to a formal shaking of hands. And even this hand shaking process is a modification of another ancient practice which consisted in extending the two bare hands not over the head but in front of the body in a supplicating posture to the victor. These two practices now seen in India and Europe looks meaningless under a modern atmosphere. But the same when interpreted in the light of Indo-European past is pregnant with significance.

2 These practices seem to have been carried by the Indo-European progenitors to to the west where they are seen lingering for a long time. And we have relics of such observances reported by Caesar vide his Commentaries I. 31; II.13; and passim. Ceaser's Conquest of Gaul, Ed. by Holmes page 146

length and make a second declaratory request, craving the protection of Velan. This motion of the leader will immediately be followed by the whole flock, who with one accord fall flat on their faces, make a similar prostration and give vent to a second declaratory request, craving the protection of the victor. This closes the first part of the scene.

We shall next deal with the second scene, which is now being enacted by the Velans. After all the these obeisances, prostrations and confessional statements are gone through, the matter will be taken up by Velan and his hierarchy of chiefs, that are now seated in the dais. The Bull being a democratic flock, no state or public function of any kind can be performed without formal deliberation of its appointed representatives. In accordance with this ancient practice Velan will open the discussion, consult the hierarchy of chiefs seated by his side on the dais, and know their minds. All these consultations and discussions, would have been gone through in their general moots and assemblies, and a formal decision arrived at. It is only after arriving at a definite decision in their national gathering, that steps are now being taken to obtain the submission of the Surans and enter into a binding treaty with them. So what we are now witnessing is a second deliberation among the chiefs of that flock after all the ceremonies connected with the surrender have been literally obeyed and carried out by the Surans. Velan and his hierarchy of chiefs will take the matter into their serious consideration, discuss over the subject and finally arrive at a conclusion. In the end we see the Council of Chiefs accepting the surrender of the Surans, and granting them the protection sought for. This decision of the Bull flock when considered in the light of the times, is kind, humane, and generous. According to the long established rule of the old world warfare, a victor has absolute right over the life of the vanquished, whom he can dispose of in any manner he pleases. If only the tables were reversed and the Surans were victorious we have not the least doubt, that they would have ordered the destruction of the whole Bull flock, or at least crippled it, for all time to come. We are elsewhere reporting that the Surans are a despotic people of a highly igneous kind, who exercised no sort of clemency in their own fold, and such a virulent people are not likely to show any kind of humane treatment to their life enemy. Considering the despotic nature of the Surans, we think, that the

treatment accorded to them by their rivals is kind, humane, and generous. For all this liberal treatment, the Surans are indebted to that great hero Velan. As long as the enemy presented an hostile front he gave them no quarter. But as soon as all opposition was beaten down, and the enemy was brought on his knees, he showed them no rancour. Velan proved a greater hero in the council of peace, than in the field of war. If the Surans are still a living people, it is to Velan that they owe their life. Velan and his Council of Chiefs accepted the submission of the Surans for all time to come, and granted them everlasting protection, or to quote the sonorous words of the times, "as long as the Sun and the Moon last"[1]. This decision of the Council will be communicated to the assembled Surans, through the mouth of Velan their President. Soon after we find the order proclaimed throughout the two hosts by criers on both sides. During all this time of consultation and deliberation until the final order is given by the Council, the Surans will be lying prostrate on the ground. It is only after the protection sought for is sanctioned, that they will rise from the ground, assume the erect posture, make another obeisance by bringing their two hands together over their heads and thank the victors in eulogistic language for the life granted. After all these preliminary ceremonies are over, Suran, the leader of the enemy flock will again put on his peacock mask and stand before the victors till the final orders for the dispersal are given.

Now comes the third ceremony which is supposed to bring the whole peace transaction to an end. The Velans will have a ready stuffed peacock[2] which will be immediately hoisted on a big pole and placed in an elevated place so as to be visible to all the assembled people. This peacock standard will be set up amidst beat of drums, sound of trumpets, and all the other musical instruments peculiar to the Velans. This peacock flag[3] is the great document which informs us that the great Velo-Suran War which has long been raging for ages has come to an end. It is upon this

1 Similar forms of declaration are found reported in Celtic Epos. Celtic Romances ed by Joyce p. 50

2 Kurum Thogai Stanza 1 and notes on pages 1 to 3.

3 In recognition of his great services Velan as we shall later on show is being deified and worshipped. And this peacock standard assumed by the Bull flock in the course of this war is taken and planted in front of his shrine. See note 3

document that all the terms of the treaty entered into by the two contending parties are written in symbolical language. After all the ceremonies are over the two parties will disperse and return to their respective homes.

There is one more incident connected with the peace transaction that we wish to bring to the notice of our readers. During the whole course of peace transaction there will be no sort of interdining or exchange of any such social amenities between the two flocks. Each considered the other as untouchable whose very contact was thought to be defiling. It is by the stringent enforcement of this untouchable cult, that the two flocks have managed to keep aloof and maintain their respective purity of blood notwithstanding their daily contact with one another throughout these struggles of long long ages. It is the same sort of spirit that will be now brought into play on this present occasion. During the whole course of peace conference each party is seen sticking to his camp and transacting his business. Beyond the bare formalities connected with that transaction, we do not see any sort of exchange of cordialities going on betwen the two parties. After everything is over each is seen silently marching towards his camp and departing home. Such is the manner in which the great Velo-Suran War was brought to a close; and in proof thereof we cite the Peacock Standard upon which all the terms of the treaty are written. It is needless to mention that among the many terms noted in the peace document, the principal item is that the Surans should confine themselves to their own home, and not any further encroach into the Velan territory. Tradition has not told us whether all these peace celebrations, were enacted on the Velan lands or on the Suran territory. But it is highly probable that the whole ceremony was gone through in the Suran lands. In that case the Velans will conclude the peace treaty and go back to their home. So ended the great Velo-Suran War. After the treaty the two races are seen leading a quiet life, each keeping to his own home, and not meddling in the affairs of the other. The offending Surans are seen confining all their activities to their own territory, and we do not hear of any further attempt on their part to intrude into the Velan lands. In this manner several centuries are seen rolling without any stirring incident worth noting. Such in short is our brief account of the great Velo-Suran War which is our first reliable landmark in the Indo-European history.

SECTION 6.

ONE IMPORTANT ITEM OF INFORMATION ON WHICH VELAN EPOS IS FOUND SILENT

We here wish to note one important item of information on which Velan epos is found silent. We mentioned that the Velans are a Bull flock, and the Surans are a Horse flock. Such is all the light thrown by Velan epic. But a comparative study of all epos shows, that the Surans are a bicameral group consisting of a Horse and a Wolf. But this dual mould is not a primitive state, and is one that was acquired at a late stage of life. The Surans were originally a single celled Horse flock. And in the course of their long life in the Cradle, they, unable to bear the onslaughts of their enemies, went into alliance with the Wolf to augment their fighting strength. After this alliance, both must have waged a long conjoint struggle in the Cradle. We shall as we proceed, mention the exact relationship subsisting between the two flocks. But here it is enough to know, that the Wolf is a subordinate member of the Suran fold, whose chief guide and controller is the Horse. In the great Velo-Suran war fought in the Cradle, the former must have acted as the ally of the latter, and helped him in many ways. Generally old time legends are very laconic, and do not give us detailed description on all the aspects of the fight. It is to this laconic mood, that we attribute this omission to bring to our notice, the Wolf who is one of the actors in the fight. It is the Horse that gave the greatest trouble and put on the bravest fight; and hence the Velan epos has concentrated all its attention on him alone. It does not like to waste its breath on a minor actor like the Wolf. But notwithstanding its silence we must take the Wolf as a member of the Suran fold. So we see that the two Indo-European flocks are built on two different moulds. The Velans are a homogenous Bull flock. But the Surans are a bicameral flock composed of a Horse and a Wolf.

CHAPTER VI

A WORLD-WIDE HUNT AFTER THE INDO-EUROPEAN RACES

Numberless students have investigated the Indo-European phenomenon, but one and all of them have gone astray. The methods pursued by them are not only faulty, but even when the

right clue is given, they would not avail themselves of its help. These flaws we are avoiding from the very outset of our investigation. One great defect in all previous investigations is, that they have eschewed wholesale the Tamil tradition, and tried to construct their Indo-European theories without its help. Such an eschewing of the only clue that can put them on the right track, cannot but land them in error. We, also like the general run of students, began our investigations in the Indo-European field, but unlike others from the very outset, took for our help, the Tamil tradition. This correct procedure, has not only saved us from numberless errors, but placed us on the right track. One great merit in the Velans of South India is, that being situated nearest the Cradle, they alone are in possession of the true key. We intuitively knew their worth, and took them as our trustworthy guide, in this intricate field of research. Any merit possessed by this work, is only due to the many valuable bits of information received from the Velans of South India. Many things have contributed to give these Velans that rare value. We shall here unfold some of those causes that contributed to given them this superior merit.

Keith[1] states, "Asia with its ancient civilisations in Mesopotamia, India and China hold out the fairest promise for students of man's early history. So far these promises have not been fulfilled. No extinct type of ancient man has been found in this vast continent with its three great ancient seats." Keith is wrong in placing India under the same category as Mesopotamia and China, which are both confounded lands, where nothing can be made out. India or rather South India, is the only land in the whole world, where races can be said to exist in that pure form, in which they were taken out from the Cradle; and that rare clue which India alone can give, no other land can supply. And this rare merit it owes to its being placed exactly opposite to the core or central point of the Cradle, where the Indo-Europoan progenitors are located. We are not very particular about India fulfilling the expectation of Sir Arther Keith by placing in his hands extinct types of Ancient man high or low. That is not the function assigned to India, by Nature. Her duty is to inform the world about the origins of Indo-European races. Keith[2] has been hunting

1 Antiquity of Man Vol. II P 419.
2 Ibid Vol. I p 339 and passim.

all over the world to find out the progenitors of the Indo-European man, but in this search he has not succeeded. Here we are capturing one of its living types, moving, walking and talking in this world with whom we can hold ready converse. And these are the Velans of South India. In this connection we wish to inform Sir Arthur Keith that there is no such thing as the progenitor of the white man or the European races. The western man is an ollapodrida, composed of a number of racial elements, in which the Indo-European element is the predominating ingredient. Here we are capturing one of the Indo-European races and placing them in the hands of Sir Arthur Keith. In their case he need not go about beating the bush, capture mutilated relics of skull and frame, and keep toiling over them, to unravel their ancient past. What we have placed in his hands are living specimens of flesh and blood, whom he can not only question, but subject to every kind of search and scrutiny, which science has at her disposal. This rare specimen of a living type that we have captured and placed in the hands of an eager world, are the Velan Bulls of South India. But this capture of a tiny moiety of the Bull, out of that vast ocean of Indo-European flock, composed of two great races, will not convince the sceptic world. In order to bring overwhelming proofs in support of our case, we had to hunt out and capture the whole flock of the Surans, and the remaining moiety of the Velans and place them in the hands of the world. We shall now unfold the steps taken by us in the performance of this task, and the manner in which we carried out this world-wide hunt to capture the rest of the Indo-European flock. We also led by a series of facts, like the general run of students, began our investigations in the field. After long working and toiling this way and that way, we got into the right path. The defect in all previous investigations is, that not one, either tried to acquaint himself with the characteristics of the two Indo-European races, or get possession of their nascent history. This initial defect, has vitiated all subsequent investigations in the field. We for our part not only avoided this shortcoming, but from the very begining, directed all our attention to get ourselves acquainted with the characteristics of the two Indo-European races, and their past history in the Cradle. As this information could be only got from epos we first directed our attention to a hunt after the old time records of the world and subjected

them to a critical study. The Velan epos is the corner stone in the whole edifice, and to its study we first directed our attention. With the help of Velan epos we constructed a rough outline of the nascent history of the two Indo-European races. From a perusal of that narrative we found out that it unfolded a great fight fought between two great races of the world. Taking the Velans in South India as one of the actors in the drama we next searched for the other partner. There is no people in India who are seen passing under the title of Surans. A careful perusal of the war narrative has shown, that the Velans in South India, could at the most have represented a tiny moiety of the Bull flock, that fought in that great war. So we commenced our search to find out and recover not only the remaining moiety of the Velans, but also the whole of the Suran flock. Before proceeding outside, we commenced our search in India itself, and subjected all its records to a critical study. A study of the North Indian records showed that there are Bulls found all over India. Even the Bulls found both in the south and in the north did not come to our standard of expectation. We therefrom inferred that there must be more Bulls found outside India. There is another record in India to which we directed special attention, as it was reported to us to be one of foreign origin. This alien record is the Rig Veda which is the epos of the Aryan. We took possession of this alien record, subjected it to a course of critical examination, and to our great surprise, we found that the Aryan Horse, mentioned in the Veda is the same old Suran Horse reported in the Velan epic, that is now seen passing under a changed title. In the Rig Veda, we not only found a mutilated account of the Velo-Suran War, but also saw many more episodes not connected either with the Cradle or explicable under an Indian atmosphere. Further it also showed many incidents enacted under a northern latitude under the ice cold gripe of the Arctic region. Further a critical study of the Aryan Horse in India showed that at the most he would represent a tiny moiety of the great Suran flock, that once, shook the world to its bases. Led by all these considerations, we inferred that the main bulk of the Surans had gone elsewhere and found home outside India. The net result of our investigation in India showed that there must be more of Velans and Surans found outside the limits of that land. So we had no other alternative, but to carry on a world-wide hunt, and recover the remaining moieties of the Velans and the Surans.

Having come to this conclusion we went beyond the Himalayas and commenced our quest. We first took up Central and Eastern Asia, and searched every nook and corner, but not a trace of the Velans or the Surans was to be found in these two regions. After this barren attempt we next directed our steps to West Asia. And in this region we captured the Iranian Horse, which we found out to be another fragment of the Surans. Even these two Horses found in India and West Asia, did not come up to our expectation of the full strength of the Suran Flock. Further a perusal of the Iranian epos showed that there are many things noted in that record which are not connected either with the Cradle or explicable under West Asian surroundings. Further the Iranian record like that of the Aryan epos, showed many incidents that were enacted in a northern latitude under the ice-cold grip of the Arctic regions. After this partial success we next directed our steps to Egypt, which along with West Asia, is considered the seats of the oldest civilisations of the world. But our search in the valley of the Nile, proved barren, as not a trace of Velans or Surans was found in that land. Similar searches were conducted in all parts of Africa but here also our attempt proved fruitless. North Africa is peopled by the Pre-Caucasic Flock, and Africa, south of the Sahara, is the home of the Negro. Notwithstanding all our busy search, we were not able to find even a trace of either Velans or Surans in this wide dark Continent.

We here wish to bring to the notice of our readers one peculiar people noticed in the course of our search in the lands of Egypt and West Asia. During our investigation in these two lands we came acrose a group of people who presented distant resemblances to the Velans or the Indo-European Bull. They are known as the Caucasics, whom we found out to be of the same totem as the Velans. Both are Bulls, and in order to clearly distinguish one from the other, we have styled the former as of the Ox totem and the latter as of the Bull totem. And the Caucasic Ox found in Egypt and West Asia, though of the same totem as the Indo-European Bull, presented so many points of difference, as to induce us to infer that the former is a man coming out of an earlier stage of Bull evolution. All that we here wish to warn our readers is, not to confuse the one with the other. The Caucasics and the Velans though of the same totem belong to two different grades of

human evolution. And so this accidental capture of the Caucasic Ox, in the course of our investigation is of great use to us. We will for the present keep him to the back ground and go on with our search. What we are now looking for, are the two Indo-European races namely the Velans and the Surans.

After our reconnoiterings in the two continents of Asia and Africa, we in a despondent mood directed our steps to Europe, which is the only contiguous land, still left unexplored. We may frankly state, that Europe is the last land, where we expected to find the Velans or the Surans. But still hoping against all hope we went to the west. There were one or two clues which encouraged us to take such a step. The Aryan and the Iranian epos showed many incidents which are only explicable under a northern latitude. Further Western students were seen putting forward the false claim, that Europe is the habitat not only of the Aryo-Iranians but also of the Indo-European flock as a whole. We knew that the claim is untenable, but still we wanted to find out what amount of truth is contained in their assertions. Led by all these clues and considerations, we came to the west to investigate the Indo-European man. And to our great surprise we found the Velans and the Surans arrayed against one another in the continent of Europe. The first business that we did after coming to the west is to collect all the epos and subject them to a critical study. So studying we found out that the two races after coming to Europe had renewed their old game of combat and been fighting with one another. In the course of this stuggle, the once solid flock is broken up into tiny moieties and scattered all over the two continents of Europe and Asia. The Velan flock is split up into four fragments and passing under the name of Celt, Teuton, Vend and Lett. Similarly the Suran flock is split up into four fragments and passing under the name of Latin, Greek, Iranian, and Aryan. We further found out that the last two branches are two moieties of the Suran flock, that after a short sojourn in Europe, had escaped into west Asia. Having hunted the various moieties of Velans and Surans with their respective epos, our further work in the field was made very easy. The epos that we have now captured is not an insipid record, but a stirring episode narrating the fight waged by the two Indo-European races after their advent to the West during the long period of 2000 years.

A perusal of such a record, cannot but be of very great use to us, in unfolding their further history. After a careful perusal of all their records, we found out that it not only revealed the intimate relationship between the several moieties,. but also gave us full information on the many evolutionary movments which they have been performing after their advent to Europe. The various epos that we have now captured arrange themselves in a circular ring as shown in figure 1.

We are elsewhere dealing at full length on the contents of the eight epos that we have now recovered after this arduous search in Europe and Asia. All that is here necessary to know, is that the epos of the Celt, the Teuton, the Vend and the Lett, narrate the fights waged by the Velans. Similarly the epos of the Latin, the Greek, the Iranian, and the Aryan narrate the fights waged by the Surans. But at the same time, it must be pointed out that the circular chain which we have constructed is an imperfect chain, with one link missing. We mentioned that a moiety of the Velans is found in its pristine condition in South India. It is from them that we recovered the Velan epos. But unfortunately, no moiety of the Surans was left in its pristine condition either in Europe or in Asia. So we were not able to get the original edition of the Suran epos which is one of the basal links in the circular chain. But even this defect, we have cured by subjecting the records of the Latin, the Greek, the Iranian and the Aryan to a critical study, extracting therefrom the original edition of the Suran epos and thus supplying the missing link. It is in this manner that we have completed our circular chain of ten links; and this chain of epos which we have now built will be found corroborated by the work of another school. The philologists, we mentioned, are confining all their studies to the west, and expounding the language phenomenon as seen either in Europe or proceeding from that centre. In the course of their imperfect investigation they constructed a chain cf eight[1] links consisting of the Celt, the Teuton, the Vend and the Lett on the one side, with the Latin the Greek, the Iranian, and the Aryan, on the opposite side. The eight links chain constructed by the philologists will be found to agree with the links 3 to 6 and 7 to 10 in our chain of ten links. But there is considerable difference between the two chains. The one

1 Vide Taylor, Origin of Aryans, p.p 32 and 269 Rendal, Cradle of Aryans p. 32,

constructed by the philologists is an imperfect chain with the two principal links of Velan and Suran left out. And it is to this vital defect in the scheme that we attribute all the errors arising from philological investigation. But whereas the chain constructed by us is a complete chain unfolding the whole course of the Indo-European phenomenon. It is to this correct procedure that we are in a great measure indebted for success in this field. We hope we have carried on a successful hunt, unearthed all the moieties of the two Indo-European Flocks found in Asia and Europe and placed them in the hands of our readers.

But notwithstanding all our successful hunt, our work is not complete in the field. This shortcoming is not due to any absence of exertion on our part but to want of materials. We captured a moiety of the Velans in their pristine condition in South India and placed them in the hands of our readers, who can now carry on an all round investigation as far as one Indo-European race is concerned. If we can do the same thing with regard to the second Indo-European race, capture a moiety of the Surans in their pristine condition, and place them in the hands of our readers, our work wculd be complete in all respects. If we were only able to perform such a feat, we would place the two Indo-European races in the hands of scholars of the world, who can question them face to face, and subject them to all kinds of critical investigation that is open to science. Had we only captured the two races and given them to the world our Indo-European theme would be placed on a scientific basis beyond the shadow of a doubt. Unfortunately owing to the short-sighted movement of the Surans, we were not able to fully work out our scheme, and place them in the hands of the world. They never left behind in India any moiety of the flock in their pristine condition, which we can capture and hand on to our readers. The Surans as already pointed out proceeded *en bloc* to Europe without leaving behind any trace of that flock in India. And in the west they had been completely ground, blended with all sorts of alien elements, and absorbed in the body politic of Europe. And so thorough is the blending and the absorption, that not a trace of the pure bred Suran is to be found, either in Europe or in Asia. The only way now to find them out is by a process akin to the one followed by the chemists. We have to use reagent after reagent, and test after test, and fix the identity of the Suran in the compound product now placed before us. And these reagents and tests we

shall give in abundance as we proceed. There is another difficulty in their case that has to be noted in this connection. Granting that a moiety of the Surans was left behind in India we greatly doubt if they would have lived till now in their pristine state. The Surans either in race or in language are an ephemeral flock of a short lived kind, not fit to lead an independent existence. They are a sort of poison or rather fermentive sitmulant which when inoculated into the body of other races has not only a highly stimulative effect but gives them a sort of restless life. Such is the object, with which Nature seems to have evolved and brought them into existence, in this world. In order to make them play the part allotted to them in life, she has bestowed on them a fragile constitution, which is found perishing soon ofter they are taken out from the Cradle, unable to bear the wear and tear of the new order of world, that is now in course of building. We hope it is now plain that the Surans even if placed in the best of environments, as the one that now obtains in South India, would not have led a long life, and lived up to the present moment. Their destiny is to find an early grave. And this grave they would have found even if placed under the salubrious environments in South India. We hope it is now plain that the Surans are an ephemeral race unfit to lead an independent existence. They are a people specially designed by Nature to find an early grave. How is it possible to capture such a people, and place them in the hands of scholars, so as to enable them to have a full view of that mysterious race. The Surans as a race are dead, but even this dead relic is not found entombed in one grave from which we can unearth them and study their remains. This dead relic is found blended among a number of racial elements and scattered all over the world. The only course now open to us is to look for their relic in the build of some hybrid people, use the comparative key and determine the characteristics of the Surans as they emerged from the Cradle. As we proceed we shall show how this work is to be done. All that we wish to impress on the minds of our readers in this connection is that there is a vital defect in this process of Indo-European investigation, as it is not possible to capture one of the two Indo-Europen races, namely the Surans. We have only the sole aid of the Velans and it is only through the mouth of the Bull that we have to get all our information about the Indo-European theme. Such is the sum and substance of the teaching that we wish

to impress on the minds of our readers, as one result of the world-wide hunt, which we carried on after the Indo-European races.

CHAPTER VII

THE METHODS PURSUED BY US IN FIXING THE STATUS OF THE INDO-EUROPEAN RACES

SECTION I. ETHNOLOGY, A DEFECTIVE SCIENCE

Having completed our hunt and brought together the various moieties of Velans and Surans found in the two continents of Asia and Europe, we next wish to indicate the methods pursued by us in the identification of the two Indo-European races. We pointed out that with the help of Velan epos, we unfolded their history in the Cradle. We also mentioned that with the aid of the remaining eight epos captured in the west and the east, we unravelled their subsequent history from the date of their migration from the Cradle down to the present hour. After completing our historical sketch, we turned to other sciences for help. Sciences we repeatedly pointed out are interdependent, and one cannot get on without the help of the others. Epos we reduced to the level of science, and it is with its help that we were able to hunt out and gather together all the moieties of the Indo-European races that are now found scattered over the two continents of Europe and Asia. After drawing up our list of the several moieties of Velans and Surans, we wished to fix the exact position of these two Indo-European races in the ladder of human evolution, and with that object turned to the other sciences for help.

Anthropology and its sister science ethnology are the branches which concern itself with the study of man. We naturally turned to it for help. But unfortunately that science, as at present studied, is in a very imperfect state. Firstly it is one of recent origin, and has not perfected its teachings. Secondly it has no correct knowledge about the general course taken by human evolution. Thirdly it has not the faintest knowledge either about the characteristics of the Indo-European races or of the home where in

they were evolved. Fourthly it has not developed those delicate tests which are absolutely necessary for the identification of the higher races of mankind. The only test which it has evolved are the physical characteristic tests which do not afford sufficient data for the identification of the two Indo-European races, which mark the topmost rung of human evolution. Such are the manifold defects in the science itself.

Added to these defects is another great disadvantage to which the science is subjected to in the course of its life. All the students of anthropology and ethnology are found in Europe. The western man in spite of all his fecundative brain is by constitution racially blind, and hence unfit to conduct an investigation in the field. This constitutional blindness we attribute to the great confusion of blood that has deprived the organism of all intuitive knowledge in the field. The western man has not that intuitive vision without which it is not possible to correctly expound the Indo-European past. It is mostly western students that are seen toiling in the field and trying to expound the secrets connected whith the Indo-European phenomenon. It is no wonder that with such workers in the field the whole problem is enveloped in cloud and darkness. We ask our readers to be very careful when indenting on the services of ethnology in this field of Indo-European investigation. We must not be wholly swayed by its teachings, but only accept such facts as can stand the test of our comparative key, derived from our study of the Indo-European past. Such is also the prudential course which we are following in the present case.

With the help of Velan epos we have fixed the identity of the two Indo-European races and located the exact position of the Cradle wherein they were evolved. With the help of the remaning eight epos we followed them from the Cradle into their new homes in Asia and Europe, and unfolded their subsequent history for a period of 4500 years, from 6000 B. C. to 1500 B.C. While so engaged we came across a new race known as the Snake[1], who is seen

1 The Snake here noted we again state is the mighty eastern Snake known as the Nagas in the Indian epos. He is a very potent man and a great revolutioniser of the world. Compared to him, his western counterpart is an insipid man. It is clearly to bring out this difference between the two races that we have designated the latter as the Serpent.

intruding into the field and participating in the Indo-European movement. The Snake besides his totem designation has many more personal names, which details we are elsewhere noting. But here for the sake of convenience we are noting only his totem title. To be in agreement with the Snake we shall also note the totem designation of the two Indo-European races. The Velans we know are Bulls and the Surans we know are both Horses and Wolves. These three combined with the Snake carry on the Indo-European movement for another fifteen centuries, from 1500 B. C. down to the end of the old era. So we see that the most vital part of the Indo-European drama is being enacted during a period of sixty centuries from 6000 B. C. down to the end of the old era.

We hope it is now plain that there are four great actors in the Indo-European drama. And they are the Bull, the Horse, the Wolf and the Snake. Neither anthropology nor ethnology, as now studied, is competent to undertake an investigation of these four races. We challenge anthropology for an investigation contest in this field of Indo-European study. We are at the most only a lay student who with the aid of epos have undertaken the task of unfolding the identity of the Indo-European races. But still we make ourselves bold to enter into a challenge contest with the two sister sciences of anthropology and ethnology, that are specially devoted to the study of the human races of the world. We have studied the work performed by them during the course of last one century, ever since they entered the field. After long deliberation we have come to the conclusion that both, with their present crude methods, will never be able to arrive at a correct solution of the problem. They may go on investigating till the end of the world, but they will never succeed in unravelling the features of the Bull, the Horse, the Wolf and the Snake.

The incompetence of ethnology is not our only difficulty. There is another complication introduced into the field which is not of her making. Out of the four principal actors in the drama, three are dead before the end of the old era, after having played a stormy part. The Horse, the Wolf and the Snake have vanished from the world, without leaving any visible relic behind. Neither anthropology nor ethnology has acquired sufficient delicacy of test to identify living races. Such a defective science cannot be expected to unearth dead races and expound them to the world.

There is a way of getting over these difficulties and arriving at truth. Of the four actors in the field, the Bull is the only man living. No doubt he is generally found adulterated all over the world, and so far advanced is the adulteration that everywhere he is found with no knowledge of the past. But to this general rule there is one exception. It is only in one place, namely South India, that he can be said to exist in something like his original shape. This Bull in South India is not only a tiny moiety small in numbers, but has dropped many of his ancient characteristics to suit the new order of the world amidst which he is placed. This tiny flock with its obscure characteristics, situated in an out of the way corner of the earth's surface, is not likely to be taken notice of by the world. Further to unravel his identity requires a highly specialised form of comparative study, which kind of work no one is at present capable of undertaking. So we see that the world is not in a position to utilise the services of the Bull in South India and know the truth.

Such is the state in which we are left. Of the four actors in the Indo-European drama, three, namely the Horse, the Wolf and the Snake, are dead beyond recognition. It is only a tiny moiety of the Bull that can offer a solution. But the world has not the necessary vision to recognise him. Such are the many difficulties that confront us in the field. Ethnology is a defective science and her students are not well equipped for the task. And most of the actors in the drama are dead. It is in the face of so many difficulties that we are asked to unravel the Indo-European problem. The net result is that we find ethnology not gifted with any knowledge of the Bull, the Horse, the Wolf, and the Snake.

SECTION II. THE SECOND DEFECT IN ETHNOLOGY IS THAT IT HAS NO CORRECT KNOWLEDGE ON THE LIFE HISTORY OF THE HUMAN CRADLE

The human Cradle, we mentioned, is situated on either side of the equator in a land surface, lying buried beneath the waters of the Indian Ocean. All through the long ages of human evolution many genera and species of Homo came into existence, out of which a few[1] have been captured and brought to our notice.

1 Duckworth's Anthropology, Vol. 1 pp 42 to 43 and 58 to 59.

Ethnologists[1] seem to be under the impression that this initial process of human evolution together with its attendant differentiation into genera and species is seen going on all over the world. But the real fact is otherwise. The whole process is confined to the Cradle, where alone this phenomenon of human evolution is exclusively at work. Next is seen going on a struggle for existence among the various genera and species. In the course of that proces only one species namely Hom o Sapiens is seen emerging successfully after killing all the rest. About the geographical features presented by the Cradle in the initial stages, we are elsewhere[2] giving a complete report. But here it is enough to know that at the stage the evolution of Homo Sapiens is in vigorous operation, the Cradle is divided into two parts, a Northern and a Southern part with an intervening water separating the one from the other. Further this Homo Sapiens when we catch full sight of him is found divided into two distinct varieties known as the long heads and the short heads. In the northern moiety of the Cradle are found placed the long heads and in the southern the short heads. How and in what manner these complicated processes were brought about, it is for the ethnologists to investigate and expound. But we have innumerable evidences to show that such is the appearance presented by the Cradle at the stage when the evolution of Homo Sapiens is in full swing. Not only the Cradle is bifurcated, but even the human species is found divided into two varieties known as long heads and short heads, with the former in the north and the latter in the south. It is taking these two facts as the starting point, we go on with our further investigation.

SECTION III. ETHNOLOGY SEEMS TO ENTERTAIN GRAVE DOUBTS ABOUT THE PERMANENCE OF THE TWO SKULL TYPES

Nature, we stated, brought into existence two distinct varieties of Homo Sapiens, one known as the long-head or the dolicho-cephalous type, and the other known as the short-head or the brachy-cephalous type. She took these two varieties, segregated and housed them in two separate land surfaces, and made them lead an independent existence. Here each is made to lead an

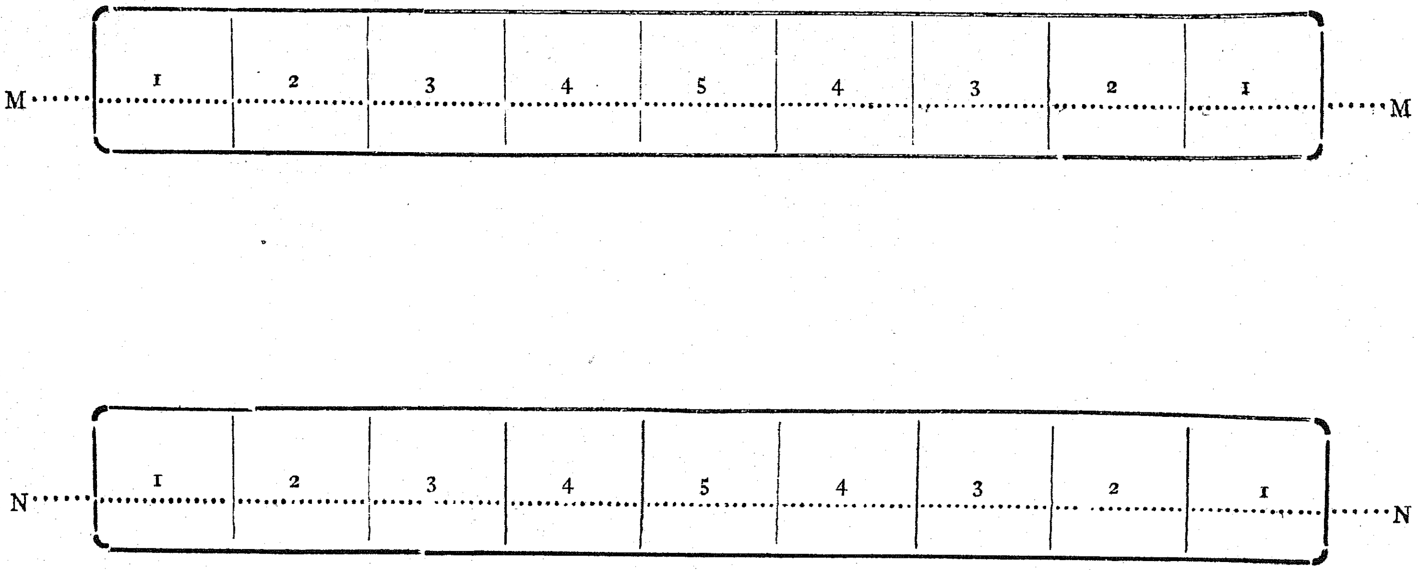
1 Keith's Antiquity of Man, pp. 283, 711 and passim.

2 Vide part VIII.

isolated life and perfect his bodily build and brain mould. Without such a segregation and isolation of the two types, it is impossible to bring into existence, the many varieties of long-heads and the short-heads, each with its peculiar set of well developed characteristics. This truth of segregation and isolation in the building of varieties and types is known to every breeder. Every worker in the field is fully aware that once you have evolved a breed, it is absolutely necessary to keep it aloof, from all alien contact. It is only by resorting to such rigid steps that an ideal breed with ample scope for further improvements can be established. The same kind of step Nature is now seen taking in the case of man. She first produced two varieties of Homo Sapiens, a long head and a short head type, and housed them respectively in Gondwana Superior and Gondwana Inferior; and through the long ages of human evolution she is seen exercising a process of rigid selection, weeding out all inferior sorts and in the end bringing into existence two superior types, one of the long head kind and the other of the short head kind, known as the Velans and the Surans. In the course of the process many intermediate types have been weeded and thrown out. Out of the eliminated types, we have captured sixteen varieties, eight of the long head kind and eight of the short head kind, and arranged them in tabular order in a regular series.. If we take any one of these types and compare it with its fellow in the same grade, it will be found that deep seated differences separate the one from the other. The long heads and the short heads are now found blended and confounded all over the world. Even in spite of all these widespread confusions, we have still pure specimens of the two types both high and low taken and preserved like geological specimens, in secluded and out of the way corners of the world. It is these pure types that we should take, study their characteristics minutely and try to understand an ancient order of the world that has long since ceased to exist.

Let not ethnologists be under the impression that it is to them that we owe the classification of man under the two heads of dolicho and brachy. Long-heads and short-heads are things long known to man ever since he jumped into this stormy world. But this simple thing ethnology found out, after instituting a complicated system of measurements which it assigned to a particular department of study known as craneology[1]. But natural man does not

1 Duckworth's Anthropology, Vol. I page 10.



PARALLELISM (LONGITUDINAL)

Fig, 10

See page 112

require all these tedious measurements set in motion by ethnology. He can by a mere look distinguish a long head from a short head. Nature segregated the two types, housed them in two different land surfaces, infused into them a hostile spirit, and made them fight for long long ages. To carry on the fight, she gave them an intuitive vision which can by a mere glance distinguish the long head from the short head. The very sight of a short head was enough to provoke the war fury of the long head, and both would immediately rush against one another and fight to the bitter end. Such is the kind of intense hatred which nature implanted in the bosom of the two races. We are not altogether theorising on this subject, but we have concrete facts at our disposal to substantiate every item of our statement. The Indo-European races we know consist of a long headed Velan and a short headed Suran. A careful study of epos shows that the former not only could not tolerate the very sight of the latter, but also heaped all sorts of opprobrious epithets on them. The Surans are depicted to us as ferocious fiends, speaking an uncouth jargon and filled with all sorts of abominable vices. They are further styled as blood thirsty demons who are fit to be extirpated and wiped off the face of the earth. Such is the language of the Velan[1] epic when depicting the Surans. Races imbued with such a bitter hatred can never be made to amalgamate with one another. As long as the two races were in the Cradle, each stood isolated in his own home and never mingled with one another. After the sinking of the Cradle it is the very same bitter hatred that drove the Surans *en-bloc* to Europe so as to be as far away from their life enemy, the Velans.

All facts go to prove that the two types of Homo Sapiens one of the dolicho sort, and the other of the brachy sort are being distilled in the northern and southern moiety of the Cradle. But even this fundamental division of mankind under the heads of dolicho and brachy ethnology seems to doubt, and of late students[2] in that field are beginning to lose faith in the creed of two skull types about whose permanency they entertain grave misgivings. This loss of faith we attribute to their one-sided study of the present confounded types that are now found all over the world. But what ethnology should do is to acquire a wider vision, take into considera-

1 Thirumurugattrupadai- ll 55—65.
2 Keane, Ethnology pp 177—78: Keane's Man Past and Present p 511.

tion all the facts connected with man's evolution, and judge things correctly. So judging it will be seen that two separate streams, one of the long head kind, and the other of the short head order, are seen running in parallel lines all through the evolutionary age of Homo Sapiens.

SECTION IV. HER CRUDE THEORY OF THREE RACES

The second defect in ethnology is her crude theory of three races which she seems to have imbibed from a layman. Any superficial observer making an uncritical study of men and things will roughly classify mankind under the three[1] heads Negro, Mongol and Caucasian. But that is not the view which science should take. Ethnology must make a deeper study and correctly expound the human phenomenon. The races of the world[2] as already pointed out are not three, but eighteen in number, which are found arranged in two parallel series of nine each. There are two parallel streams of human, evolution long seen at work. During this long process of distillation, repeated skimmings are seen taking place all along the two lines. At each skimming, one race of long heads and one race of short heads is taken from the Cradle and sent out. This kind of skimming has been carried on four times to the right, and four times to the left, and four dual pairs sent out. It must be also taken note of that at each skimming, that part of the Cradle wherein the flock is lodged is destroyed and sent below the waters. In this manner we are given eight pairs, four to the right and four to the left. Firstly corresponding to the Australian and the Toala of the right, we have the Nordic and the Strandlooper of the left; secondly the Negro and the Negrito of the right, has the Negro and the Negrillo of the left; thirdly the Pre-Indonesian and the Mongol of the right, has the Pre-Caucasian and the Alpine of the left; and fourthly the Indonesian Ox and the Snake of the right, has the Caucasic Ox and the Serpent of the left (vide diagram No 2.) How and in what manner we determined the names and the status of these sixteen flocks, we are expounding at full length in another part[3] of this

1 Keane's Ethnology, pp. 38 and 223.

2 Here we are omitting all reference to the peoples of the new world about whose origin we are giving a full report in Part VIII. Our attention here is confined to the races of the old world which is admitted on all sides to be the original home of all mankind.

3 Part VIII,

work. All that we here ask our readers is to take them for a working hypothesis.

After carrying out the main part of the destructive work, both in the right and in the left half of the Cradle, Nature is seen turning to the central core, where the Indo-European progenitors are lodged. That is also destroyed, and the Velans and the Surans are forced to go elsewhere. Such are the real truths revealed by an all round study of human evolution. Whatever may be the ultimate number of human races which ethnology may be forced to admit, surely it is not three. We ask her to revise her creed, abandon her present incorrect theory of three races, and put on the field an increased number, that may ultimately gain the ears of the world. It is probably beset by these puzzles that some students[1] have put on the field an increased number of races, varying from 11 to 15. But a perusal of their writings shows that their decisions have not been arrived at after a deep study of the problem.

There is another controversial point which deserves to be noticed in this connection. Keane evolves a generalised Pleistocene[2] precursor in the Cradle and distributes them all over the world. And it is out of this proto-man, that all the varieties of Homo Sapiens or the races of the modern world are reported to have descended. We entirely disagree from this statement. The evolution of Homo Sapiens has been going on in the Cradle, not only all through the Pleistocene age, but also down to the recent historic times. It is from that centre that all the eighteen races mentioned by us have been despatched after acquiring their full equipment of characteristics. The last to depart from the Cradle are the Indo-European progenitors, who departed from that centre only the other day in 5500, B. C., after completing their full period of gestation. As this is a subject which has to be dealt with more technically, we are handling it at a greater length in Part VIII, the portion set apart for ethnology.

SECTION V. THE PHENOMENON OF PARALLELISM

The phenomenon of parallelism is another key which we bring to our aid in interpreting the true course of human evolution. A critical study of that phenomenon shows that there are two

1 Keanes Ethnology, pp 16 to 189

2 Ethnology pp 225, 229 and passim; Man, Past and Present pp 1 and 2.

kinds of parallelism at work on the field; one longitudinal and the the other running crosswise. In the northern moiety of the Cradle, we have one continuous stream of long heads running from the right end to the left; and similarly in the southern moiety, we have a second stream of round heads running in a like direction. We shall represent the former stream by the dotted line M M, and the latter by N N. So the first system of longitudinal parallelism will be represented by MM and NN, which we plainly see, are two lines running parallel to one another from east to west (vide Fig 19).

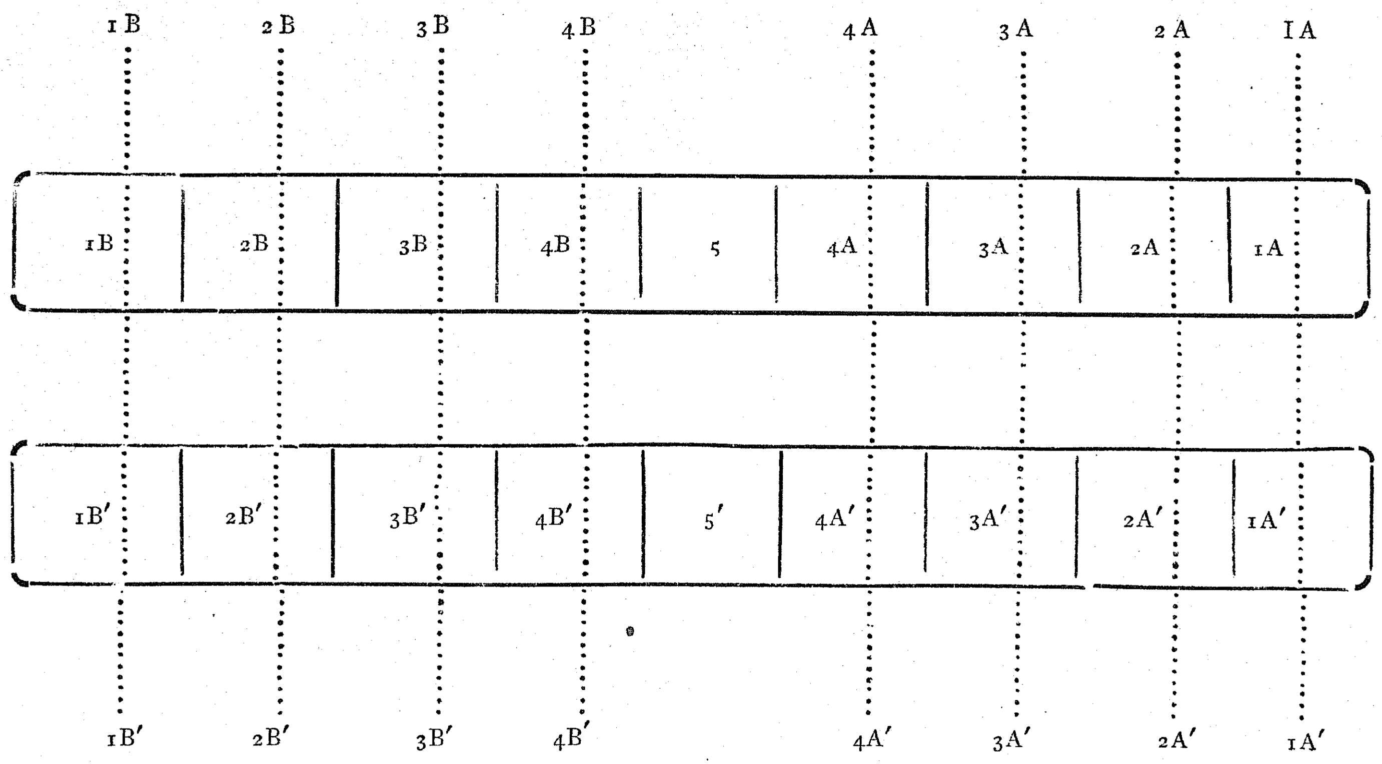
We next take the second system of parallelism which we stated runs crosswise to the first. At a fixed time and place, one set consisting of a long head and a short head type is taken from the right, and sent out, on or about the same time with another set consisting of a similar pair of long heads and short heads taken from the left. In this manner four pairs of long heads and short heads have been taken from the right, and sent out along with a similar pair of long heads and short heads taken from the left. And as before we shall draw dotted lines one to the right and the other to the left to represent each set.

So we get four sets of dotted lines. If we now take a look at the diagram (fig 10)[1], it will be seen that 1 (AA_1) is parallel to 1 (BB_1); and similarly 2 (AA_1), 3 (AA_1), and 4 (AA_1), are respectively parallel to 2 (BB_1), 3 (BB_1), and 4 (BB_1). After the working of all these complicated forces of parallelism is exhausted, we have only the central core, occupied by the Indo-European races left behind. If we accept the crude theory of three races propounded by ethnologists, we have to reject all these facts revealed by the phenomenon of parallelism.

It is not easy to explain as to how this parallelism phenomenon escaped the attention of the ethnologists. They cannot come forward and state that they were not aware of the existence of such a phenomenon. Keane had actually captured the Negro[2] parallelism and made many lengthy observations on the subject. But he has misread the whole thing and given an incorrect interpretation to the phenomenon. This bad study we attribute to his defective knowledge in the field of human evolution. It is the want of

1 Also refer to diagram No. 2.

2 Ethnology, pp. 242 to 245, 254 to 255, and 264 to 265.



PARALLELISM (CROSS-WISE)

FIG. 11

To face page 112

correct knowledge on the very basic principles of ethnology, that has prevented him from benefiting himself by the Negro phenomenon, which he by mere chance managed to capture.

Keane is seen evolving the proto-Negro at a single centre in the Cradle, and transporting them thousands of miles both eastwards and westwards. If only such a thing had taken place, mankind would have been poisoned through and through by the negro blood. But the real fact is otherwise. Nature evolved one set of Negro and Negrito in the right half of the Cradle, and a second set of Negro and Negrillo in the left half of the Cradle. And as soon as their evolution is completed, that part of the Cradle wherein each set is being distilled is sunk beneath the ocean waters, and its contents transferred to the lands adjacent. Such is the manner in which the Oceanic Negro and Negrito, and the African Negro and Negrillo came to enter into the two lands which they are at present found occupying.

One strong trait in the Negro is his black colour. How the same dark tint came to be acquired by the two sets of flocks evolved in two separate sets of chambers situated in the right and the left half of the Cradle, separated by thousands of miles, is a question for ethnologists to solve. All that we here wish to point out is that Nature before despatching them out of the Cradle, tarred them with her blackest brush, and sent them on their life errand. It is the strong tint coupled with the similarity of titles that attracted the attention of Keane, and made him give vent to a few observations about the Negro parallelism. But as far as ethnology is concerned, she is not in the least profited by his studies.

The series of cross parallelisms we mentioned are four in number. For one who has failed in the easier lesson of the Negro, surely is not going to be profited by the other three difficult cases. The names of the remaining three cross parallelisms are; (1) Nordic + Strandlooper, versus Australian + Toala; (2) Pre-Caucasic + Alpine, versus Pre-Indonesian + Mongol; and (3) Caucasic + Serpent, versus Indonesian + Snake. In these three cases, not only the names are different, but even the colours are lighter. So neither Keane nor any other student is even aware of the existence of the other three cross parallelisms.

Students, who have missed the easy crosswise parallelisms, are not going to be attracted by the obscure longitudinal parallelism.

The net result produced by this want of correct study is that ethnology has been deprived of the valuable light thrown by the phenomenon of parallelism, which is one of the keys placed in our hands by Nature to solve the puzzle of human evolution.

SECTION VI. THE ARTFUL WAY IN WHICH NATURE IS SEEN WORKING HER SCHEME OF HUMAN EVOLUTION

Nature has placed in our hands two kinds of keys to unlock the secrets connected with the human evolution. One is the key of epos which is intended to unlock the secrets connected with the evolution of the Indo-European races. And the other is the key of parallelism which is intended to unlock the secrets connected with all the other races. Ethnology has not utilised either. A careful study shows that the whole scheme of human evolution is being worked by nature on a preconceived plan. Else it is not possible to account for this well arranged many sets of parallelisms that are seen at work in the field. It cannot be styled either as a haphazard method or a work left to blind chance. The whole scheme indicates an intelligent arrangement from beginning to end. Nature is seen sinking moiety after moiety of the Cradle sixteen times, and taking therefrom sixteen races and peopling various parts of the world. After all this destructive work is performed, she turns to the central core where the Indo-European races are lodged, sinks that also, and sends its contents elsewhere. Taking a clear view we find that all this intricate arrangements is taken with the special object of conserving the integrity of the Indo-European races. Under all this confused working, there is a deep note of sense, if only we knew how to read and interpret things. Two lands are specially left vacant for the Indo-European races; and further the way to these lands is also kept clear. The Indo-European races are not removed from the Cradle until all the other races are settled in their respective places. The whole scheme of human evolution is seen revolving round the central pivot of the Indo-European races. Ethnologists[1] without understanding these truths are seen vaguely theorsing, evolving the various races of mankind in all parts of the world and distributing them indiscri-

1 Keane's Ethnology, Chapter X; The Wanderings of Peoples by A. C. Haddon

minately both westwards and eastwards. If only such a thing had taken place the Indo-European flock would have been drowned in the vast ocean of humanity. Such a catastrophe has been avoided by Nature artfully planning her schemes, and only taking out her chosen flock, after all the other races are settled in their respective homes. This is the great secret which we wish to impress on the minds of our readers.

SECTION VII. THE KEY FURNISHED BY THE PRESENT DISTRIBUTION OF RACES

The present distribution of mankind supplies a good key to correctly interpret the human evolution. We compared the Cradle to a vast human ocean, where explosion after explosion is seen taking place, and human wrecks after human wrecks are seen escaping from its perturbed surface. It is needless to mention that in such cases the wrecks will be found scatterd all round the borders of the perturbed ocean surface. Let us now reconnoitre the borders of the human ocean and see how far our statements are true. We mentioned that Cape Comorin is situated exactly opposite to the central core of the Cradle. So we see that we have secured a convenient point on the borders of the said human ocean wherein we can take our stand and study men and things. We now ask our readers to plant themselves in Cape Comorin, face southwards, take a bird's eye view, of mankind from Australia in the east to Africa in the west, and make out a list of all the races found therein. After completing the first survey, let them make a round about turn, face northwards, take a similar bird's eye view of mankind from Europe in the west to China in the east, and make out a second list of races found therein. We give below two statements A and B one for the Southern Hemisphere and the other for the Northern Hemisphere.

STATEMENT A

List of races in the Southern Hemisphere (Old World)

i. Australian and Toala
ii. Oceanic Negro and Negrillo
iii. Indonesian
iv. African Negro and Negrito
v. Strandlooper

STATEMENT B

List of races in the Northern Hemisphere (Old World)

i. Mongol
ii. Velan or Indo-European Bull
iii. Alpine
iv. Caucasics
v. Nordics.

If we now take the two lists and compare them with the statements already made by us, it will be found that both agree in all material points. The only defect is that in the new lists everything is disarranged. What we have now to do is to call in the comparative key, rearrange them and put them back in their proper places. Another defect in the new lists that most concerns us is that the Surans and the Snakes who are active partners in the Indo-European drama are found missing. We have already pointed out that both are dead and vanished from the world. The only way to unearth them is to call in the comparative method and reveal their identity. So we see that our reconnoitre of the borders of the ancient human ocean also goes to support our statements which we have made regarding the evolution of the modern man.

SECTION VIII. THE WRONG CLASSIFICATION PUT FORWARD BY ETHNOLOGY AND THE REMEDIES SUGGESTED FOR ITS IMPROVEMENT

Ethnology has not given a correct classification of the modern races of the world. In the field of Indo-European races she is a perfect zero, and knows nothing of the subject. Ethnology has not found out the true key which would enable her to correctly classify the existing races of mankind on a scientific basis. All the living races of the world are considered varieties of a single species known as Homo Sapiens. A careful study of the Natural Sciences[1] shows that the classificatory divisions known as varieties and species is more or less arbitrary. In such a difficult field, we have to proceed cautiously, as the case we are concerned with forms the crown of the animal kingdom. What we suggest is that although the races of modern man are given the status of varieties, they must for all practical purposes be construed as species and the same rules of procedure

1 Origin of Species by Darwin, Ch. II and XIII.

applied in its identification. And as far as we see ethnology has not shown any kind of vision in the field. She has not taken any steps to ensure a correct study and classification of the existing races of man. Her defective study has been the fruitful cause of numberless errors in the field. There are two systems of classification,[1] one styled artificial and the other natural. After long debate, science has given its verdict in favour of the latter system. In a natural system the individuals are arranged in a geneological order in the order of their birth or date of appearance in this world. Such an arrangement is only possible by carrying on that kind of study, as will reveal to us the line of descent. As far as we see ethnology has not pursued such a course of study, as will help her to classify and tabulate man under a geneological natural system. This is her first defect. Her second defect is that she has not found out the aggregate characteristics of the various races, as will help her to arrange them one below the other in the order of their descent. The third defect is that she is found resorting to only such character tests as will help her to bring out an artificial system. Ethnology is found trusting wholly to the single test of hair to classify man. This hair test is further supplemented by a study of the colour of the skin, the tint of the eye, and a few more such trivial physical characteristics. The system of classification[2] pursued by her seems to be unconsciously evolved to suit the case of western man, where owing to the prevalence of the cold climate this ephemeral colour test is found to be a prominent feature. All the students of that science are found in the west and they seem to have coined a system not intended to meet the needs of the world at large, but one eminently fitted to satisfy their own requirements. Ethnology is no doubt aware of the long head and the short head man, but this key of two skull types has not been used in her system of classification. She has wholly trusted to the single test of hair and classified man. We would not classify a mushroom, or a frog, using such ephemeral tests. But still it is these tests that are now used in classifying man who forms the crown of the animal kingdom. What is still more deplorable is that the same canon of rules is also being used in the identification of Indo-European races who represent the highest rung in the ladder of human evolution. With such a bad study it is no wonder that the whole Indo-European phenomenon is still

1 Darwin, Man, Chap. VI; also pp 148 ibid. Darwin Origin of Species Chap. XIII.

2 Keane, Man Past and Present, p 39.

shrouded in cloud and darkness. The system of classification put before us by ethonology runs counter to the principles which we have been enunciating in the foregoing pages. The fundamental principle underlying the whole scheme is that two separate streams one of the long head order, and the other of the short head type, are seen running in two parallel lines all through the long ages of human evolution. So a proper classification of modern man under a natural system will be an arrangement of class below class under the two heads of dolicho and brachy, as it is through these streams that human evolution is seen advancing. We are giving below two tabular statements A and B, arranged in the geneological order, one for the long heads, and the other for the short heads.

STATEMENT A. SHOWING THE EVOLUTION OF THE LONG HEADS

VELAN

Caucasic	Indonesian
Pre-Caucasic	Pre-Indonesian
African Negro	Oceanic Negro
Nordic	Australian

STATEMENT B. SHOWING THE EVOLUTION OF THE SHORT HEADS

SURAN

Serpent	Snake
Alpine	Mongol
Negrillo	Negrito
Strandlooper	Toala

We ask our readers to take these two lists and compare them with the classificatory statement given by ethnology[1] a copy of which is extracted and given below.

I Woolly[2] haired
(1) African Negros and Negrillos
(2) Oceanic Negros and Negritoes

1 Keane: Man, Past and Present p 39.
2 We have omitted here all references to the Americans for reasons already stated.

II Straight haired
 (1) Mongols
III Wavy haired
 (1) Australian
 (2) Caucasics
 [a] Hamites, Semites, Indonesians and Dravidians
 [b] Nordics
 [c] Alpines

A careful comparison of the lists given by us with the statement put forward by ethnologists shows that a deep gulf separates the one from another. The latter is not only full of erroneous conceptions, but runs counter to the prearranged plan under which nature is seen running her scheme of human evolution. Among the many errors noticed in the field we shall mention a few. Firstly the most primitive races like the Nordic and the Australian, are placed under the same head as the Caucasics. Secondly the Alpines who belong to the short head type is put under the same head as the Caucasics, who is a long head man. And thirdly there is no clear mention or recognition of the Indo-European races, who are supposed to find a place under the amphibious Caucasics composed of both long head and short head varieties. If ethnologists had only possessed the least ethnic vision, they would not have put before us this crude list full of errors. To say the least, the classificatory lists put before us will not stand the most superficial examination. The proper geneological arrangement will be to link the brachy types in one series; and that means that we should link the Alpine with the Mongol, and both again with the Negrito and the Negrillo. And similarly the dolicho type must be linked in another series. That means that the Caucasics should be linked with the Indonesian and both again with the African Negro and the Oceanic Negro. What should guide us in a classification is not the superficial features, but the fundamental characteristics of the race. It is because ethnology failed to acquaint herself with the latter, and confined all her attention to the former, that she has put before us such an erroneous classification.

Speaking in general terms, between a long head and a short head there is a great gulf which is not easily bridged. We are not altogether theorising on the subject, and drawing things from our

imagination. But we have concrete facts at our disposal to substantiate our case. We have captured the two Indo-European races one long head and the other short head and subjected them to a critical examination. So studying we find that there is not one characteristic in which the two races can be said to agree. The Indo-European races being in the topmost rung of the ladder of human evolution have no doubt developed strongly marked characteristics in each and every department of life. But we cannot expect the same sort of striking difference between the long heads and the short heads coming out of the lesser grades of human evolution. But still if a careful study is pursued we will notice many points of difference between the long heads and the short heads taken out in every skimming of human evolution, It is because ethnology has not the necessary ethnic vision, she is not able to see these differences. So, from whatever point we look at this classificatory lists put into our hands by ethnologists, we find it not only unreliable but erroneous. Even granting the crude physical characteristic test had helped her to identify and distinguish her three crude race types of Negro, Mongol and Caucasics, surely it will not help us in the Indo-European field. It will not help us either to distinguish the Velans from the Surans, or both from the general mankind.

Even in the study field of physical characteristics we notice a grave defect. Ethnology has not studied the characteristics of all the races at full length and expounded them to us. We did not expect her to take all the nine dual sets of races mentioned by us and carrying out a thorough morphological study of their mould and build. She is aware of few racial types in the field upon whom she could have fixed her attention and studied them completely. But even this she has not done. Ethnology is aware that the dolicho Australian[1] is the most primitive man under the long head type. She also knows that the Negro and the Caucasics come next in rank to him. She is also aware that the brachy Negrito[2] and Negrillo are the most primitive people, under the short head type. She also knows that the Mongol and the Alpine come next in rank to them. But all this knowledge is not put to any good use. Anthropology is said to be devoted to the study of the morphologi-

1 Keith, p 383 and passim.
2 Keane's Ethnology, pp 246 to 248; 258 to 259; 261 to 263.

cal mould of man. What we ask her is: Why did not she take the races known to her and carry out a critical comparative study of their morphological mould? A morphological study to be complete must extend to every part of the human mechanism, skull and skeleton, brain and viscera, the muscular and the nervous system, and in fact to every item of the human body. It is only by carrying on such a comparative study that we will be in a position to determine the exact line of ascent taken by each and every part of the human mould in the long course of man's evolution. As far as we see such a study has not been carried out. The study of physical[1] characteristics is all confined to such trivial things as stature, the colour of the hair and the skin, and a few more such details. Such an imperfect study is not likely to give us a correct view of the course taken by human evolution. Huxley[2] complained, so far back as 1861, that our study of the physical mould of man is very defective. It is near seven decades since the complaint was made and ethnology is seen continuing in the same imperfect stage. What is still more strange is that this kind of defective study is not due to ignorance. Ethnology is aware that there is such a thing as superior and inferior race. She would not take the trouble of finding out as to wherein this superiority or inferiority lies. It is plainly admitted that there are sundry differences in the anatomical[3] mould of the higher and lower races. But as far as we see no one has arranged them in the order of their rank and studied them critically. When such is the case with races with which ethnology is actually cognisant, we cannot expect of her anything in the Indo-European field, a theme of which she is totally ignorant.

There is another defect in these ethnological studies which we here wish to point out. In the racial field a wholesale study of the morphological mould alone is not sufficient; and this is more so in the case of the Indo-European races. Man is a thinking[4] animal, and it is this faculty which has earned for him a separate classificatory sub-head under the order primates. So in addition to the

1 Keane; Man, Past and Present, read the chapters devoted to the study of Negro, Mongol, and Caucasics.

2 Huxley: Man's Place in Nature, pp 188—189 and passim.

3 Huxley: Man's Place in Nature. pp. 186—187; 224—225 and passim.

4 Keane, Ethnology, p 171.

study of the anatomical mould, special attention must be directed to the investigation of mental, moral, religious, linguistic, psychic, and other intellectual characteristics of man. We know that the evolution of Homo Sapiens is seen running in two parallel currents, one long head and the other short head. So what should be done is to take each race separately, compare it with its corresponding fellowin the same grade, and study the intellectual characteristics of each separately. So studying it will be seen that there is a great difference between the intellectual characteristics of any long head race as compared with its fellow of the same rank under the short head type. Unless ethnology improves her creed, and pays more attention to the intellectual side, we shall never know the true value of the many races that go to people the world. Intellectual faculty is first seen making its appearance timidly, and for a long time is seen groping in the dark and making very slow progress. It is only in the later stages that it is seen gathering strength and moving rapidly. As we pass from the Caucasics to the Indo-European, there is almost a sudden jump in the course taken by the human evolution. So great is the difference that we almost feel, that we are transported with one sudden push from a lower region of pitchy darkness to a higher region of sunny light. If we do not take note of these intellectual characteristics in the higher phases of life, and study them critically, we will not be able to distinguish the Indo-European races from the other races of mankind. As far as we see ethnology has not pursued such a study in the field of Indo-European races.

SECTION IX. A KEY GIVEN FOR THE CORRECT IDENTIFICATION OF INDO-EUROPEAN RACES

Having discovered the fact that there is such a flock known as the Indo-European races, we wanted to find out the exact rank which they hold in the scale of human evolution. With that object we turned to ethnology for help; unfortunately that science is found not only totally ignorant but had not even the courtesy to give it a separate classificatory head, and recognise it as distinct branch of the human race. So we had to map out the whole scheme of human evolution, and fix the position of the Indo-European flock in that ladder. After performing this preliminary work we next turned to

ethnology to see if she would at least give us some descriptive list of characteristics that would enable us to exactly identify the Indo-European races. But even here we were faced with disappointment. The descriptive roll of physical characteristics put in our hands was not only found delusive, but also seems to have been coined with the special object of drawing away our attention from the Indo-European races. It will not help us either in identifying our flock or in distinguishing them from other races of mankind. We mentioned that the study of man may be carried on under three heads, viz: (1) Superficial physical features, (2) Morphological mould and anatomical build, and (3) Intellectual characteristics. Ethnology has till now busied itself only with the first item which we mentioned is of no use to us. The study morphological mould and anatomical build is a highly technical branch and can be only taken by specialists in that department. But such is not the case with the study of intellectual characteristics, which can be taken up by any student of Epos. Further in our case it concerns only one branch which marks the crown of human evolution. The Indo-European races have developed very strongly marked intellectual characteristics that is not seen in any other race of mankind. They have attained great development in social, political, judicial, military, religious, moral, linguistic, economic, and many more higher phases of life. And it is this key[1] that we are now bringing to our help in the identification of these races.

As these races are two in number, we had to draw up two budget lists of characteristics, one for the long headed Velans and and the other for the short headed Surans. It is with the help of these two data of tests that we are distinguishing the former from the latter. It is the same key we are using to distinguish the Indo-European type from the other members of the human flock. The Velans we know are Bulls and the Surans we mentioned are either Horses and Wolves. In addition to these three actors, there is a fourth man known as the Snake, who is seen participating in the

1 The Indo-European races being classified under the head of Caucasics, a conjoint list describing the physical features of both is now given in works on Ethnology (Keane's Man, Past and Present pp 438 to 440). As our readers may be anxious to know the exact physical mould of the two Indo-European races, we are following the orthodox method set up by Ethnology, and giving a separate list describing the characteristics of each, (vide note 7).

Indo-European drama, and producing far reaching effects on that movement. In order to enable our readers to get a clear grasp of the phenomenon, it is absolutely necessary that we should know the deep seated characteristics of the Snake. So we are drawing up another budget of data to identify the Snake and know his true features. Let not our readers expect that these three budget lists of data will be given in one page in serial order. Such a kind of list is impossible, as we have to quote concrete cases, cite chapter after chapter of history, and then only deduce our rules and principles. So our budget list of characteristics will be found distributed throughout the work. In fact all our attempts in the following pages will be directed to unravel and expound the characteristics of the Bull, the Horse, the Wolf, and the Snake in all the higher phases of life.

SECTION X. CONCLUDING REMARKS

The object of our present chapter is to fix the status of the Indo-European races in the ladder of Human evolution. And that object we have fulfilled. There is at present no such thing as pure Indo-European type. The generality of Indo-European peoples that we now meet with in the world are all highly mixed products, blended with many kind of alien elements. In order to know the worth of each people that claims an Indo-European origin, it is absolutely necessary to know the exact amount of Velan and Suran element that is found in each mixed product. Such a process can be only effected, if you know the characteristics of the two Indo-European races. We ask all students to take the two budget list of characteristics given by us, and utilise them in the field. The process which has to be pursued is akin to the one followed by the chemist. We must take each people brought up for scrutiny and subject them to an initial destructive process. We have to next use test after test taken from our budget list of characteristics, and determine the amount of Indo-European element found in each mixed product. It is only by adopting such a course that we will be able to know the true worth of each people claiming an Indo-European origin. The present chapter being devoted to a preliminary study, we have only mentioned such facts as are necessary for our immediate purpose. The subject of man's evolution is being more fully dealt with in Part VIII which is exclusively devoted to the study of Ethnology.

CHAPTER VIII

The Migration of the Indo-European Progenitors to their New Homes in the Northern Hemisphere

Having hunted out the various moieties of the Indo-European races and unfolded our method of identifying them, we shall next proceed with our narrative. The great Velo-Suran War we mentioned was fought in 6000 B. C. After that great fight, both parties are seen leading a quiet life. The Surans are seen faithfully abiding by the terms of the treaty; and further they do not intrude into the Velan lands and create any disturbance there. Without any cause of irritation the Velans will be the last people to interfere in the affairs of their rivals. In this manner centuries are seen rolling on, during which period history has not brought to our notice any stirring news worth mentioning. The only incident brought to our notice is the development of a great religious cult, which furnishes us with another important landmark in Indo-European history. We mentioned that Velan is the great hero who led the Bulls to victory in the Velo-Suran War. In recognition of his great services, he is being deified and worshipped. As a further mark of respect the Bulls are seen dropping their old title, assume a new name coined after their patron god, and style themselves as Velans which literally means the sons or descendants of Velan. This newly developed Velan cult is an important landmark in Indo-European history, as it helps us to identify the Bulls in their passage through the various parts of the world in after life. Corresponding to the Velan cult, there is a similar movement amongst their rivals the Surans, who are also seen deifying their great leader and bringing into existence a Suran cult. There is no necessity for such a movement among the latter group, as they are a defeated race. But that is not the way in which things are being viewed. There is a great rivalry between the two flocks, and when one makes a move in one direction, it is seen producing a corresponding movement in the rival flock. It is to this deep seated instinct that we owe the duplicated set of characteristics in the Indo-European flock. For every item of character-

istic in the Velans we have a corresponding item of characteristic seen in the Surans. It is guided by this spirit of rivalry that the enemy flock is seen deifying their leader Suran and raising him to the dignity of a hero god. It did not end there. Like the Bulls, their rivals are seen dropping their old title, coin a new name after their leader and style themselves as Surans. So we see that even the vanquished Surans are seen deifying their great leader Suran and worshipping him as a hero god. We are inclined to put a charitable construction, and think that this homage is paid to Suran for his skillful generalship in the Great War. Even in defeat great skill is required in a leader, for he must know when to stop the fight and not proceed beyond the breaking point. It is for this great tactical skill in surrendering at the right moment and bringing the war to an end by entering into a definite peace treaty, that all this homage is being paid to Suran. Such are the two cults evolved by the two rival races. It is in this manner that we find the Velans and the Surans employed during this long era of peace. But even when man is inclined to be in a peaceful mood, nature will not allow him to lie quiet. She will bring into play some kind of irritant and make him lead a restless life. It is this kind of irritant that is now being brought into play. The Suran lands are now being repeatedly torpedoed by volcanic outbursts and undermined by frequent ocean encroachments and their territory is found gradually reducing in size and extent. Notwithstanding all these havocs committed by Nature, the Surans are seen faithfully observing the terms of the treaty and sticking to their own homes where they are lying greatly cramped for want of space. This unexpected peaceful behaviour in the Surans we attribute to the sound thrashing which they received in the great war. In this manner nature is seen constantly irritating them for a period of five long centuries and inducing them to wage war on the Velans. But nothing would provoke them to a fight, and in the end Nature getting disgusted with them sent a violent volcanic explosion against the Suran lands somewhere in 5500 B. C., torpedoed it through and through, and made the ocean swallow the whole territory in one gulp. Finding no other alternative they evacuated that land and are seen going elsewhere to find a new home for their weary souls. The only course now left open to them is to move north-wards and take refuge either in India or in some other territory contiguous to that land. Even in this last extremity when they are at the portals

of death not a soul out of that huge flock is seen taking refuge in the Velan lands. This furnishes us another proof of the great blood-letting which the Surans underwent in the Velo-Suran War. The Surans will rather enter the portals of death than go into the Velan lands. Such is the sad lesson taught by the latter to the former flock. The Surans had no other alternative but to go elsewhere and find a new home for themselves. They deserted the sinking Cradle, passed by way of some land bridge specially thrown for the purpose and ultimately reached India. It is not clear whether in their passage from the Cradle to India they came by way of Velan lands, or by some other route quite unconnected with that enemy land. A careful study of the past and present geography of the earth shows that, both courses are possible. If they had taken the latter course, we think that the Velans must have taken great pity on them in their distress, and allowed them a passage across their own lands. But even in this last extremity the Velans would not permit them to permanently stay in their own lands, and much less would the Surans conceive of such a thought. Both detest each other's contact and want to be as far off as possible. The Surans deserted the sinking Cradle, travelled northwards, and got into India. Even here they do not stay and make it their permanent abode. Either the vicinity of the Velans, their ancient foes, or some other cause induced them to quit India *en bloc* and go to Europe.

Such is the abrupt manner in which the Surans were made to cease all connection with the Cradle and made to go elsewhere. The same tragic end which was awarded to them is also awarded to their rivals. The only difference is that the Velans are given a little longer breathing time, and allowed to continue in the Cradle for a few more centuries. Nature saw that after the departure of Surans the continuance of the Velans in their old homes is of no use. We see her taking steps to put an end to their connection with the Cradle. Sometime after the departure of the Surans, the Velan lands are similarly torpedoed by a volcanic eruption and sent beneath the ocean. They are also seen quitting the Cradle, get into India by a special land bridge, and migrate to Europe. After a careful computation we think that the event might have taken place in 5300 B. C., that is two centuries after the sinking of the Suran lands. A careful study of all epos and science shows that the two lands are not sunk simultaneously; and

further a study of the past geological study of the earth shows that the work of destruction is now seen proceeding from the south to the north. After a careful consideration of all the facts of the case we are led to infer that first the southern moiety and next the northern moiety is one after another torpedoed and sent beneath the waters. This decision of ours is further confirmed by the position taken by the parties in Europe, where the Surans are found in the north with the Velans to the south of them, in the wide plains of Russia. Such a position, exactly reverse to the one seen in the Cradle, could only have been brought about, by the southern moiety being sunk first and the Surans moving in the vanguard, and next the northern moiety going down with the Velans bringing up the rear. So we see that the first to quit the Cradle are the Surans who soon after are followed by the Velans. But after quitting the Cradle the two flocks are seen behaving differently in the course of their passage from their sunken homes to Europe. The Velans that are now proceeding to the west are seen leaving behind a respectable moiety in India. The portion left in the latter place is so great that soon after they are seen spreading all over India, and occupying every nook and corner of that land. But the Surans as we have already pointed out left *en bloc* to Europe without leaving so much as a trace. Such is the manner in which the two races are seen distributed after their departure from the Cradle.

We have to find out the route[1] taken by the Indo-European races in their passage from the sunken Cradle to their new homes in Europe. A careful study of all epos both of the west and the east shows that the ancient home of the Indo-European race is the human Cradle known as the Gondwana Continent which we have located in the Southern Hemisphere. We also know that the whole flock of Surans, and the main bulk of Velans are now taken and lodged in Europe. Since the Indo-European progenitors, who were once in the Cradle located in the Southern Hemisphere, are now seen in Europe, the northern most point of Northern Hemisphere, they must have travelled by some land route from the one to the other. They could not have flown on their wings from the Cradle to Europe. We have now to find out the exact route taken by the two flocks. We mentioned that a moiety of the Velans are found in India. This gives us one clue to determine

1 Vide map No. 2

the route taken by tho Indo-European progenitors. Since India is situated next door, we can easily take the two flocks from the Cradle and lodge them in that country. But the difficulty is to find a way out of India and take them to far off Europe in the north. Fortunately we are given another milestone on the way, as if to indicate to us the exact route taken by them in their passage from the south to the north. This second milestone is furnished by Baluchistan where we find a second moiety of the Velans who now pass in history as Brahuis and Baluchis. In the case of the former[1], philologists have brought to light the strong linguistic resemblance between the language of that people and the language of the Velans found in South India. The terms Baluchi and Baluchistan we can easily see are the variants of the term Velan. Even in the case of Baluchis, notwithstanding their great confusion of blood, it is pointed out that they also exhibit strong[2] linguistic Indo-European affinities a part of which quality is at least of ancient origin. We are elsewhere dealing at full length on these philological puzzles. But here we are utilising these clues to show that the Velans in their passage from the Southern to the Northern Hemisphere have left a moiety of that flock in Baluchistan, which, in spite of great changes it has undergone, is still seen showing many resemblances to the parent flock. So we see that we have now two milestones to indicate the path taken by the Indo-European progenitors, namely the Indian milestone and the Baluchistan milestone. We shall now take these two milestones and try to chalk out the route. After the sinking of the Cradle, the Indo-European races would naturally get into India as it is the next adjacent land. But the difficulty is in finding a way out of India. A careful study shows that it is not by the western or the north-western Himalayan mountain passes that the Indo-European flocks escaped out of India. Utilising the Baluchistan clue we take them by a special route which is now lying buried beneath the sea. Vast changes have come over the earth subsequent to the passage of the Indo-European progenitors from India to Europe. A careful study shows that the configuration of Hindustan must have been entirely different from what

1 Tamil Studies by Srinivasa Iyengar p 37; Caldwell, Dravidian Grammar, p 39 and passim; Dennis Bray on the Brahe language.

2 Keane, Ethnology, pp 411—412.

it is now. The coast line in Sind was once situated further downwards to the south, and the Indus must have emptied itself into the sea at a point much lower down. That means a tongue[1] of land would have once run from Kathiawar to Baluchistan and connected the two places now separated from one another by the sea. Relics of this tongue of land seem to have persisted down to the time of Darius and Alexander in the shape of a few islands which their respective admirals Skylax and Nearchus utilised as halting places in the course of their voyages from Sind to Babylon. Further geology brings to our notice of a great land surface which once extended east of Kathiawar that now lies buried beneath the bed of the sea. This report of science is confirmed by the voice of Indian tradition. All facts go to show that a tongue of land connecting Baluchistan and Kathiawar must have continued down to recent ages. It is by this land bridge that the Indo-European progenitors seem to have travelled in the course of their passage from the Cradle to Europe. The Indo-European flock after quitting the Cradle must have entered India and passed through the whole length of Malabar coast from Comorin to Kathiawar. After reaching the latter destination they seem to have taken the aforesaid land bridge, travelled direct and reached Baluchistan. From thence they passed straight on to Herat. Baluchistan[2] is now a desert country but in ancient times it was an attractive land with amiable physical features. The Indo-European flocks without much ado would have travelled the whole length of Baluchistan and Afghanistan,crossed the mountain wall at Herat and entered continental Asia. Asiatic Russia is now a barren steppes inhospitable to man. But seven thousand years ago at the time we are taking the Indo-European flock it was a much better land. A vast stretch of water known as the Ponto-Arabian[3] Sea, once covered Continental Asia within recent geological times. Such a wide extent of water surface could not have suddenly vanished. It must have gradually drained exposing here and there narrow bits of land surface. At the time we are speaking of, Continental Asia must have been covered by many small stretches of water interspersed by many narrow tongues of land. Such a blending of land and water surfaces must

1 Imperial Gazeteer Vol. I. pp 37-38 and 84-85; Smith's History of India, pp 31-33, 98-101

2 Imperial Gazeteer Vol. I pp. 6—9

3 Huxley, Man pp 299—303; Haddon's The Wanderings of Peoples pp 38—39.

have given it more attractive features than what it now possesses. It is these facilities which enabled the Indo-European progenitors to traverse over this vast area and safely reach Europe. There are overwhelming proofs to show that it is by way of Continental Asia that they reached the west. A careful perusal of all Epos shows that not a bit of complaint is seen emanating out of the mouths of the Indo-European progenitors when travelling through this region in the 5th Millennium B. C. We are bringing a moiety of the same flock, and make them travel through the same region after the lapse of three thousand years, when they are seen pouring forth a torrent of dolorous weeping and wailing. From the absence of any such complaint in the former case we are led to infer that at the time the Indo-European progenitors migrated from the Cradle to the West, Asiatic Russia was an agreeable land for man to travel across. So we see that whithin a period of three thousand years the climatic condition of Continental Asia has considerably changed for the worse. All that we wish to point out is that we must not use the present state of things to judge past events. Asiatic Russia in the 5th Millennium B. C. was an agreeable tract fit for man to travel across. It is through this hospitable track that the Indo-European progenitors piloted and worked their way to the west and finally reached Europe. We are now in a critical stage of Indo-European history. West Asia is now the seat of Caucasic flocks, who have raised a unique civilisation of their own. If the Indo-European races, that are now on their way to Europe, had only taken an alternative route and entered West Asia, there would have been an end of all European life, European culture and European civilisation. The Indo-European races that are now on their march to Europe consist of the whole flock of Surans and a respectable moiety of the Velans. What is known as the Indo-European civilisation is the conjoint product put forth after a blending of the two racial elements. Since the whole flock of Surans are now decamping to Europe without leaving any moiety of that race in India, such a culture and civilisation is not possible in the latter place where only a moiety of the Velans are now found. Nature has embarked on a rash experiment of taking the whole batch of Surans to the West. If they and their corresponding fellows the Velans had disappointed us, there would have been an end of all Indo-European culture

and Indo-European civilisation. Fortunately for the human race the two Indo-European flocks now on their way to the west did not disappoint us, and drown themselves in that vast ocean of West Asia now peopled by the Caucasics and the Alpines. But on the other hand they behaved sensibly, took to the alternative path, passed across Asiatic Russia, and went straight to Europe.

Such in short are the various incidents connected with the migration of the Indo-European races from the Cradle to Europe. The great Velo-Suran War was fought in 6000 B.C. The Suran lands were sunk beneath the sea in 5500 B.C., and the Velan lands shared a similar fate in 5300 B. C. We have allotted a period of a thousand year for their passage from the Cradle in the south to Europe in the north. In the end we bring and let loose he Velans and the Surans in the west in 4500 B. C.

CHAPTER IX

A BUNCH OF LEGENDS AND TRADITIONS GATHERED FROM THE VELANS OF SOUTH INDIA

SECTION I. THE CLAN UNIT OR THE VILLAGE COMMUNITY OF THE VELANS

After this preliminary study of the Cradle history, we shall give a few facts gathered from the Velans of South India that shall prove of immense use to us in unfolding the further history of the Indo-European progenitors. Myriads are the schools that entered into this field of Indo-European investigation. Among them one is devoted to the study of social and political embryology of the Indo-European races. Like all studies in the field, the investigations in this branch were conducted blindly without the least knowledge of the dual nature of the Indo-European build. Among this school of students Maine stands foremost. He has written five works whose sole object is to unravel and expound the social and political fabric of the Indo-European progenitors. The author has brought into play great skill and spent much time and thought over the subject. But all this labour is wasted, and we are

inclined to class him under the head of failures whose bones are found strewn in this great field of Indo-European investigation. But even this crude study of this failed student has contributed one ray of light in this dark field. Maine in the course of his studies had stumbled on the Velans in South India whom he automatically caught hold of. The only piece of reliable information[1] found in all his profuse writings is the data which he gathered from a casual study of that people. The Velans in South India are seen passing under the title of Vellalas which term we are elsewhere showing is a variant of that old world word Velans evolved in the Cradle. In the Indo-European field it is always unsafe to solely depend on verbal quibbling which is one of the grave defects of the Germanic[2] School. So we wish to offer more substantial proofs of the Indo-European origin of the Vellalas of South India. One of the many ways of identifying[3] a people is to know their totem, which can be easily found out by studying their burial customs and religious worship. The latter subject we are elsewhere dealing, but here we confine our attention to the former theme. In all totemic[4] societies a figure of the totem animal is placed over the grave of the dead. Among the Vellalas we find a similar practice, in cases where burial practice is resorted to. In primitive societies the figure of the totem animal is placed in a reverse position which inverted posture indicates death. But among the Bulls it is given the more respectable sitting posture, which recumbent attitude indicates death. Among the Vellalas we find the recumbent Bull[5] placed over the graves of the dead. We hope it is now plain that the Vellalas are Bulls, Maine not knowing these truths designated them as Aryans. The Vellalas are Bulls but the Aryan is a Horse, and the two belong to two different orders of creation. This erroneous pedigree which he has saddled on the former is another proof of his ignorance of the Indo-European phenomenon.

Maine as we pointed out in the course of his studies inadvertently caught hold of the Vellalas and immediately let them go. He did not catch them firm and subject them to an all round critical

1 Early Institutions p 71 ;
2 Vide Rendall, Cradle of the Aryans, p 43 and foot note.
3 Avebury's Origin of Civilization and the Primitive Condition of Man page 228.
4 Ibid pp 38 to 39 ; also figures 6 and 7 in the same work.
5 Vide Figure No. 15.

study. He only took a casual glimpse of them and soon after released his hold. But even this casual view has enlightened him on the vital principles upon which the Indo-European society is built. It is from the Vellalas of South India that he has obtained that rare inspiration which has enabled him to pry beyond the veil and catch a dim glimpse of the Indo-European organisation. But the pity is that not being in possession of the full key he has not investigated the phenomenon thoroughly and expounded all its details,

In any branch of Indo-European investigation the safest course is to institute an all round comparative study which must be simultaneously carried on both in the east in India and in the west in Europe. Further the investigation will have to be run deep, the method of survival must be rigorously applied, and all relics either found in the east or in the west must be carefully searched, brought together and sorted. It is only then that we will be able to form an accurate conception of any phenomenon in the Indo-European field. This is more so in the case of Indo-European institutions which is the most complicated theme in the whole field of Indo-European studies. Students [1] unaware of the great difficulties that confront them are seen ignorantly entering the field and committing all sorts of grave blunders. Among the ranks of failures we find scholars like Maine and Mommsen prominently figuring. The cause of all this sad failures is the general ignorance regarding the fundamental basis upon which the Indo-European society is built. Hitherto the world did not know the right direction in which to look for information. Now that we have pointed out the true source, we hope that students will avail themselves of it and institute correct enquiries.

We will apply this key to the subject in hand. We are elsewhere dealing at full length on the many sided institutions of the two Indo-European races. But we here wish to give a few facts connected with that theme as seen in the Velans. All humanity is a rabble with no organisation of any kind. It is only in the Indo-European races that we for the first time see it making its appearance. This kind of organisation is seen in the Velans as well as in the Surans. Making a general study of the animal kingdom, it is only in the insect world that a fully developed

1 Ward Fowler, City States, pp 36, 74 and passim; Mommsen Vol I p 65.

organisation is seen exhibiting itself. After a long lull, it is again seen breaking out in man. But even here not a trace of it is seen in the general run of mankind. It is only in the Indo-European races that it is first seen exhibiting its head. As soon as it put forth its appearance it is immediately taken and developed and brought to the highest pitch of perfection. The Indo-European institutions either Velan or Suran broadly speaking may be divided under four principal heads namely, tribal, military, social and political. Each one of the institution again is built on a three graded hierarchy known as the tribal, subtribal and clan organisations. It is this triple moulded organisation working in many spheres of life that has given the various atoms of Indo-European society an intense power of cohesion that is seen retaining its hold for all time to come. In their subsequent movements in life, they are seen taking these old time institutions, evolved in the Cradle. and spreading them all over the world. As soon as they settle in a new home, the old instinct is immediately brought into play, and we see them reproducing all the details of the old organisation.

Let us now watch how these principles are seen working in India. Here we are concerned with the institutions of the Velans. We are elsewhere dealing at full length on the migration of the Velans from the Cradle and their settlement in the various parts of India. Among those so settled in the land, it is only the tiny fragment in South India that is still seen bearing the old name under a slightly changed form, and passing under the title of Vellalas. An old tradition has preserved memories[1] of their settlement in Thondainad, which is the territory round about Madras. It figuratively compares the flow of Vellalas over South India to the flow of sugar cane juice over a flat surface. The juice in course of time crystallises, and the newly formed crystals are said[2] to represent the clan or village communities. Tradition has given us only a partial picture and described to us the clan polity which is the lowest limb in the organisation. This defect in tradition we are elsewhere curing by pointing out how the other two limbs namely, the tribal and the subtribal organisation are found working in Thondainad which is the scene of our drama. But here we shall confine our attention to the lowest limb. It is this partial picture given by the Tamil tradition which has enabled Maine to enunciate a sound principle connected with the Indo-European organisation. He represents the tribe as "a fused mass of men containing within itself a principle of

1 Papers on Mirasi Right, Government of Madras, (1862), page 233.

2 Maine, Early Institutions, page 71 and seq.

coalescence" which begins to act as soon as the movement is over. But the description is not sufficiently graphic and does not unfold to us all the details connected with the Indo-European organisation. He has only captured the lowest limb and unfolded some of the features connected with the clan organisation.

We shall here mention a few more facts connected with the case just sufficient for the purpose of understanding the subject. The Indo-European institutions we divided under four heads, tribal military, social and political. Each of these we further pointed out is organised on the three fold basis of tribal, subtribal, and clan. There is another characteristic connected with the two flocks which we here wish to bring the notice of our readers. The political organisation of the two Indo-European flocks is not cast in one mould. It is of two kinds one corresponding to each. In the Velans it is modelled on democratic plan but in the Surans it is built on a despotic basis. After these preliminary remarks, we shall confine our attention to the clan unit of the Velans and mention a few facts connected with the subject gathered from a study of that people as seen in South India.

We are elsewhere showing that the clan unit of the Bull is an organisation consisting of 120 individuals. Our study of the Velans in South India has enabled us to find ont the order in which the said 120 individuals are arranged in the clan unit, Maine[1] states that the portions of ancient usage, which yield most information to the student of early institutions, are those which we call "The Law of Inheritance and the Law of Marriage." We are here bringing to our help the former source to unravel some of the secrets connected with the clan polity of the Bull. A modified form of the clan unit or the village community of the Bull is found in its pristine form only in the district of Tinnevelly. North of that land the type is blurred and confused. Tinnevelly, we are elsewhere showing, is a spot specially reserved by nature to give us sundry clues in the field of Indo-European phenomenon. It is the rare information that we gathered in this specially reserved plot that we are now bringing to our help in solving a great problem connected with the Indo-European organisation. It is in Tinnevelly that we find the Village Community and its component dwelling houses retaining some of the pristine features which they originally

1 Early Custom & Law, p 234.

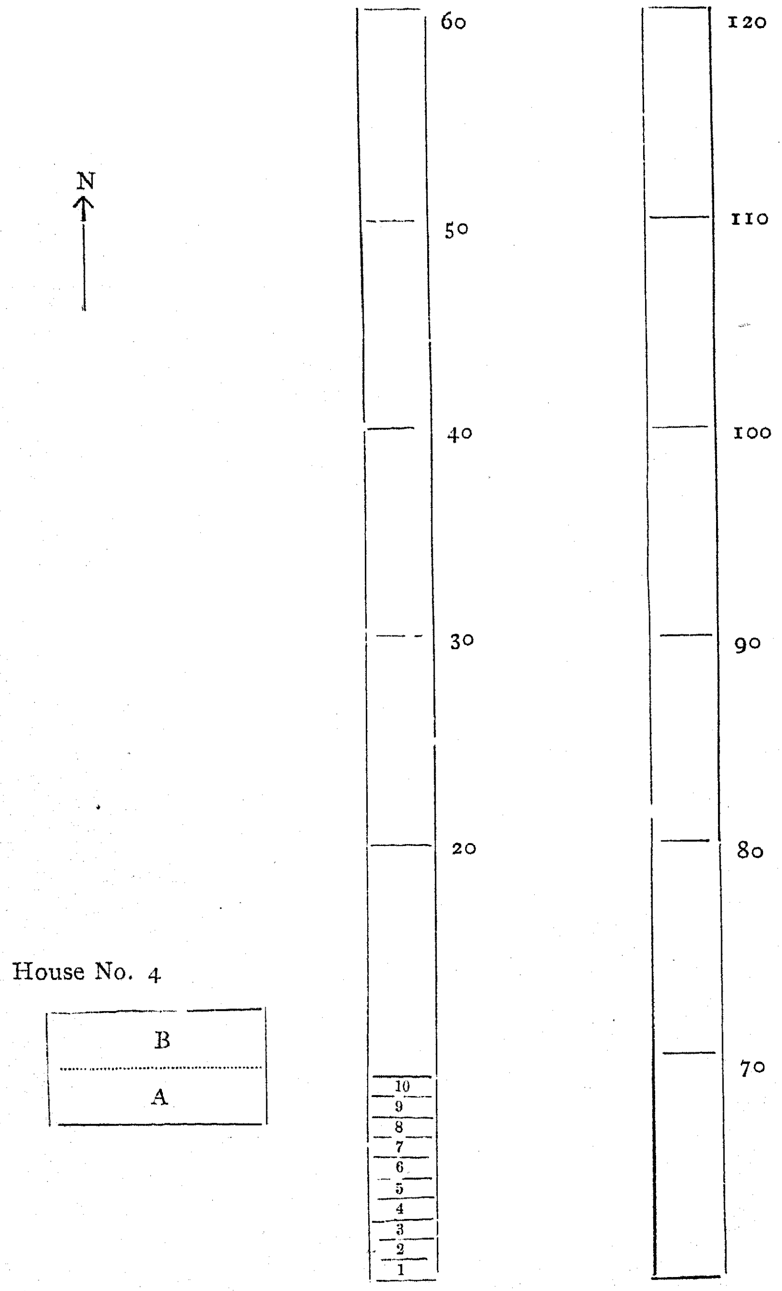


Fig No. 12

To face page 137

bore when in the Cradle. The Vellalas in this District are generally found living apart and by themselves. Their dwellings consist of a double row[1] of houses with doorways facing one another. A close examination of their house types reveals many things connected with their ancient past. It tells us that the progenitors of the Vellalas were living in a land where they were constantly threatened by the perpetual menace of foes. It looks as if the double row of houses with door ways facing one another was specially devised not only to guard against all surprise attacks, but to give greater strength and security to the village community. A further study of the arrangement of the houses in the two rows throws a flood of light on the past history of the Bulls.

Using the Tinnevelly key we shall here give a true picture of the clan or village community of the Bull as seen in the Cradle. We are elsewhere giving full information on the kind and nature of the families that go to compose the clan organisation of the Bull. But here it is enough to know that all the male members in a clan unit are descendants in the male line and consist of either brothers or cousins of various degrees. Secondly that each house in a clan unit is owned by a male member who is the head of the family consisting of his wife and minor children not come of age. So we see that each dwelling house in a clan unit is the seat of an individual family consisting of a man, wife and their minor children. We will now enter into more details, and study the arrangement of the dwelling houses in the two rows. The double row of houses in a village community can be made to run in two directions, one from south to the north and the other from the west to the east. We will first take the former and find out how the families are arranged. (Vide Fig No. 12) We mentioned that each family is headed by a male member. Taking any individual in either of the lines, he will always be found senior to the man situated to the north of him; and that means again that he will be simultaneously found junior to the man situated to the south of

1 The type of houses here described is technically known as Valavu (வளவு) in the language of the district. It consists of a double row of houses with an intervening space known as Muttram (முற்றம்) which corresponds to the street in the primitive type. In Tinnevelly the Valavus are now found located on either side of a public thoroughfare with narrow lanes leading therefrom into the aforesaid Valavu. What we are here describing is an enlarged type of the said Valavus that exactly corresponds to the pristine village community of the Bull as seen in the Cradle.

him. Taking a particular case we state that the owner of house No. 4 is not only senior to the one occupying No. 5, but also junior to the one in No. 3. Another rule governing such cases is that all the members located in the left or western row are senior to all the men found in the right or eastern row.

We next take the case of a village community with its double row of houses running from west to east (Vide Fig. 13). Taking any individual seated in either of the lines, he will always be found senior to the man situated to the east of him; and that means again that he will be simultaneously found junior to the man situated to the west of him. Taking a similar case, we state that the owner of house No. 4, is not only senior to the one occupying No. 5, but also junior to the one stationed in No. 3. Another rule governing such cases is that all the members who are in the lower or southern line will be senior to all the members found in the upper or northern line.

So we see it is the direction in which an individual is located that determines his seniority or juniority in the clan group. The south and the west are the positions allotted to the senior men; and similarly the north and the east are the directions allotted to junior men. From the lie of the villages and the positions therein allotted to the senior men, we are enabled to locate the direction from which the enemy of the Bull pestered him all through his life. From our comparative study we know that the life enemy of the Velans are the Surans whose home we have located to the south of the habitat of the former. From this critical study of the house seating arrangement of the Bull, we are further led to infer that the southern moiety of the Cradle which is the habitat of the Surans is situated a little to the south-west of the northern moiety which is the home of the Velans. The south and the west being the dangerous points, it is in these directions that the senior men are found placed, as they by their ripe age and experiance would efficiently guard against all surprise attacks. Such are the rules evolved by the Bulls to regulate the arrangement of the various dwelling houses in the two rows of a village community. This ancient rule evolved in the Cradle is being faithfully observed down to this day in Tinnevelly. Here we find a modified form of the same village mould, which is seen reproducing its double row of houses with all its complicated system of house seating arrangements.

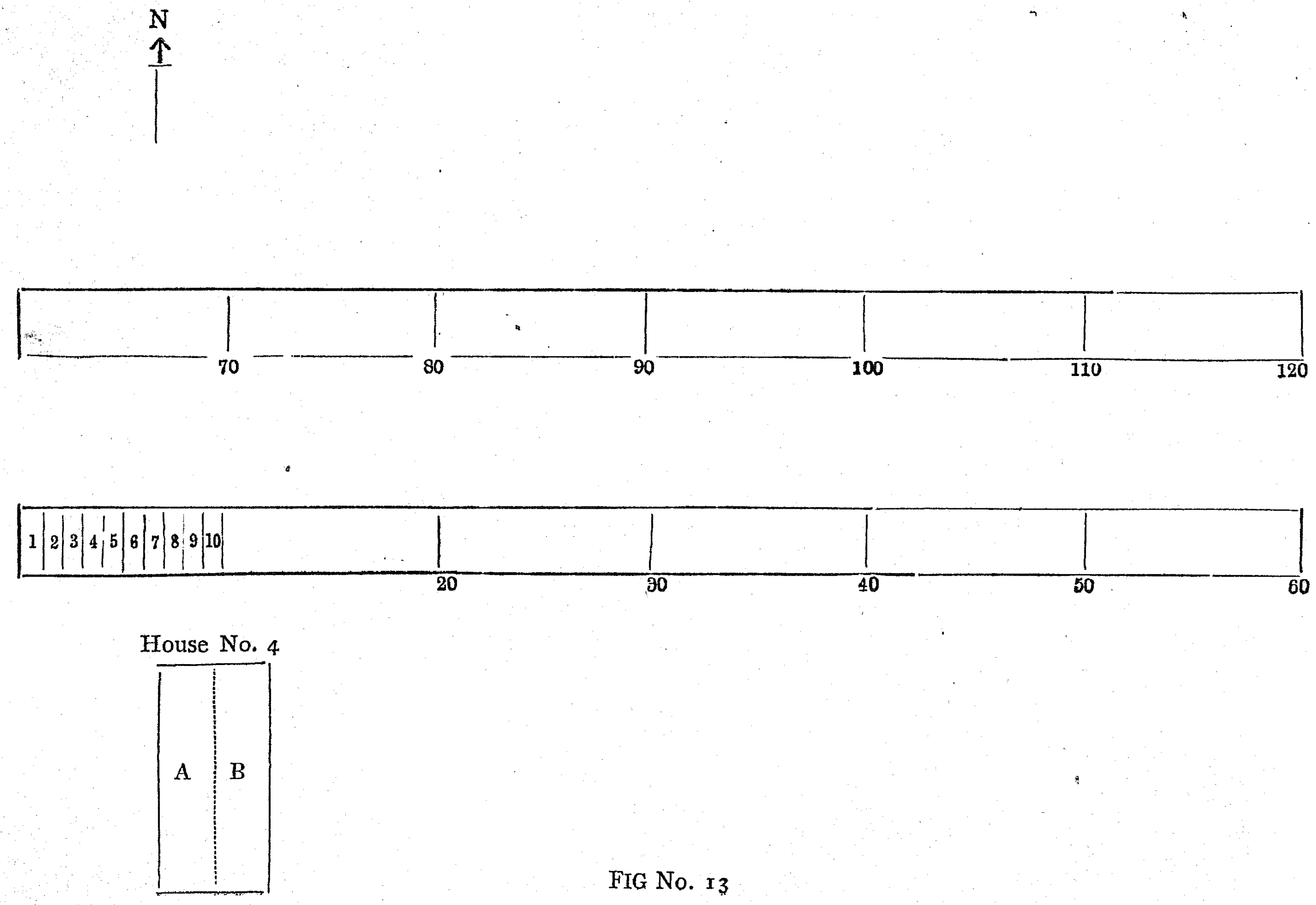


FIG No. 13

To face page 139

To facilitate the working of this house seating arrangement the Bull when in the Cradle had evolved a law of inheritance to suit such cases. This customary law of inheritance governing the division of house property is being observed down to this day by the Vellalas of Tinnevelly. We shall take a sample case by way of illustration, and exhibit how this rule is being worked. We shall first confine our attention to a village where the double row of houses is seen running from North to South. Suppose the X owner of house No. 4 has two sons Y and Z, the former being the elder of the two. In case a division is to take place, the house property is divided into two equal halves, the senior man Y will take A or the southern bit, and the junior man Z will take B or the northern bit (Fig. No. 12). We next take the second type of village where the double row of houses is seen running from west to east. Taking a similar set of cases and applying the same rules, the senior brother Y will take 4 A or the western half, and the junior brother Z will be given 4B (Fig. No. 13).

In Tinnevelly we often find cases where the same individual is seen occupying two houses, one site in one row and the other site situated exactly opposite it in the second row. But on various grounds we consider these cases as aberrant types produced in their new homes. The true primitive type evolved in the Cradle is one where a single individual is seen occupying only one house in either of the two rows.

There is another variation from the primitive type, noticed in Tinnevelly which we wish to bring to the notice of our readers. Owing to a variety of disintegrating causes working in modern life, families are not seen sticking together for more than a few generations. We rarely see in a village, families consisting of more than three or four generations of near related members. But in the Cradle all these disintegrating causes will be absent. Further the pressure of the enemy there is so great as to make them all cling together in one well knit chain for several generations. If at all there is a separation it is only when the clan unit has far exceeded its allotted strength, and this aspect of the question we are elsewhere dealing.

We hope it is now plain that a clan unit of the Bull is a well knit brotherhood composed of near blood relatives who are all descendants in the male line. All the members in a true village

community as seen in the Cradle, will consist of either brothers or cousins of various degrees. Maine[1] the pioneer in the field of political and social embryology has written a long chapter on consanguinity and blood relationship as seen in the Indo-European field. But unfortunately the cases taken by him are not such as to give him a true view of the phenomenon. To have a clear grasp of its working, one must take a flock in its pristine unalloyed condition, and subject it to a critical examination, when alone we will be able to correctly deduce our principles. But the cases taken by Maine are all adulterated flocks blended with many kinds of alien ethnic elements. In such a confounded society we would not be able to catch a clear view of the working of the consanguinity phenomenon in its genuine form. But the case cited by us is free from all these flaws. An all round study of the clan unit of the Bull shows that it is a true brotherhood based on kinship and consanguinity of blood. We shall deal more fully with the subject in our chapter on social embryology.

Our study of the house seating arrangement among the Vellalas of South India has enabled us to get a clear view of the social institution of the Bull as seen in the Cradle. The one all powerful principle governing their everyday life is seniority in age and pedigree. All the members in a clan unit are arranged in regular graded system which is based on the combined working of seniority in age and seniority in pedigree. The most senior man will be placed at the head of the clan group. The one next in seniority will hold the second place and so on down to the last man. It is not necessary that the senior man must be necessarily senior in age. No doubt such would have been the case when the clan unit first began its existence. But in course of time death and other kinds of casualities would have caused serious disturbances in this arrangement based on seniority in age principle. But even in the midst of all these disturbances, there will be still the other principle of pedigree working. So a man occupying any senior position, although not necessarily senior in age, will certainly be descendent of a senior line. It is more by the application of the principle of pedigree that the rank of a man will have to be determined. We hope it is now plain that all the members of a clan unit are arranged in a regular graded system which must

1. Maine : Early Institutions. Ch. III.

have been evolved by the Bull in the course of his long life in the Cradle.

The next picture we get from a study of the Vellalas of South India is the way in which the lowest limb of the military and political institution will be worked. We mentioned that the clan or village community of the Bull is an organisation composed of 120 individuals who are arranged in a regular graded plan governed by the two fold principles of seniority in age and seniority in pedigree. The clan units or the lowest limb in the fighting army or military institution will also consist of 120 members. These 120 individuals will not take their places in the fighting line in any manner they please but will be arranged in the order in which they are found seated in the village community. It is in this regimented order that the Bull would proceed in military array and fight his battles.

The same principle will also hold good in the political field. The lowest limb in the political ladder is the village republic which also is an organisation composed of 120 individuals. These 120 members will not take their seats in the popular assembly in any manner they please, but in the order in which they are found arranged in the village community. When questions are brought before the assembly for discussion, the various members will rise in the order in which they are seated and address the chair. Such are some of the principles which we are able to deduce from a study of the village communities of the Velans in South India.

SECTION II. THE VELAN TEMPLES IN SOUTH INDIA

Epos is not our only guide in this field of Indo-European investigation. Gods and temples are another source of information which we have pressed into our service. In South India we have many of these temples great and small, that are a mine of information, if only one knows how to utilise them. We are elsewhere making a full use of all the temples found throughout the length and breadth of India. But we are here confining our attention to a particular class of temples dedicated to the special worship of Velan, that is peculiar to South India. We mentioned that after the great Velo-Suran War, Velan the victorious war lord of the Bulls was

deified and worshipped. So great is the veneration paid to him, that the Bulls have styled him as a son of Siva, who is their theostheon and spiritual God. A careful study of the Bull religious past shows that the Fatherhood of God and the Sonhood of man is a fundamental article of faith in that fold, which they seem to have evolved at a very early period of their extistence. According to the tenets of that creed all the members of the Bull fold are construed as the sons of the supreme god who is represented as the father and protector of the flock. It is in this sense that the son creed given expression to by the Bulls has to be interpreted. We are elsewhere giving many tangible proofs that this creed was evolved by that flock prior to its departure from the Cradle. To carry its antiquity to a still earlier age we cite the Caucasic Ox, who marks an earlier phase of Bull evolution. Judaism and its sister religion of Christianity are the products of the Semitic Ox, who is a subject of the Caucasic Ox. In the Bible which is the scripture of these two faiths we find this tenet of the Fatherhood of God and Sonhood of man finding a prominent mention. From this evidence, we are led to infer that this dual creed must have found expression in the Bull fold, at least in a dim form, sometime prior to the separation of the Caucasic Ox from the main fold. A careful study of the Saiva[1] religion of South India shows that the two creeds of the Fatherhood of God and Sonhood of Man are found saturating through and through and permeating every corner of that faith. Pope who had been long engaged in the study of the religion of South India is puzzled[2] at the strong similarities seen in Saivism and Christianity. But for one who has a knowledge of the true course of human evolution such similarities will cause no surprise. All that we wish to impress in the minds of our readers in this connection is that the tenet of the Fatherhood of God and Sonhood of Man is a strong article of faith in the Bull flock who seem to have evolved the creed at a very early stage of their life.

It is this creed that is now being applied to Velan whom the Bulls seem to have considered as a great saviour specially sent by God to save them from the jaws of the dreadful demon Horse. In the Biblical faith it is the Serpent that is represented as the deadly foe of the Caucasic Ox who is seen clamouring for a Saviour to save him from the jaws of that Satan. In the epos of the Indo-European

1 Pope's Tiruvasagam Introduction page 25. Text 220, 224, 312 and passim
2 Ibid, Introduction page 51, 80, 83; Text page 177 and passim

Bull it is the demon Horse that is seen taking the place of the Serpent Satan reported in the faith of the Caucasic Ox. The Bulls have long been clamouring for a saviour, and at last found one in Velan who annihilated the demon Horse and bound him for all time to come. And a grateful nation deified and worshipped him.

A careful study of the Bull faith shows that there are two kinds of creeds in that religion. One a spiritual heavenly father who is theos-theon and protector. A second cult devoted to the saviours who for their great services rendered to the society are being deified and worshipped. In accordance with this general belief Velan is styled as the son of god and worshipped by his people. Later generations not understanding an old world tradition, have misconstrued[1] and surrounded it with all sorts of diseased conceptions. We have to eliminate all these corruptions restore back its pristine shape to the original tradition, and make it convey the true significance. All that it is necessary to know in this connection is that Velan is being deified and worshipped in the Cradle and construed as the son of Siva their spiritual Father-God. Long after the Velan worship is established on a permanent basis, the Cradle is sunk beneath the ocean and the Bulls are seen moving into India and Europe. In their perigrinations all over the world, they are seen carrying along with them the old worship evolved in the Cradle and perpetuating them in their new homes. As far as Europe is concerned we shall later on gather relics of Velan worship and place them before our readers. But we shall here restrict our vision to South India and study how it finds expression there.

After the submersion of the Cradle the Bulls enter India and spread all over that great sub-continent. We are almost certain that the Velan worship evolved in the Cradle must have been brought into the land and temples reared in honour of him all over India. But now they are exclusively confined to South India, and more particularly to Tamil lands, where Velan is found extracting universal homage. A few places of worship are also found in Malayalam, Kanarese and Telugu lands which form part of the Dravidian zone. But in the rest of Deccan and the whole of North of India little or no trace of his worship is now seen. But that does not mean that a similar state of circumstances would have

1 Vide Kandapuranam by Arumuga Navalar pp. 37—46; Pathupattu, Thirumurugattrupadai pp. 15—16.

existed all through the past ages of India ever since the Bulls entered that land. There are overwhelming proofs to show that the whole of India was once an ardent worshipper of Velan who in the North Indian phraseology is known as Subramanya. But all this ancient worship of the great war god of the Bulls has now ceased to exist. This through transformation we attribute to the avalanche of the Snake who has completely transformed the mould of Hindustan and the greater part of Deccan. But that does not mean that the people in these two regions have lost all faith in him. The two erring flocks in the north still retain fond memories of that god, and it is from Deccan and Hindustan that we got our Skantham which is the North Indian version of the Velan epic. There are many more similar compositions devoted to Subramanya coming from the north. So we see that the people of Hindustan and Deccan have reduced Velan to the rank of a paper divinity, in which state alone he is seen extracting their adoration. The people in Telugu, Kanarese, and Malayalam zones are a similar half-hearted folk only a little better than their brethren in the north. But Velan is the great God of the Tamil lands where we find him[1] coming into clash with his Father Siva and extracting a part of his worship. There is not one in that land who is not passionately attached to his worship. Velan is the one God who is seen extracting universal homage from all classes and castes of Tamil people both high and low. There is another peculiarity connected with his worship. In all Siva[2] temples of South India a separate shrine is set apart for his worship. But the one great peculiarity of the Tamil lands is that there are separate temples set apart for his worship, where he is found reigning as the supreme lord. Innumerable are the temples great and small dedicated to Velan that are found in the Tamil lands of South India. Among these the one at Trichendur is the most ancient, as it is in that place that the Bulls seem to have landed when entering India by its eastern gate. Next in rank come two more shrines, one at Tiruparankunram, near Madura and the other at Palani near Dindigul. Such are the three famous shrines dedicated to his worship. These Velan temples found in Southern India are another important record which we have taken to our aid in narrating this history. The ceremonies and festivals conducted in these shrines have furnished us with many proofs regarding

1 Vide Kandapuranam, pp. 56—59

2 This feature is also seen in Hindustan and Deccan,

true edition of the missing Suran Epos. Further it will help to establish beyond dispute all the facts mentioned in number 1, Velan Epos which is our first source of information. In addition to these two-fold uses, we derive another advantage from the new course of study upon which we are going to engage ourselves. The eight epos we recovered from Europe are found defective in many ways. It is this process of comparative study that has helped to cure their many defects. Any mis-statement of facts or want of information noticed in one epos, is cured by a second. In this manner the chain of eight epos help one another, and give us a clear picture of the course of events taking place in Europe. Such are the many benefits arising from the new course of comparative study upon which we are going to engage ourselves.

We here wish to give one more piece of information to our readers. The Indo-European races we know are two namely Velan and Suran. The former are a homogeneous Bull flock, but the latter are a bi-cameral race consisting of a Horse and a Wolf. The Celt, Teuton, the Vend and the Lett are all descendants of the Velan Bulls; the Latin the Greek the Iranian and the Aryan are all descendants of the Suran race. Out of these four flocks the Latins alone are Wolves. The rest three, the Greek, the Iranian and the Aryan are all Horses. We next take these eight epos and study them. Numbers 3 to 6 will narrate the episodes enacted by the Bull flock in Europe. But the other three epos stand on a different footing. No. 7 will only concern itself with the part played by the Wolf, and the remaining three epos Nos. 8 to 10 will concern themselves with the fight waged by the three Horses.

Having given a rough view of the chain of ten epos, we next bring up for discussion another important matter. We know that the Indo-European races have two kinds of names, one a personal title and the other a totemic designation. We have now to decide by which form of expression we are going to designate them. It is by the form of title finally decided upon that we shall designate them in the course of this work. If we wish to designate the two Indo-European races by their personal title, we must style them as Velans and Surans. But if we wish to use the totemic title we must style the former as Bulls, and the latter as Horse-Wolves. But there is one inconvenience in using the latter form of

expression. The Surans we see are a bi-cameral people consisting of both Horses and Wolves. The only way of designating them is to use the compound title of Horse-Wolf which is cumbrous and unwieldy. One would rather prefer a simpler title of a handy kind. For this form of expression their totemic build is quite unsuited. So the only other way of designating them is by resorting to the use of personal title. Here also we are confronted with another difficulty. The Surans we pointed out are a clandestine people who soon after their advent to Europe dropped their old name and assumed the new-fangled title of Mark. It is under this new coined title of Mark, that they are found passing through the rest of their life in the west. By this early suppression of a true fact, the term Suran has become strange to the ears of the world. But the term Mark is familiar to the ears of the western people, who are found using it even today in a variety of ways. So of the two personal titles the term Mark is the one most convenient as it is easily comprehended by all western peoples. Further it is into Europe that all the Surans have taken refuge en bloc after their migration from the Cradle. So we are bound to take cognisance of the new title that has had the approval of the west. So in the case of Surans the use of totemic designation is out of the question as it is cumbrous and unwieldy. In their case we are forced to resort to the use of personal designation. This personal designation is of two kinds, one old and the other new. The former title the owners themselves have suppressed. By long suppression of a true fact the title Suran has become unfamiliar to the ears of the world. But the new coined term of Mark is one that has had the approval of Europe and very familiar to western ears. So in all future reference to Surans in the course of this work we shall designate them by the new-fangled term of Mark coined by them after their advent to the west.

Let us now turn to their rivals, and see what course we are going to adopt in their case. They also possess two titles one totemic and the other personal. The former is Bull and the latter is Velan. Both are simple, handy, and convenient to use. The totemic title is convenient, the personal title is convenient and either of the two can be used. Further in the use of the latter title, we do not meet with any of those intricacies which we met

with in connection with the Suran. The Velans do not exhibit even a tinge of the stealthy trait which we notice in the case of their rivals. They are a victorious people proud of their past and proud of their name. It is under the personal title of Velans that they are seen passing all through their life in the west. The terms Vels and Velan were for a long time in use among all classes of Bulls after their advent to Europe. We have to dig deep into the field of philology and exhibit the various forms which they are seen assuming in the course of their passage through the western atmosphere. This kind of spade work we are doing elsewhere in the part devoted to Languages. But here it is enough to know that the terms Celt and Gaul, Gæl and Gacœdel, Welsh and British, Walshings and Ne-Belungs, Velings and Welshings, Letts and Vends and many more such terms are the descendants of the parent designation Velan. In the course of giving birth to so many offsprings, the original term itself has been allowed to go out of use and fall into oblivion. All these facts that we are narrating have become forgotten chapters of Indo-European philology. The net result produced is that the terms Vels and Velans have not only become unfamiliar to western ears but been allowed to go out of use. We do not care to use a term which Europe has allowed to fall in to disuse. In the case of the Velans we would have used the personal title as it is simple and handy. But since the term is strange to western ears we do not want to resort to its use. So in their case we are resorting to the totemic title Bull, and it is by this designation that we shall represent them to the world. In all future references to them in the course of this work we shall style them as Bulls.

We hope it is now plain that we going to use different kinds of titles to designate the two races. The Surans we shall style by their new assumed personal name of Mark coined in the west, and the Velans we shall designate by their old totemic title Bull which they brought from the Cradle. So in all future references to the two races, they will be styled as Marks and Bulls.

After deciding this question of designation, we next bring up another point for discussion. We have to find out in what order are we to take up for study the eight epos that we have now in our hand. The Indo-European epos we know fall under two heads, one relating to the Mark and the other to the Bull. We have to first of all decide to which head of epos we are going to give the

precedence. In arriving at a decision, it is the question of merit that will engage our attention. The Velans are a victorious race which reputation they are seen maintining even after their advent to Europe. In the early stages of Indo-European life in the west, it is the blows given by them that are seen scattering the Marks over the two continents of Europe and Asia. It is the momentum given by the Bull that enables us to account for the distribution of the Indo-European flock over the two continents. So we give them the priority and take up the study of the Bull Epos first. It is after completing that work that we shall take up the Marks and expound their Epos. Each of these Epos we have divided under four heads. The Bull Epos under the heads of Celtic, Teutonic, Vendic, and Lettic. The Epos of the Mark under the head of Latin, Greek, Iranian and Aryan. The order in which they will be taken up is the same as that shown in Fig. No. 1. In the Bull Epos first the Celt, next the Teuton and finally the Vend and Lett will be studied one after another. In the Epos of the Mark first the Latin Wolf, next the Greek Horse, and finally the Iranian and the Aryan Horses will be one after another taken up and studied. The positions indicated in the diagram are not given arbitrarily, but point out the order in which the various groups are seen separating from the parent hive and running into the different corners of the world. Before taking up the study of these eight records, we wish to offer a few introductory remarks on the general nature of the epos of two flocks.

CHAPTER II

THE VARIOUS STAGES TAKEN BY EPOS IN THE COURSE OF ITS EVOLUTION

SECTION I. INTRODUCTION

Epos we mentioned is the old time history of man. But unfortunately many alien elements have crept into that reccrd and hidden its true significance. If we wish to place the study of Epos on a scientific basis, we must not only know the nature of the alien

elements, but also find out ways and means to eleminate them from the field. It is to this task that we are first directing our attention.

The first alien element in the field is religion. We have now to find out, as to how this religious element came to intrude into an historical record. In so doing we have to trace the growth of religion. The religion of man is a vast theme that requires elaborate handling. We have neither the time nor the space to engage in such an undertaking. All that we are here attempting is a concise statement of the most salient facts connected with the case just sufficient to run on our work.

A cow or a sheep has no religion. So was man when he first appeared on the earth. He was a mere animal[1] with no religion of any kind. This faculty known as religion, is a new trait which he acquired late in after life. A careful study shows that the primal source out of which it arose is the hero-cult, which is an institution as old as man and is seen growing all along with him. We shall now take up the hero-cult and study the various stages in its growth, to find out when and at what stage it acquired the religious tone.

SECTION II. HERO-CULT

All hero-cults we know are founded on the worship of heroes or great leaders. Man required a leader in his daily fights in the stormy world. This leader he soon found. But at the same time it must be pointed out that he is not the original inventor of the institution. This trait of possessing a leader to lead the flock is seen in all ranks of the animal kingdom. Beginning at the bottom of the scale we see it in the insect world. It is seen in the bovine order and in many more ranks of the higher animal kingdom. Taking man's nearest relatives we find it among the Primates. But it is in the Anthropoids[2] who are the nearest cousins of man that we find the institution more fully developed; and among them we find each horde headed by a male leader who is seen guiding and controlling all its movements. So we see that this

1 Darwin Descent of Man, pp. 93 to 96.

2 Darwin, Descent Man: Pages 100 tq 104, 108—109, 558—559 and 590—591.

trait of possessing a leader to lead the flock is not a new institution coined by man. He simply borrowed it from his animal progenitors out of which he was evolved by mere efflux of time. But the institution borrowed by man is seen undergoing great development under his hands. There is great difference between the leader of a human flock and that of an animal flock. Neither the Anthropoids nor his animal predecessors are capable of exhibiting that peculiar kind of veneration showered on a leader which is a feature only seen in man. The animal species are no doubt found implicitly obeying the leaders, appreciate his merits, and indicate their regard in manifold ways. But there it stops. This feeling of regard shown by animals is entirely different from the feeling of veneration exhibited by man.

It is out of this germ of veneration that all religions take their origin. Man did not stop short with simply venerating his leader. As time rolls on, it is seen acquiring greater and greater vigour, and assuming a very highly developed form. As long as man was dumb he would give expression to his feeling of veneration by mute signs and dumb shows. But after acquiring the faculty of speech he would express his veneration in spoken words. The next stage in Man's life is his acquisition of versifying faculty. Hitherto man praised his hero in plain words clothed in prose diction. But after the acquisition of the versifying faculty, he would compose songs in honour of his heroes and recite them on festive occasions. This process of adoration will begin with living leaders and next extend to departed heroes.

Here we wish to mention another peculiar feature noticed in the history of human society. One and all the early leaders of society on whom man has bestowed attention, are all heroes who have made a mark in the art of warfare and won victories on the battle field. Myriads are the thinkers and workers that have come and gone in the peaceful walks of life. But man has not bestowed the least attention on all these peaceful leaders, that have contributed to the elevation of human society in sundry directions. All his attention is confined to fighting leaders and fighting heroes that are adepts in the art of warfare. Man is now cast in a stormy world riven with incessant fighting. His very existence is threatened. The chief occupation of society is fighting, and every one is bent on destroying another. Hence it is that man is found

bestowing all his praises on leaders who are adepts in that craft. He does not care for thinking leaders who have contributed to the elevation of human society in sundry directions. Myriads are the leaders great and small that have rendered manifold services for the advancement of man in peaceful walks of life. But not one of them history has cared to notice. It is all upon noisy fighting man that it is seen bestowing all its attention. Heroes and heroic leaders are the theme of histories. Man will only praise and venerate such leaders as are adepts in the art of warfare. The greater the blood sacrifice they make, the greater will be the veneration paid to them. A careful study of Epos shows tbat it is only upon great leaders who perished on the battle field that hero cult is found bestowing all its attention.

In the preceding paras we mentioned that man composed verses in honour of his heroes and recited them on festive occasions. These heroes we now know are men who perished on the battle field. These festive celebrations are anniversaries of the great fight in which he laid down his life. It is upon the departed heroes that hero cult is seen bestowing all its attention. The festive celebrations to begin with will be conducted over the remains of the hero. It is on these occasions that the songs composed in honour of him will be recited. Soon after we find the hero deified, raised to the dignity of a god and worshipped. A god in the old world language[1] simply means a hero who when in life exhibited such superior qualities as are not seen in the general run of mankind. We warn all students of religion not to attach to the term god when first seen on the world's stage anything more than this simple significance. They should not import into the field our modern advanced conceptions which is the result of ages of deep thinking. We should go back to the nascent stages of society and try to catch the significance which early man attached to the term god. So studying it would be seen that god in the old world language simply meant a superior man endowed with superior human qualities not seen in the general run of mankind.

The Hero-cult which began with humble pretentions, is seen acquiring greater and greater vigour and assuming gigantic dimensions as time advances. It first began as a worship over the

1 Vide Tholkappiam page 122 where this phenomenon is fully expounded; also read the whole chapter on Puraporul.

grave of the departed hero, and later on assumed the form of a temple worship. A shrine is raised in honour of the hero where his figure is set up and worship offered thereto. Man in the course of his long fighting had deviced many ways of paying respect to his superiors. These consist in many kinds of dumb shows and gesticulations, flexions and contortions of the body. We shall here mention a few of these dumb shows. One is falling prostrate at full length on the ground and craving the protection of the victorious superior. The other is making obeisance by raising the two hands above the head and bringing it flat against one another and begging for life. A third is kneeling and praying before the victor for mercy. We can cite many more such pantomines, which man had evolved in the long course of his fighting life. All these dumb shows and gesticulations, are only supplicatory petitions made by a vanquished foe before a victorious conqueror. We in a previous page mentioned the performance of the first and second processes in the Indo-European drama. But the third is a pantomine evolved in the Cacausic region of west Asia, where it is seen serving a similar function. All these symbols which man had evolved in the long course of his fighting life, are now taken and utilised in the worship of his hero god. The result is that we see man mimicking all his war ceremonies and playing them in the presence of his hero god. In the former ages it was a symbol of supplication made by a vanquished foe before a victorious hero. But now it is transformed into a ceremonial act and utilised in the worship of hero god.

So we see that the hero god is now given a local habitation in the shape of a temple. These shrines will be set up over the corporeal remains of the hero when it is forth coming. In other cases it will be simply an edifice raised in honour of him. In these shrines an image of the departed hero will be placed depicting him in the costume which he wore when in life. Before this altar man is daily seen mumbling and reciting songs, kneeling and praying, making obeisance and falling prostrate, and performing many such pantomiees. In addition to these daily worships, there will be periodical festivals which are intended to commemorate the anniversary of the fight waged by the hero when in life. On such occassions songs and dances to the accompaniment of music will be enacted in these shrines. These songs will recite the many warlike

qualities of the hero, the fights which he waged, and the victories he won. These periodical effusions are not idle exhibitions. They are intended to serve as a noble example for others to imitate and follow. It is to these songs composed in honour of a hero that we give the name of epic.

Society in the course of its long life is seen giving birth to many heroes who one after another are found raised to the rank of a god. First came one hero-god and extracted homage. As time rolls on more such gods are coming into existence and new songs or epics are composed in their honour. The pantheon now consists of many gods. Gods as a rule are quarrelsome and plague the worshippers with their squabbles. There is great rivalry among them and each is seen claiming precedence over the others. But man has settled all their quarrels and given each its proper place. The gods most favoured by him are those that have made the greatest sacrifice in the service of the flock. As there are many gods, there must be many epics at the rate of one for each. A bundle of such epics we style as epos. Such is the final form which the hero-cult is seen taking. We shall style the stage so reached as the proto-religious stage.

SECTION III. THE SUPRA-MUNDANE GOD-CULT

As this development in the field of hero-cult is going on, the mental mould of man is the seat of great changes, and we find him acquiring many moral and spiritual qualities that have tended to enhance the value of his worship and give it a superior air. We shall now study some of these changes that have tended to give his worship a superior tone. Religion when it first makes its appearance is all connected with the mundane sphere. All his gods are men who once lived in the earth. A god in the old world language simply meant a man, who for his superior qualities is deified and worshipped. Religion has nothing to do with anything outside the earth. Man when he first began his religious life had no conception, of a spiritual god situated in the heaven above. But that is the form which all religions take in their final shapes. We have now to find out as to how man came to entertain this conception of a spiritual god situated in the heaven above. A careful perusal of all the works written on the religious evolution of man does not explain to us the way in which he came to entertain this

higher conception. This defect we attribute to bad study. The comparative study of the religion of man is still in its infancy. This backward stage we attribute to a want of correct knowlege in the field of human evolution. It is only the Indo-European Bull that has placed in our possession the necessary records that enable us to trace the process by which man has ascended from the lower step of a hero god located in the earth below to the higher step of a spiritual god seated in the heaven above. This key no one knows. The result is that the whole subject of the religious evolution of man is still found clouded in darkness. We are elsewhere giving a detailed description of the way in which the Indo-European Bull came to attain this higher conception of a spiritual god situated in the heaven above. But here we shall mention a few facts connected with the subject just sufficient to run on our story.

We are dividing the evolutionary development of man under the two heads of Uterine and non-Uterine. The former indicates the amount of development which he received when in the Cradle. The latter represents the quantum of subsequent development which he received in the outside world after his migration from the Cradle. If students will keep these two kinds of development separate, and study each by itself many things in man's life will be seen in a much clearer light. It is this course that we are pursuing in the present case. Among the races of the world it is the Indo-European Bull alone that has attained this conception of a spiritual god before quitting the Cradle. We shall here give a brief outline of the way in which he effected this process of higher spiritual evolution. The Bulls are first seen taking their hero-god from the earth below and locating him in the heaven above. After having seated him sufficiently long in the latter place they are gradually seen drifting into the conception of a spiritual god. Further a careful study shows that this stage is reached by the sheer process of deep and sustained thinking. A spiritual god seated in the heaven above, in the language of the Bull,[1] is one who has destroyed the stone image of the god worshipped on earth below, and risen into the ethereal regions of the sky.

Let us now direct our attention to the other races of mankind and watch how this phenomenon is working in them. One and all of them left the Cradle carrying along with them the hero-cult in different stages of development. Man is governed by a peculiar rule known as the law of collateral or uniform evolution. Students

1 Tolkappiam, Puraporul Sutra 88.

of Anthropology[1] have expounded the working of this law on the physical mould of man. But this rule is equally applicable to every phase of human life. Let us now watch how this law is seen working in the field of religion. Of all the races of mankind it is the Indo-European flock that have passed through the full period of gestation, and undergone the full course of Uterine development in the Cradle. All other races we consider as premature births that have come into the world prior to their appointed time; and as such they would be immature in both mental and bodily mould. Under the workings of this law of uniform evolution the lesser races of mankind are also seen trying to abandon their lower plane of a hero-god and attain to the higher conceptions of a spiritual god. But being an immature people weak in body and mind, they in the course of giving birth to the spiritual god seated in the heaven are found a prey to all sorts of malady. We pointed out that the Bull learnt his lesson of a spiritual god by a series of graduated lessons; and further to aid him in the task he is seen going through a process of deep and sustained thinking. But such an evolutionary process is not seen in any of the other races of mankind. One and all of them had to be whipped and made to learn the lessons of a spiritual god. We shall now take them one after another and watch how this phenomenon is working in them.

We shall first take the Caucasic Ox who is next in rank to the Indo-European Bull and study him. The Semitics[2] and the Hamitics are the two wings of the Caucasic Ox. Both are being whipped through long ages and made to learn the lesson of a mono-theistic god. But all this labour is wasted on them. Neither the Semitic[3] nor the Hamitic[4] ever gained a clear grasp of the subject. It is only a tiny flock out of that fold known as the Hebrews[5] that are seen long plodding through this lesson of a spiritual god seated in the heaven above. A careful study of their mould shows that they are a confounded flock born by a fusion of the Caucasic Ox with many racial elements. The

1 Keith, Ancient Man, Volume II page 726 and passim.

2 Story of Nations: Egypt, p. 38; Assyria p. 13; Chaldea p. 342.

3 Story of Nations: Assyria: pp. 4 and 5.
Story of Nations; Chaldea p. 342.

4 Story of Nations: Egypt p. 38.

5 Story ot Nations: Chaldea pp. 344—357.
Bible, Genesis: XXXI, 19., Exodus XX, 3 to 5., Joshua XXIV, 2, 14, 15, and passim,

Hebrew and his later edition Jew we are elsewhere showing, is an epitome of many varieties of homo sapiens, all rolled into one. It is to this multi-grained people, that Nature had taken into her head to administer this lesson of a spiritual God. To attain that end she is seen repeatedly thrashing and whipping them and making them abandon their attachment to their old time hero gods. A strong attachment to a hero god is only possible in a homogeneous race, pure in strain, and pure in blood. A multi-grained people will not possess such a trait. The blood will be adulterated, and when the vital stream is corrupted there can be no clarity of vision. Further the gods will be many, and the confounded organism does not know to whom to owe allegiance. It is in such a state the Jews are found. It is this muddled Jew that Nature is seen now repeatedly thrashing and administering the lesson of a single Jehovah. The confounded Jew inspite of all his corrupted blood and weak attachment is not willing to abandon his old hero-gods. Such is the all powerful influence of the Law of Heredity. Characteristics acquired through long ages and deeply implanted in the bosom of man cannot be easily brushed aside. Such is this hero-cult, which is co-eval with the age of man, whose duration is put down at a million years. Such a deeply ingrained trait cannot be easily thrown aside. The confounded Jew inspite of all his dimmed mental vision, is not willing to abandon his hero-god. But Nature knowing the weakness in his mould is long seen thrashing him with relentless fury. Under her lash we find him crying and weeping, and shedding tears of blood. But nothing would move her. In the end seeing Nature heartless the Jews are found making a show of yielding to her. Soon after they are again found rebellious, and making sundry attempts to throw off the yoke of the detested Jehovah. Again the lashing is begun, and the noxious pill administered down their unwilling throats. A careful study of the Bible shows that this sort of drama is being played numberless times in the history of the Jew. The last painful scene is depicted in Ezekiel (Chap. VIII) where we find the Jews worshipping all manner of hero-gods. In the end we find the Jew taken and penned in the fold of Jehovah in a half rebellious mood. Such is the picture presented by the Caucasic Ox who is the man next in rank to the Indo-European Bull.

When such is the case with the Caucasic Ox, it must be worse in the other races of mankind who are lower in rank than him. Let us watch how this evolution of a spiritual god is seen working in them. We mentioned that one and all the lesser races of mankind migrated from the Cradle carrying along with them a hero-cult in different stages of growth. Under the influence of the Law of Collateral Evolution, one and all the backward races are seen labouring to attain to this higher conception of a spiritual god seated in the heaven above. But being a people of immature mind the conception is found loaded with all sorts of debased thoughts. This creed of a father god seated in the heaven above is found in all the lesser race of mankind, but everywhere it is found covered with all sorts of rank growth. The Australian[1] and the American, the African and the Alpine, the Indonesian and the Mongol, and in fact one and all the lesser races of mankind are prone to the same malady.

Let us next take the case of Surans who represent the other wing of Indo-European flock. They are no doubt a people who had undergone their full period of gestation. But probably being of a weak mental mould, they did not, when in the cradle, rise to the high conception of a supra-mundane god. They, like the general run of mankind, departed from the cradle in the hero-cult stage. It is after coming to Europe that nature is seen trying to teach them the lesson of a supra-mundane god. In the course of training, finding them refractory, she is seen repeatedly thrashing them. And the result is that their mind becomes soured, and seen giving expression to all sorts of distempered thoughts. In the end we see them coming out of the ordeal with no clear conception of a supra-mundane god. All these facts we are explaining in detail when studying their epos.

So we see that among the human races of the world, it is only the Indo-European Bull, that after deep thought and sustained thinking, has evolved a sane conception of supra-mundane god, free from any kind of infirmity. But the generality of mankind both high and low have learnt this lesson after undergoing the most painful ordeals, with the result that one and all these races have

1 Andrew Lang, Secret of Totem, pp. 9—10, 138—139 and passim. Lang, Custom and Myth pp. 203—206. Science of Religion, Max Muller, pp. 91—92, 127—143 and passim,

put before the world, this theme of supra-mundane god, covered with all sorts of distempered thoughts. It is out of the latter source that all the state religions of the world have borrowed their conception of a spiritual god seated in heaven.

SECTION IV. THE SOUL CULT

The religion of man is composed of many ingredients. Among them, one is the soul-cult. In the early stages of man's life, all his thoughts are material, and he had no conception of a spirit apart from the body. We saw man leaving his hero god on earth, mounting upwards, and rising to the conception of a spiritual god situated in the aerial heavens. This upward evolution in one sphere is seen producing a corresponding effect in another sphere. The result is that we find man leaving his gross material thoughts, rising into a higher spiritual plane, and conceiving of an ethereal spirit apart from the material body. The various things which gradually led him to entertain such a spirit conception, are his own breath,[1] the shadow thrown by his body and the image of his reflection in water. To these have to be added his dreams and visions, hallucinations and many such phantom thoughts; and the net result of all such processes is that we find man entertaining a vague conception of a spirit apart from the body. This conception of a spirit is further seen refining itself and giving birth to a soul apart from the body. This soul creed, like all other creeds, will depend upon the quality of the race. The lower the race, the more debased will be the conception. The higher the race the more elevated will be its thoughts in the field.

SECTION V. THE FUTURE LIFE

Man is also seen evolving a third conception known as future life, which is seen entering into the field of religion and imparting to it a higher tone. Man from a very early stage of his life is found tormented with the thought of immortality, The very idea of utter annihilation and cessation of existence is a thing abhorrent

1 Muller, Anthropological Religion, 187 to 207; Taylor, Anthropology pp 342 to 446

to the human mind. We think it is this intense self-consciousness,[1] coupled with the development of mental individuality, that is at the bottom of the thought. But once the conception has set in motion, it is seen gathering more and more strength, and in the end we find it as one of the deep-seated instincts of man. But this thought of immortality,[2] in the early stages is connected with the material body. We see him taking elaborate steps to hide his body in megalithic tombs and stone edifices to preserve it from corruption, and so give it a perennial lease of life. It is only at a later stage he has transformed this conception of immortality[3] from the material body to the soul. But notwithstanding all these defects, we may take the belief in future life as one of the vital ingredients in the religion of man.

SECTION VI. THE MORAL CODE

In addition to the above said acquisitions, man is seen evolving another principle known as morals, which is an important element in the field of religion. Man was born in an infernal world, riven with warfare and steeped in the worst kinds of abominable crimes. It may sound as a paradox, that, it is in the very same infernal furnace, he is found evolving all his superior code of morals. But so it is. The very same fire kindled by the infernal war, has burnt and destroyed all his vices, and we see man emerging out of the furnace clothed with superior moral quality. The moral evolution of man must have been at work through long long ages, during which period he must have evolved one moral principle after another, and finally consolidated all together in the form of a code. But when, by whom, and in what manner, the work was effected, we do not know. All that we can do is to guess and give a rough forecast of the phenomenon from the course which men and things are taking. Epos has told us much about fighting gods and fighting heroes that brought peace and order into

1 Darwin, Man, 83—84.

2 Story of Nations, Egypt, pp 39 to 59.

3 For a concrete case among the higher races, where this thought of immortality is found long attached to the material body, we cite the Jew out of the Caucasic fold. For a discussion on the subject see Muller's Anthropological Religion, pages 367—368. Also read Chapter XIII of the same work. Gibbon, Decline of Roman Empire Vol I pp, 450—453.

the world. But while it has filled us to satiation with war annals and war episodes, it has not cared to notice the workers in peaceful walks of life. This kind of silence is seen in its most aggravating form in the sphere of morals. Many a great thinker must have been at work in the field, culled out moral principle after moral principle, and finally embodied them in the form of an elaborate code, so as to serve as a guide to human society. But epos has not brought to our notice even the name of a single thinker in the field. All that we have is the final codified form, in which state it is seen aiding religion, and playing an important part in that field. Notwithstanding the studied silence of epos, we shall interpret the moral phenomenon according to the best light in our possession. Man we stated was born in an infernal world, steeped in the worst abominable crimes. It is out of the very same degraded man, that Nature is seen evolving her noblest product and endowing him with superior moral qualities. As the human evolution is seen going on, man is seen evolving many moral rules to guide and control society. The tone of these rules will vary according to the rank of the race in the scale of human evolution. The higher the race the more refined will be the morals. As the Indo-European races represent the top most rung in the ladder, it is in them that, it will be seen at its maximum pitch of development.

Many schools[1] of students have written on the moral evolution of man. And a perusal of all their work shows that they are formulating theories with out any reference to the actual process seen at work in the field of human evolution. We do not like to connect ourselves with any particular school or discuss its merits. We are here solely directing our attention to the manner in which it is seen finding expression in the Indo-European field. As they represent the crown of human evolution it is in them that this code of moral rules will be seen in its highest pitch of development. But this code will not be of one uniform kind or cast in one mould. The Bulls are long-heads and the Surans are short-heads. So there will be two kinds of codes placed in our hands. The Bulls will place in our hands the maximum pitch of evolution attained in the moral sphere by the long-head man. Similarly the Surans will place in our hands the maximum pitch of moral development

1 Avebury's Origin of Civilisation Ch. XI; Taylor Anthropology pp 368—372 nnd 405—409; Darwin, Man, Ch. IV & V; Quatrefagus, Human Species, Ch. XXXIV, Lecky's History of European Morals; Chap. I.

attained by the short-head man. Unfortunately we are not able to place before our readers a copy of the latter code. No genuine flock of Surans are to be any-where found in the world from whom we can extract the information. But as regards the other man we are placed in a better position. The Bull has given us a fair edition of his moral code. As a sample we cite the [1]Kural placed in our hands by the Bulls of South India, a translation of which work is now available in many European languages. Pope the learned translator of this work in the English tongue has prefaced it with the following introductory[2] remarks. "Kural is one of the purest and highest expressions of human thought. But what is most wonderful in the work is the fact, that its author addresses himself without regard to peoples, castes, and beliefs, to the whole community of mankind". The Teuton has preserved a few relics out of this vast store of ancient Bull morality, and handed it down in his Hovamol[3] We have even evidences to show the state of moral tone attained by the Bull in its earlier phases of life. The Caucasics we know mark an earlier stage of Bull evolution, that migrated from the Cradle some twenty thousand years ago. Even at this early age we find the Bull much advanced in moral culture. For a sample we cite the Proverbs, the Psalms, the Song of Solomon, and many more moral pieces embodied in the Bible. Similar works are forthcoming from the Semitics and the Hamitics who represent the two main wings of the Caucasic Ox.

SECTION VII

THE FULLY EQUIPPED RELIGION OF MAN

We hope we have given a full view of the religious evolution of man. When man began his hero-cult, he never thought that he is going to give an institution known as religion, which is to guide and control the every day life of human society. But that is what it has ultimately turned out to be. Confining our vison to the Indo-European fold, we have given that flock a fully equipped

1. There are 18 such moral codes current in the Tamil lands, among which Kural is given the first place.
2. Vide Introduction to Pope's Kural, English Translation.
3. The Poetic Edda by H. A. Bellows pp. 28—67.

religion. In that stage it consists of a surpa-mundane god, together with a small college of hero-gods. As an adjunct, we have given them the aid of a soul cult, a moral code, and a belief in future life. It is the Bull that has given us a complete picture on all phases of this religious life. But whereas in the Surans, it consists of many broken chapters, with gaps all over the field.

We here wish to note one more important fact connected with the religious evolution of man. We know that evolution of man is seen running in two parallel currents one a long head stream and the other a short head stream. The Bulls represent the maximum stage of religious evolution reached by the longhead man, and the Surans that of the shorthead man. There are many points of difference between the religious cults of the two races, which we shall mention as we proceed with our work.

Numberless students[1] have studied the religious evolution of man and written elaborate treatises on the subject. A careful perusal of all their works shows that not one of them has studied the subject with a scientific vision. The first defect is that no steps have been taken to differentiate the religious cult of the long-head man from that of the short head man.

The second defect is that all sorts of races high and low are taken and studied, and no attempt made to distinguish the merits of each. The third defect is that no special attention is paid to the Indo-European flock, who are the most prominent contributors in this religious field. We have tried to avoid some of these defects, and given a true picture of the religious evolution of man.

Our subject of study is all connected with epos, which we know is the primitive history of man. It is into this field, that religion is seen intruding and marring its picture. If we wish to have a true view of epos, we must eliminate all the alien elements contributed by religion and study the former by itself. It is to administer this kind of purificatory process, that we have separated the two elements and exhibited each by itself. In the course of our study of epos, we shall eliminate the religious element, and study the former by itself.

1. Science of Religion by Max Muller; Anthropolgical Religion by the same author; Avebury's Origin of Civilisation Chapters VI to XI; Taylor Anthropology Chapter XIV; Quatrefagus Human Species Chapter XXXV.

CHAPTER III

THE MYTHOPOEIC DISTEMPERS

Religion is not the only alien ingredient intruding into the field of epos, and giving a blurred picture of that record. There are many more ingredients intruding into that field, and covering it with sundry kinds of malady ridden thoughts, which we have labelled under the comprehensive title of mythopoeic distempers. We shall now pay special attention to this new class of maladies, and study them critically.

Epos we know, is the old time history of man. Considering the age in which it was produced, it must have been handed down by oral tradition, as it came into existence long before the advent of writing. The Indo-European epos as first set in motion in the cradle, about the close of the sixth millenium B. C, is a sensible record worded in clear language. We shall style this record as the first stage of epos.

Such a record generated in the salubrious atmosphere of the cradle is taken and thrown in the midst of a disordered world, which Nature is seen bringing into existence in the Northern Hemisphere. We shall style it the next stage which covers a period of 15 centuries (6000–4500 B. C.), during which age the cradle is sunk and the Indo-European flocks are taken and lodged in India and Europe. Such a sudden change in scene, and exposure to earth cataclysms, must have a deteriorating effect on the epos of the two flocks.

The third stage of epos covers another period of twenty five centuries (4500–2000 B. C.), during which age the Indo-European flocks are seen fighting and adding more chapters to their epos. As long as the two flocks were in the cradle, each managed to keep up a separate existence and maintain its purity of blood. Such a state of things is not in the least possible in Europe. Here we find that the Surans have taken in Velan blood, and the Velans again have become tainted with Suran blood. In addition to this confusion, both the flocks are seen getting themselves adulterated with many inferior races. Such vast deteriorations in the bodily mould, will produce a corresponding deteriorating effect on their epos.

We now come to the fourth stage of epos, which covers a period of twenty centuries. It begins with 2000 B. C. and ends with the old era. It is during this age that the Snake is seen entering the Indo-European fold and letting loose tempest after tempest. The Snake is not only a titanic demon letting loose the wildest cataclysms, but an infernal fiend filled with the most abominable vices. The Snake age has also contributed many chapters to epos. And it is needless to mention that the records produced in such a demoniac age will be loaded with all sorts of abominable features.

Now we have four classes or stages of epos. Each stage has its own deteriorating causes. In addition to these defects, time is another ingredient which will intrude into the field and add its own quota of errors. As the records, which are the subject of our study, are being handed down by oral tradition through the long period of 60 centuries, many things would grow dim, and thus introduced a third element of confusion. But the worst corrupter is the Snake, who instead of confinig his hold to his own age is seen mounting up and introducing his abominable characteristics into every part of that record. It is such a record tainted through and through that is now put before us. And as if to indicate the thorough change it has undergone, it is now found given the title of Mythology.

We next took this Mythology and read its contents. And so perusing we found it to be an abominable record narrating all sorts of disgusting stories written in the foulest language. For a sample we cite the epos of the Greek[1] and the Puranic[2] literature of India.

The same sort of morbid malady is seen in a more virulent form, in all but one link that go to compose the chain of ten epos. The excepted case is Velan epos, which being plaeed in the salubrious atmosphere of South India, is free from all such disgusting features. But the general run of Indo-European epos, are all found malady-ridden; and scholars[3] who have studied these productions, have styled it as the demented record of a demented mind written during a period of temporary insanity. The verdict is no

1. Grole's History of Greece, Vol. I, Chapter I.

2. Dutt's Aucient India, Vol. II, pp. 203 to 212.

3. Max Muller's Essay on comparative mythology, edited by A. S. Palmer page 14.

doubt correct. The Indo-European epos began with a sensible substratum and narrated events in sensible language. It is the passage of that flock through the tempest of the Snake, that has imparted it a diseased mind, which is pouring forth all sorts of disgusting stories. The Snake is an immoral man addicted to all sorts of vices. He has communicated his low moral tone to Indo-European epos, wherein we find the most immoral stories narrated without the least sense of shame.

Such is the kind of record put in our hands which is now seen passing in the world under the debased title of Mythology. The term is of Greek origin who we know has given the most obscene record. It is but right that he should give a designation suited to its contents. The term myth [1] in the Greek tongue simply means an old time story handed down by oral tradition through long ages; and a mythology is a bundle of such stories. But these records are found narrating such unbelievable fables and obscene stories, that the very term came to acquire an unpalatable significance. As long as the Indo-European mind was in a darkened state, it swallowed these stories avidly. The darkness is not its natural characteristic, but is one temporarily acquired in the course of its passage through the Snake cataclysm. After the havocs committed by that tempest have subsided, the temporary disorders created in the mind will release their hold, and the organism will get back a tinge of its original good sense. After acquiring this improved understanding, it began to read these records. So perusing, it found them very disgusting, and wanted to give a sensible interpretation to them, thinking that such bad stories could not have been handed down by old time tradition. But the organism is so much confounded in body and mind, that it is not in a position to perform this onerous task. What sort of interpretation it gave, we shall mention in the next section. But Mythology is a difficult nut to crack. What steps we have taken to correctly expound its contents, we are mentioning in a later page.

1. Grote's History of Greece Vol II, page 14.

CHAPTER IV

THE VARIOUS SCHOOLS THAT ARE FOUND ENGAGED IN THE TASK OF EXPOUNDING MYTHOLOGY

SECTION I. THE HORSE SCHOOL

Numberless are the schools of students that have undertaken this task of interpreting mythology. Antiquarians and mythologists, archaeologists and anthropologists, philologists and historians, and many more schcols of students are seen at work in this field. A careful study of the works of all these schools shows that not one of them is qualified for the task. A houseful of books have been written on this subject but all to no purpose. Mythology is as dark as it originally was. We would even go further and state that scholars by their very interpretations have only muddled an already muddled theme and made mythology to look still more dark.

We shall give a brief review of the work done by the various schools in this field of mythology. As there are two Indo-European races we must naturally expect two schools of interpretation. Broadly speaking there are two such schools, a Horse School and a Bull School. And owing to various causes which we are elsewhere mentioning it is the former that is first seen entering the field. This Horse School is first set up, not in the west but in the east. The first expounder in the field of mythology is the [1] Aryan who is found divided into half a dozen schools. One school expounded the figures as heroes, a second took them for actual gods, a third construed them as nature myths, and a fourth interpreted them either philosophically or allegorically. Among these schools one requires special notice. They are the Nirukutas or philologists who are found torturing words, reduce them to the required shape and make them convey all sorts of imaginary interpretations. For this kind of linguistic legerdemain the monosyllabic tongue of the Surans is eminently fitted, We have made a special mention of the Nirukutas as it is their vicious methods that are being copied by the Germanic school of modern Europe.

1. Tilak, Arctic Home, Pages 237—238. Also read Chapters IX, X, XII, in the same work.

The next worker in the field is the Greek Horse who like his forerunner is also found divided into a number of [1] schools. Here also one school expounded the actors as heroes, a second took them for actual gods, a third saw nature myths, and a fourth interpreted them either allegorically or philosophically. In addition to these schools there is a fifth known as the historic school which is seen giving an historic interpretation to all the facts placed before them.

We here wish to bring to the notice of our readers one peculiar feature known as the phenomenon of parallelism about which we have already given many examples As we proceed we shall mention more such cases. But here is one such instance working in the mythological field. In this case we see two schools one after another springing up in two far apart centres in the east and the west, running a similar course, and both dying before the end of the old era. For one unacquainted with the Indo-European phenomenon, it may seem puzzling. But we knowing all the secrets connected with the movement are in a position to explain things clearly. In the distribution of the Indo European flocks, we located one wing of Horse in India and a second in Hellas. We next passed them through the infernal furnace of the Snake and quickened them into activity. In the process they not only put before us a distempered mythology, but acquired a marvellous precocity. As soon as the fire of the Snake has cooled down, they are seen attempting to expound the former with the aid of the latter. So we see that it is the simultaneous placing of the two Horses in the two far apart centres, and passing them through the self same furance of the Snake, that is the cause of the parallelism phenomenon which is seen in the mythological field. Under its workings we see the Aryan Horse in the east and the Hellenic Horse in the west simultaneously running forward to expound their distempered mythology.

A comparison of the work done by the two schools shows a great difference in the mental vision of the two Horses. The Greek Horse is a man of liberal mould passionately attached to truth. We see her great thinkers laying violent hands on these mythologies tearing them to pieces and exposing all their flaws. But this kind of liberal mind is not seen in the Aryan Horse. He no doubt began well, but after some time we found him sliding

1. Grote, History of Greece, Vol. II. Ch. XIV.

back from the work. We are elsewhere showing that he is not only seen hugging them, but producing more such distempered records. But on turning to the west we meet with a different state of things. With the Greek there is nothing higher than the intellect, and before its altar all are brought and judged without fear or favour. But the Aryan Horse is a stranger to all these noble features. This great difference in the mental vision of the two Horses we attribute to a crrresponding difference in the bra;n mould, which we are elsewhere expounding at full length. But neither the whole hearted fervour of the Greek Horse. nor the luke warm attempt of the Aryan Horse has proved of any use to us. Neither of the two Horses have succeeded in the task of giving a rational interpretation to these distempered records known as mythology. What is required in the field is not much brilliancy of intellect which the two Horses possess to an abnormal degree. What is wanted is plain common sense coupled with a scientific study. For conducting such a well reasoned study the world is not sufficiently advanced. The net result is that in spite of all the labours of the two Horses, mythology was left as dark as it originally was.

SECTION II. THE GERMANIC OR THE PSEUDO BULL SCHOOL

We construe the old era as the age of the Surans, as it is they who were the first to emerge from the furnace of the Snake and blossom into life. What sort of Epos they produced and how they fared in that field, we have already explained. We shall now turn to their rivals.

The new era we construe as the age of the Bull. But this Bull owing to its toughness of mould is long seen leading a lethargic life. We know for the last twenty centuries in the old era the Snake is seen raising cataclysm after cataclysm and grinding men and things in his infernal mill. But all his wild efforts have ended in failure, as he is not able to grind the tough mould of the Bull, quicken him into life and call him into activity. We see him continuing in the same old lethargic condition down to the end of the old era, when the Snake has ceased his activities. To cure this refractory nature of the Bull, Nature is seen calling to her aid the Mongol storm, and letting it loose on the world. This Mongol Little Snake is continuing the work of the Big Snake, raising

cataclysm after cataclysm, and grinding the Bull in his infernal mill during the first fifteen centuries of the new era. It is after the passage through the furnace of the Little Snake that the Bull is seen showing signs of activity. As soon as he acquired sufficient consciousness, he is seen trying to expound these old time stories which is now found to be a bulky record consisting of many volumes. Let us now watch how this Bull is faring in the interpretation of his past records. All north we consider as the home of the Bull. And out of these Bull flocks in North Europe only two, namely the Celt and the Teuton, have put into our hands bulky volumes known as mythologies. Let us see now how this Bull school is faring in the interpretation of its past records. In the heart of the Bull region is placed a pseudo-Bull known as German who is neither Bull nor Mark.

It is he who is first seen running forward to interpret the epos of the Bull. But instead of confining his attention to that record, he is seen bringing in the rival epos of Mark, makes a confounded study of both, and causes the greatest muddle in the field. Instead of vaguely writing on this point, we wish to take a concrete figure out of the Germanic fold, and examine his writings critically. The figure chosen by us is Max Muller, who has done the greatest harm to Indo-European epos, and involved the whole theme in a great muddle. So far reaching are his baneful activities that it has not yet extricated itself out of the confusion which he communicated to it. We have divided the Indo-European epos under two heads, a Bull epos and a Mark epos. To expound the former we must use the Bull key, and for the latter the Horse or the Wolf key. Max Muller is completely ignorant of all these secrets. Ignorance is not his only demerit. To help him in the task of interpreting, he is seen taking to his aid the false key furnished by the comparative philology produced in Europe about whose demerits, we have already written. To further confound the world, he is seen bringing in the the philosophic theories bred in the German Universities, that properly speaking have no place in the field of primitive epos.

Another indiscretion committed by him is to take for a guide the Rig Veda in this task of interpreting Indo-European epos. The former is the epos of the Aryan Horse and can be only used to interpret his lore. To expound Indo-European epos as a whole, we

must use the comparative key about whose secrets he knows nothing.

Such are the many defects in Max Muller. He has written a number[1] of works out of which we quote a few. Like the false Ursprache of the Philological School, Max Muller is seen styling the Rig Veda as the Theogony[2] of the Urvolk or the homogeneous Indo-European flock. The Indo-European races, we know are two in number, a Bull and a Mark, with deep-seated differences separating the one from the other in every aspect of life, great and small. Religion is a vital matter connected with man. So, properly speaking, there must be two Theogonies, one pertaining to the Bull and the other connected with the Mark. Max Muller is here seen indulging in random statements which are far from the real truth. The Rig Veda is the sectarian gospel of the Aryan Horse. It would no doubt give us a picture of the religious cult practised in that fold. It may even enlighten us on the cult of the remaining Horses and that of the Wolf. But how can such a record lend us any insight into the religious creeds of the Bull? Max Muller is here seen committing a great error out of which muddle, we must pull him out.

There is another defect in that record which requires attention at the hands of scholars. The Rig Veda is a very obscure work, and many things have tended to make it still more obscure. The bards who composed the poem did not know what they were writing. They are simply parrot-like repeating an old world story that has come down through long ages whose real significance has grown dim. Notwithstanding all the frantic attempts made by many schools of Indian Vedic students like Yaska, Sayana and others, none has succeeded in giving an intelligent interpretation to that record. The Western man is the one most confounded in blood out of the Indo-European fold, and hence has lost all sense of epoic touch. Among the western people, it is in the German that this kind of muddling process is very much advanced. They cannot interpret the epos in the midst of which they are seen moving and acting. What does the German mean by going to the far off east, and trying to interpret a strange record found in a foreign land? It is upon this kind of

1. Science of Languages, 2 Vols.; Oxford Essays, 2 Vols.; Hibbert Lectures; Science of Religion; Anthropological Religion.

2. Max Muller's essay on Comparative Mythology, edited by A. S. Palmer, page 99.

work that many schools of occidental scholars are found engaged. Among them the Germanic school is the foremost, out of which fold we have selected Max Muller as a good representative of that type.

The Horse is a very weak man in the field of religion. He began his life with the worship of fire. He, like the general run of mankind, had also his own set of hero-gods. The Surans, when we first meet them, are a poor people, poor in intelligence. They, when in the Cradle, never rose to the conception of a supra-mundane deity. It is after bringing them to Europe that Nature is seen thrashing them and administering this difficult lesson down their unwilling throats. In the course of the painful training, they not only failed to learn the lesson, but are seen giving birth to many distempered thoughts. Such are their Varuna cult, the Solar creed, the Dawn theory, and many more such phantom conceptions. All these morbid thoughts took their origin in Europe, in the unwholesome environments of Russia, amidst which they were placed, during their wester nsojourn. Once the human mind degenerates, it is seen going further down and down, and giving birth to more malady ridden conceptions. In the course of the Asian peregrination, the Horse is found a prey to more fancies, and brought into existence an Air God, a Water God, and many more such phantom deities. It is these malady ridden conceptions that Max Muller is seen capturing, and making them the basis of his many fallacious theories. He is not content with a simple exposition of Indo-European epos, but soars higher, and wants to enlighten us on the theme of the origin of religion in the Indo-European man. In the course of his long exposition, we find him very freely borrowing the philosophic creeds of modern times and importing them into his work. His next source of inspiration is the help which he is seen deriving from the Vedic school of Nirukutas, who are philologists that are seen torturing words, reduce them to the required shape, and make them yield any sense upon which their fancy is fixed. For this kind of linguistic legerdemain the Aryan tongue is eminently fitted. Many things in the life of the Aryan Horse have enabled him to preserve and hand down the oldest form of that hybrid tongue which first took its birth on the soil of Europe. It is the preservation of the oldest form of that linguistic characteristic born out of the contact of the Bull and the Mark in the Russian theatre of the west that has given an exaggerated

value to the Aryan, and made students estimate him at a much higher value than what he is actually worth. But we must rise above these petty superstitions given expression to, by ill-read students, and interpret men and things in a correct light.

The Nirukutas, after playing sundry kinds of linguistic legerdemain, have reduced all Vedic deities to nature myths and nature gods. It is their pernicious teachings that Max Muller is found swallowing wholesale, and repeating to us clothed in his own florid language after giving it a philosophical coating. To further strengthen him, he is seen borrowing arguments from the false comparative philology newly adumbrated by the Germanic school in the west. Let us now watch and study his arguments.

Nature myths[1] and Nature Gods, Solar myths and Solar Gods, Thunder Myths and Thunder Gods, these are the sources from which he derives the religion of man. Faculty of the infinite, vision of the infinite, these are the fountain-heads out of which he evolves the religious conceptions of the world. It is the enquiring spirit of man that is said to be at the bottom of all religions. Man is surrounded by many kinds of natural[2] phenomena whose causes he wanted to find out. It is in the course of studying this cause and effect that he is said to have found out his nature gods. From this stage he advances him one step further and makes him discover the one supreme God who is behind all nature phenomenon. Such are the arguments used by him in the course of his exposition of Rig Veda. Not being content with that feat, he is seen taking us one step further and expounding the grand theme of the origin of religion.

This process of finding out cause and effect is the cult of philosophers, and came into existence after ages of deep thinking, at a late stage in man's life. A careful study shows that primitive man is not in the least tormented by this kind of malady. Had he only troubled himself with finding out a cause and effect for every thing that surrounded him, his life would have been one of perfect misery. Max Muller is here seen unconsciously thrusting into the mind of the Aryan Horse the philosophic creeds taught in the German Universities. The one thing that we ask all students is not to thrust into the minds of ancient man our modern conceptions, and read in his epos thoughts which are not therein found.

1. Read Hibbert Lectures of Max Muller.
2. Anthropological Religion, p p. 62-88 and passim.

So this argument of finding cause and effect advanced by Max Muller is not in the least tenable.

The next flaw in his argument is in the way in which man is introduced to the conception of a supra-mundane deity. Max Muller is seen taking man from one unknown to another unknown. He is giving us one unknown quantity known as the nature god from which step he is seen taking us to another unknown entity known as the Supra-mundane god. But the real truth is otherwise. Man is seen working on correct lines proceeding from the known to the unknown. He had a long training in the known field of Hero Gods, and developed all his religious faculties. After long training in that field he is seen taking his earth born Hero God to the sky and locating him there. Sometime after that process, he is seen gradually seen drifting into the conception of an ethereal god, and bringing into existence a supra-mundane deity, situated in the Heaven above. Had Max Muller only studied the epos of the Bull he would have known all these secrets connected with the religious evolution of man. But unfortunately he took the wrong guide of the Aryan Horse and is seen committing all sorts of blunders.

Poor Max Muller has only eyes to see the phantom gods given birth to by the diseased Aryan mind. He has no eyes to see the hero gods, who are men of flesh and blood that once lived and fought on this solid earth. His Jupiter is a horse faced deity, who when in life received a sound thrashing at the hands of Odin. In the Rig Veda he is found styled as Sura, or the horse faced Dhadyach. Indra, Mitra, Bhaga, Prajanya and Aswins are all beast faced gods depicted with a horse head. It is out of these hero gods that all the diseased conceptions of the Aryan have grown and developed. Max Muller not knowing these secrets is seen taking these diseased conceptions for sane thoughts, and building thereon fanciful theories coined out of his brain. The Rig Veda is a very intricate record which requires an expert training to expound its riddles. Max Muller is seen entering that labyrinth, without any reliable key in his hand, and getting himself entangled in its meshes. The fallacious theories propounded by Max Muller have provoked a wild outburst, and many schools of scholars are seen attacking him on all sides. Among them we select two critics. One is Littledale[1], a student coming out of a rival school of compa-

1. Dublin Trinity College Magazine, No. 5 of 1870; Max Muller's essay on Comparative Mythology, edited by A. S. Palmer, Introduction pp. XXXI to XLVII.

rative mythology, who has written a long sarcastic squib in the course of which he is seen ridiculing Max Muller for his wild solar theory. The other critic is Long,[1] a student of Anthropology, who after a wide study of the Folklore of many races, high and low, is seen labouring hard to combat the false theories circulated by Max Muller. But neither of these two critics nor any other student have effectively silenced him. The fort wherein he has taken refuge is the Rig Veda, and unless and until he is dislodged from that citadel, none can hope to vanquish him. For this task none of the students, either in the west or in the east are fitted. The best way to combat the bad teaching of Max Muller is to meet him on his own grounds and attack him from two sides. Firstly, to prove to the world at large, that as in the general run of mankind, there are beast faced gods equipped with beast faces, mentioned in the pages of Rig Veda. Secondly, that the Sun god and Nature deities mentioned in that record are distempered conceptions given birth to by the Aryan Horse in the course of the elevation of these earth-born beast faced hero gods to the sky above, in order to give them a supramundane value. But to wage this kind of argumentative fight none are now fitted. That is the reason why in spite of all the attacks, his fallacious theory is still seen holding the ground.

The best place to expound all the riddles contained in the Rig Veda is under the head of Aryan epos, where we are making a detailed study, and rip open all its inmost secrets. While so engaged, we are combating the many false theories propounded by Max Muller, after citing facts and figures in support of each one of our statements. But here we are bringing him in advance, and taking a short notice of his false theory, in order to combat the pernicious influence which it is seen exercising on the Bull school, which is our next theme. The Solar theory is a distemper generated by the Horse. It has nothing to do with the Bull. If students have a fancy for that theory, let them plague the Horse alone with its evil effects. It should not be thrust into the precincts of the Bull epos and made to cause a great muddle in that field.

Had Max Muller written from his own German soil and preached in the Germanic tongue, his false teachings would not have gained the ears of the world. It is the British who brought him to the island home, gave him a seat in Oxford and subsidised him to propound his false gospel. Ox-ford as one would expect

1. Custom and Myth, Thesis, Nos. 12 and 13, pp. 197 to 242.

from the name should have taken a good deal of interest in expounding the epos of the Bull. But the Ox in Oxford is not seen in any way fording the wide ocean of the epos of the Bull, and unravelling its secrets to the world. Both Britain, the home of the John Bull, and Oxford[1], the great seat of learning in that land, have falsified their names in many ways. Failure to do their duty is not their only fault. Oxford has committed the far greater blunder of going over to the opposite side, and done everything in her power to spread the gospel of the Horse. And that, be it remembered, is not the true gospel of the true Horse, but the false gospel of the false Horse. Her so called Sacred Books of the East do not contain one record connected with the Bull either of the east or of the west.

We hope we have given a fair sample of student taken out of the Germanic school. The German is a man composed of part Mark and part Bull, in which blend the former is the predominating ingredient. He by his constitution will only give vent to the instinct of the Mark. And that is what we found him doing in the field of philology. The same course he is seen following in the field of epos. His teaching in any field must be treated with suspicion. And still greater care is necessary in utilising his services in the task of unravelling the many riddles found in Bull epos.

SECTION III. THE BULL SCHOOL

Let us now turn to the next school and study their work. The Bull school we divided under the two heads of the Teutonic and the Celtic. Many students are seen coming from each of these zones to interpret the epos of the Bull. In the Teutonic zone omitting Germany, we find students coming from Denmark, Norway, Sweden and Iceland; and to this number has to be added those from Germany who are not touched by a too much Mark bias. In the Celtic zone we see students coming from France, Britain and Ireland. Innumerable are the works that are found coming from these two zones that are all concerned in the interpretation of the epos of the Bull. Among them we select a few and place them before our readers. For the Teutonic zone we note four

1. Properly speaking it should have been styled Bull-ford as such a title is more in keeping with the tradition.

works and a similar number for the Celtic zone. The works under the former head are (i) the Poetic Edda by H. A. Bellows; (ii) the Younger Edda by R. B. Anderson; (iii) Teutonic Myth by D. A. Mackenzie and (iv) Northern Antiquities by Mallet. Under the latter head we mention (i) Celtic Myth by Charles Squire; (ii) Celtic Mythology H. d' arbois de Jubainville; (iii) Mabinogion by Lady Charlotte Guest. (iv) A study on Celtic Literature by Matthew Arnold. A careful study of all these works shows that not one has understood the fundamental principles underlying the epos of the Bull. Igncrance is not their only defect. To make matters worse one and all of them have fallen victims to the solar theories of the Germanic school whose false teachings they are seen introducing into the arena of Bull epos and creating a great muddle in that field. If students really wish to give a correct interpretation to the Bull Epos, they must try and understand the fundamental principle upon which that record is connected. Without such a knowledge any amount of writing in the field is profitless.

CHAPTER V

THE TRUE WAY OF EXPOUNDING EPOS

We have now traversed the whole field, and studied every aspect of the Epoic phenomenon. Epos is the old time history of man. It is devoted to the narration of the exploits of heroes who have done meritorious service to the society. It did not stop there. Man being a grateful being wanted to express his indebtedness by rendering homage or worship to the heroes. He is next seen elevating them to the rank of a god. It is in this way the hero cult rose. Man when he worshipped hero gods never thought that he is going to give society an institution known as religion, that is to guide and control every aspect of its life. But that is what it has turned out to be. The hero cult gave birth to proto-religion, which in its turn has developed into a full grown religion. At that stage it consists of a supramundane god, who is given the help of a troop of hero gods; and as a further adjunct it is given the aid of a soul cult, a moral code, and a belief in future life. It did not end there.

Next epos and its later growth of religion are taken and exposed to the cataclysms of the world. In the course of that passage both are seen acquiring many kinds of distempers which we have styled as Mythopoeic maladies. As our business is all with epos, if we wish to get a true picture of that record we must know how to prune away all the noxious growths of later origin. We must first of all eliminate the religious element, and next the Mythopoeic maladies. It is only after giving these two-fold purifications, that we will be able to arrive at the true sub-stratum of epos.

It is now that our real work begins. We take this double distilled epos, and subject it to a course of critical examination. The Indo-European epos is of two kinds, the epos of the Bull and the epos of the Mark. To interpret the former we must use the Bull key and for the latter we have to resort to the Mark key. It is only when so treated that the two records can be made to yield a sensible significance. It is this kind of process that we are adopting in the following pages.

CHAPTER VI

THE TOTEMIC PHENOMENON

SECTION I. THE GENESIS OF TOTEM GROUPS

Intimately connected with epos is the Totemic phenomenon. If we wish to have a clear view of that record, it is absolutely necessary to have a correct knowledge of that movement. In order to enable our readers to intelligently follow our narrative we are here giving a detailed account of the Totemic phenomenon from its begining down to the end. We, in a previous page gave a partial picture of that movement. Here we shall dilate more at length, and give a fuller description of the Totemic phenomenon. Totem is a term used by the American[1] aborigines to indicate the animal names given to human groups. This primitive term coined by a primitive people has been captured by science and brought into general use, although better and more elegant terms are available. The word Totem is now applied to that peculiar classificatory

1. Lang, Custom and Myth, p. 105 and foot note.

method invented by ancient man to designate human groups. In the early stages of the movement, all the names are taken from the animal kingdom. We shall soon show that only in the later stages of that movement that man is seen resorting to plants, inanimate objects and other devices to designate human groups. For a long time in the history of man the totemic nomenclature was the only method in use to indicate human groups. We shall now go to the very origin of things, take the phenomenon at its source, and follow it through all the intermediate stages and give a full report on the working of the institution.

We, in a previous page, mentioned in what form the totemic institution first made its appearance in this world. Man is a chronic fighter and he wanted some sort of protection in the shape of a helmet to cover his head. These helmets he made out of the skulls of animals; and at that stage he had no thought of devising a name for himself. It is needless to mention that it is cnly the skulls of big headed animals capable of enclosing the human head that can be used as helmets. So these helmets were made out of the skulls of bull, horse, buffalo, lion, tiger, bison, wild ox, and many such big-headed animals. One human group took the bull skull, another took that of the horse and so on every group appropriated to its use the skull of some big-headed animal. But the human society in the Cradle is split up into innumerable tiny hordes whose number is legion. But unfortunately nature had not brought into existence a sufficient number of big-skulled animals that can provide helmets to all the hordes found in the Cradle. So at the most, only a few groups could have provided themselves with bone helmets. There the institution would have died, had it not taken another turn.

But simultaneously, we notice another movement going on in the Cradle. As man is found busy engaged in devising helmets for human groups, he is also seen giving names to human flocks. Hitherto man was nameless, and all human hordes passed in the world without a name to indicate them. This bone helmet scheme has given rise to a new institution unknown in the past history of man. The group bearing a bull helmet is called a Bull, the one wearing a horse helmet is called a Horse and so on. We have many evidences to show that at the time the totemic movement first exhibited itself in the world, man was a dumb animal

communicating with one another in gesture[1] language. Totem symbols are eminently suited to meet the needs of a dumb society communicating with one another in dumb language. So we see that the bone helmet institution is now seen serving two purposes. Firstly it serves as a protection for the head; and secondly it has given a name to the human groups which till now passed in the world without a name. So we see that the bone helmet institution has found great favour with man, as he found it very useful. As matters stand it is bound to succeed. But there is one weak point in this scheme that is causing hindrance to its further progress. The number of big skulled animals in the scheme of nature are few, and every one of them has been captured by some human group and appropriated to its use. The number of human groups still left unprovided are innumerable, and the totemic movement is not able to make any further progress. When man saw that there are no more big-skulled animals in the world that can furnish him a helmet, he let go the original conception of a protection for the human head, and took only the latter idea of giving a name to the human group and so turned the movement in another channel.

The totemic phenomenon is next seen diverting from its original course and making a move in another direction. Man is now busy engaged in modifying the original scheme and giving a new shape. What gave the name to the human groups are the animal features which it presented. These animal features, he is now seen attempting to reproduce on a modified scale in another direction. Man next took the small skulled animals and pressed them into his service. The skulls of these animals being small in size and capacity, are not capable of enclosing the human head, and hence cannot provide him with a helmet. So he let go the helmet conception, and in its place is found bringing into existence a totemic cap which is seen reproducing all the features of the animal out of which it is taken. Each horde[2] is seen selecting some particular animal, removes the skin covering its head, restores it to its natural shape and allows it to cure. After all

1. Lang Custom and Myth—pp. 262—63.

2. Max Muller's Anthropological Religion, pp 124—125; The American Indians by Mc Lean p 121; In the above quoted authorities, the process is mentioned in connection with the buffalo. But the same thing may be extended to the cases now under our study.

these processes are over he is seen using it as a cap for his head. These skin caps may be used with or without its skull according to the nature of the animal. If it is capable of taking a firm seat on the head of the man he will use the skin cap along with the skull of the animal; if not he will use the skin cap alone. In this manner the wolf, the boar, the cheetah, the deer, the goat, the sheep and many more small skulled animals next in rank to the big skulled variety are pressed into service and made use of. The Wolf[1] we know is one of the wings of the Suran Flock and he has given us an accurate description of his totemic Wolf Cap. From the description it will be seen that the Wolf Cap is not in any way hiding the facial features of the man. So the second scheme has its advantages as well as its disadvantages. The disadvantage is that it is not seen giving a protection for the head which is the object of the original movement, but at the same time it has the advantage of giving a wider vision and greater freedom of movement; and further the facial features will be fully visible to the outside world. All these advantages will be wanting in the helmets formed out of big skulled animals. But the most important item in favour of the second scheme is that it has given a name to the flock. The man with a wolf cap on, is called a Wolf; the one with a boar cap on is called a Boar,[2] and so on. Such is the second stage in the totemic movement.

Even now the needs of man are not fully satisfied. The number of human groups are countless and the two schemes put together have satisfied only the needs of a few. Nature had not brought into existence a sufficient number of small skulled animals so as to meet the needs of man. If this craving of man to acquire a name is to be satisfied, the movement must take another turn. That is also what we see it doing.

We shall style the next turn taken as the third stage in the totemic movement. We see man descending lower and pressing into his service still smaller animals like the dog, fox, jackal and many such dimunitive species of dimunitive size. The skin covering the head of a dog or a fox is not capable of yielding a totemic cap which can be worn by man. So instead of aspiring for a totem cap, he is removing the head skin of all these small animals and wears them flat on his crown. But there is this defect in

1. The Wolfing Story, by William Morris, pp 26 and 52.
2. See Scott's Quentin Durward, Ch. XXII for a description of a Boar-man.

this scheme. What man now wants is not only a name, but a visible sign which will plainly inform the world the group to which he belongs. But the latter condition, the new scheme is not seen fulfilling. The head skin of an animal worn flat on the crown of man is not sufficiently prominent to indicate the group to which he belongs. To remove this defect man is seen giving a wider scope to this scheme, and calls to his aid more parts of the animal body. And under this improved scheme we find him not only using the head skin of the animal, but also the hide covering its body, and wearing both in a combined form. So under the third scheme we find man using the whole skin of the animal including that covering the head, body and limbs, and wearing it on his person. In this case the head skin of the animal will be worn flat on the crown of the individual, and the rest will hang loose along his back. But the whole thing will be kept intact by a series of fastenings. One of these devices is to bring the limbs of the animal to the front and to fasten them together. The other is to attach strings to the head skin of the animal and tie them below the jaws of the man. Such is the kind of costume evolved in the third stage of the totemic movement. For a recent example of such a case seen in actual practice we cite the costume worn by the standard bearer of Rome,[1] who is found clothed in this kind of uniform made out of bearskin. As now worn, the animal feature of the name giving totem is not clearly visible. To give prominence to it, the skull of the animal may also be used along with its outer skin so as to give a clear indication of the totemic group to which he belongs. So we see that under the third scheme the whole skin of the animal is being used along with its head which is found seated on the crown of the man.

In the third stage of the totemic movement there is one great forward step taken, which we wish to bring to the notice of our readers. In the first two stages only the head portion of the animal is being used. It is only in the third stage that man is found using the whole skin of the animal that is found serving the purpose of a covering for his body. This new conception is the parent of another great institution in this world. The new thought suggested by the third stage is being immediately copied by its two predecessors who are also found using the whole skin of their respective animals. The Bull, the Horse, and the other totem groups falling under the first head, are also found using the skin

1. Vide Seyferts Classical Dictionary, under Sigma Feri.

of their totem animals and utilising it as a covering for the body. Similarly the Wolf, the Boar and the other totem groups falling under the second head are also found using the skin of their respective totem animals and utilising it as a covering for the body. The skin of a bull or a horse when worn over the person is seen descending to the legs and hiding the nakedness of man. This practice of covering the body with the skin of an animal is the parent of another great institution in the world. Man, at the time the totemic movement began, is not only a dumb animal but a naked animal. It is this totemic movement which first suggested the thought of hiding his nudity. After long practice in the field he is seen acquiring modesty, sense of shame and many such feelings. Totemism is the parent of many gifts to man. And one such gift is this article of clothing. But it is not all totemic costumes that are capable of hiding the nakedness of man. But once the thought is suggested other devises would be brought in, into whose details we do not like to enter. Man when he enclosed his body in an animal skin never thought of either covering his nakedness or converting it into an article of clothing. He began it as a regimental uniform to indicate to his neighbour the group to which he belongs. It is out of this totemic uniform that our institution of clothing has arisen.

We have been digressing from our main theme and studying secondary changes set in motion by the totemic phenomenon. We shall resume our theme, and study the next stage in the totemic movement. We have till now mentioned three stages. A careful study of the combined working of all these three stages shows that man has not succeeded in giving names to all the human groups that go to compose the vast ocean of humanity. There are still myriads of groups without a name to designate them. The idea of acquiring a name has infected humanity as a whole. We shall style the next move as the fourth stage in the totemic movement. At this stage we see man descending still lower, and pressing into his service such tiny animals as, mongoose, bandicoot, tree rat, rat, and many such tiny species. In the case of these tiny animals, a totemic costume which can yield a cap for the head or a covering for the body cannot be thought of. In such cases some other devise has to be resorted to. That is also what we find man doing. He is seen taking these tiny animals,[1] skins their outer covering,

1. Muller's Anthropological Religion p. 124; American Indians by Mc Lean p. 70

stuffs them with some soft material, and suspends them round his neck. Such is the fourth stage in the totemic movement.

Even now the movement does not come to an end. There are still many hordes without a name, and until the cravings of all are satisfied the totemic movement must go on moving. We again see man frantically working and resorting to various devises. We shall now mention some of these stages in the totemic movement. The next move in the field we shall style as the fifth stage. This time we see man working in a new direction unheard of till now. He is seen pressing into his service the snake kingdom and trying to coin names out of these reptiles. The snake is too long to be worn, and its skin is not of an endurable type. And further there are many difficulties met with in the field. The creation of a totemic costume out of a snake is a very difficult process. To overcome all the difficulties in the field, he dispensed with the natural animal, and made imitation snakes. This snake emblem is not made in imitation of the whole animal. It is only represented by the head together with its adjacent portions of the body about twelve inches long. These imitation snakes will be made either out of wood or the skin of some animal. Man is seen taking these emblems and attaching them to the back part of his body with the head of the snake peering over his crown. Figure 13 gives a faithful representation of the Snake man clothed in his Snake Emblem.

We notice another curious feature in the field. The natural snake has only one head. But a study of the human Snakes[1] shows that there are groups with one head, two heads, three heads and so on up to twelve heads. That means man is seen introducing a fiction in the field that has nothing corressponding to it in nature. When one human group styled itself as One-Headed Snake, another styled itself as a Two-Headed Snake, a third a Three-Headed Snake and so on up to Twelve-Headed Snake.

The next move in the field we shall style as the sixth which is seen directing its attention to the bird kingdom. We previously had an occasion to mention what a Bird Emblem signifies. In the old world language it indicated a defeated man or an enemy in flight. Hence the phrase to show the white feather came to indicate

1. Rhys Davids, Buddhist India, diagrams on pp 222,223 and 225; The last mentioned diagram gives a back view of the wearer, showing the manner in which the snake emblem is attached to the body of the individual.

2. Also Kanakasaby's, Tamils, Eighteen Hundred Years Ago, vide diagrams on p 40.

cowardice. So when the whole bird is worn about the person of an individual, it is a mark of degradation. According to the old world epithet a defeated enemy had to assume a bird guise and surrender himself in that humiliating form before his victor. We have already indicated how and in what manner the ceremonial function was performed in the Indo-European Flock. And after the formal surrender is effected the victor is seen taking the same bird and hoist it as his standard as a mark of his prowess. This is one kind of view. But in some cases especially among the lower races, we see the victor plucking a feather from the assumed bird guise of the vanquished and sticking it in his cap or headgear. Hence a feather in one's cap is a mark of bravery. The greater the number of feathers in a man's cap the greater is his bravery, and the larger the number of enemies he has conquered in battle. This kind of practice[1] is most seen among the backward races of mankind. So we see that a bird emblem carries a two fold significance, one a mark of honour and the other a mark of degradation. Of the two it is with the latter, we are here concerned. A bird totem emblem when worn as a whole about the person of an individual indicates a defeated enemy. When worn by a group it is not only a mark of degradation, but indicates a base origin. But still it is after this degrading bird emblem that many human groups are found named. After a careful study of things taking place in the world we are led to infer that the bird name was assumed not after one's free will and choice, but was rather imposed from outside under heavy pressure. The Cradle is the scene of the most terrific warfare all through man's evolution. And in the course of the long struggle one human group must have defeated another another group, made him abandon his original totem emblem and assume a bird title in token of this defeat. After the transformation, the bird titled group will act as the vassal of the victor, play the part of the servant, and obey all the commands of his master. As time advances the original conception gets dim and many human groups out of sheer necessity are seen assuming a bird title of their own free choice. Man is now in a desperate mood and wants to acquire a name anyhow. After moving this way and that way, and not knowing how to proceed further, he is seen taking to the bird kingdom and coining many names to

1. Avebury, Origin of Civilisation, p. 322;
Quatrefagus, Human Species p. 471; Darwin Man p. 574;
Brewer, see under Feather and White Feather.

indicate human groups. So we see man leaving the land animals, and ascending into the air to find a name for himself. The bird kingdom consists of innumerable species of all kinds and grades. Thus we see man taking to these air animals, and trying to evolve totemic costumes out of them. To make a regimental uniform out of the bird is a difficult task, but still we find man equal to the occasion and coming out of the ordeal successfully. He is seen taking the birds, skins their outer covering with the beak and feathers included, dries and cures them, and uses them as his totemic emblem. Some birds are sufficiently big to yield a totemic costume. In such cases we see him using the head portion with the beak on, as a cap for the crown, and allows the rest to hang loose over his back as for example the ostrich. But such cases will be very few. The majority of the bird kingdom consists of small varieties that are incapable of yielding a totemic costume. In such cases we see him skinning the whole bird, stuffs the interior with some material, and suspends them round his neck. By so doing, he has evolved a totemic emblem which can inform to the outside world the group to which he belongs. Such are the steps taken by man to coin a name for himself out of the great bird kingdom.

We now come to the seventh or final stage in the totemic movement which is seen directing its attention to aquatic animals. The one great desideratum in all totemic titles is that the name giving animal should have an endurable outer covering which would help man to frame a totemic costume. The aquatic animals fall under the two broad heads of amphibians and fishes. The former no doubt possess an endurable skin which can be transformed into a totemic costume. But the latter generally have a flimsy external coat which are found easily crumbling; and it is only a few fishes that possess a tough exterior which can be converted into a totemic costume. For a sample we cite the crocodile under the head of amphibian and the dolphin under the fish type. And it is animals that approach to these types that can be made to yield a totemic costume. Such is the part played by the aquatic animals in this name giving scheme of totemic phenomenon.

Such are probably the seven stages in the totemic movement. We can make many more refinements and add more stages. But

the seven principal stages that we have described, are sufficient to indicate the general trend of totemic phenomenon. From these seven-fold stages it will be seen that man is found exploring every part of the animal kingdom, whether found in earth, air, or water, and coining names to designate human flocks.

The name giving ceremony is an important function in the history of the human flocks. The first phase of that movement consists in floating names coined after animal titles that are found attached to the flock itself. The system,[1] of naming peoples after the land they occupy, is one of very recent origin in the history of mankind. It is after long trial and experiment in various directions that the former system is seen giving way to the latter method.

Before closing this section we wish to roughly indicate the many causes, which go to contribute to either an increase or a decrease of the dimension of a totemic flock in the course of its passage through subsequent life. Three essential requisites are needed in a good totemic uniform:—

(1) It must yield a protection for the head.

(2) It must be not only easily procurable, but at the same time available in large numbers.

(3) The animals yielding the totemic uniform must be of the domestic kind, ready at hand, and under the complete control of man.

These three conditions will be satisfied only in cases where the totemic uniform is derived from a big skulled animal flock that is under domestication. The bull and the horse are the earliest animals of this class to be domesticated by man. Hence it is totem groups named after these two animals that have every chance of assuming bigger and bigger dimensions in the course of its progress through life.

But such animals like lion and tiger are curiosities, few in number, and difficult to get at. Hence human flocks named after such animals will be very small in strength, and can never hope to attain even a respectable size.

There is much in a name assumed by the flock, and the kind of appearance which it presents to the world. Hence such human

1. Maine's Ancient Law, pp. 102 to 109; also refer to Chaps. IV and V.

groups which carry a degrading title like dog or wear a despicable emblem like that of the mouse, will never be able to make a mark in the world.

The awe inspiring appearance put on by a totemic emblem greatly contributes to its success in life. The Snake is one of this kind. Further it is an emblem which is of an artificial kind, and can be manufactured in large numbers. Hence a human flock, that has assumed the Snake title, will be able not only to put in great numbers on the field, but exhibit a mighty potency.

The remarks, that we have offered in the above few cases, may also be used in estimating the life history of the totem flocks in general, with such additions and adjustments as each case may require.

In estimating the dimension of any totemic flock, the above said key given by us will prove useful. Judged by that standard of rules, it is the Bull, the Horse, and the Snake that will assume the biggest dimension and present the most formidable appearance in the world. So we see that even this most primitive key of totem institution is able to tell us something about the theme we are handling in this work. From the course which things are taking we can almost prognosticate that the Bull, the Horse, and the Snake will be great actors in the Indo-European movement, which is the final phase in the grand human drama that is being enacted in world's stage.

There is one more item of information which we wish to note in this connection. The utility of a domesticated animal is also seen exercising far reaching influences on the life history of the flock. Of the two domestic animals that are the emblems of the two Indo-European flocks, namely the Bull and the Horse, the former is found more useful to man both as a vehicle and as a food supplier. Hence in the competition of life, it is the human flock that is named after the bull that will come out more successful than the one named after the horse. That is also what is revealed by a study of history. As we shall later on show, it is the Bull that is the dominant actor in the world's theatre, and it is his ideals of life that now rule mankind. Such are some of the truths revealed by a study of totemism.

SECTION II. THE FORMATION OF MULTI-CELLED TOTEM GROUPS

Humanity when first seen in the world is found split up into innumerable tiny hordes, and the first phase of the totemic movement consists in each horde acquiring a name for itself. And as that process is going on we see another movement, started. Man began his life in tiny unicellular totem groups named after a single totem animal. We know that a furious fight is going on in the Cradle. In the course of the struggle one horde is seen taking the help of others and fighting his enemies. In addition to the fighting excuse there are others causes working in the same direction. The net result is that we see human groups going into alliance with the neighbouring groups, and forming stable combinations. In the end we see multi-cellular[1] human groups composed of many totem elements coming into existence. This process once started is being avidly copied, and we see the Cradle filled with myriads of multi-celled totem groups. Humanity when first seen, consists of floating atoms drifting hither and thither, with no sort of cement to bind them together. The first bond is given by the totemic phenomenon whereby each group is found acquiring an animal name, round which centre it is seen moving and acting. After that process had gone on for some time it is seen acquiring a second bond of cement, which consists in human groups going into a system of alliances and forming multi-cellular totem groups. Such are the two principal phases, through which the totemic movement is seen passing, in the course of its existence in the Cradle.

SECTION III. THE COMPRESSION MOVEMENT

We mentioned that the human evolution is seen running in two parallel lines with the long heads in the north and the short heads in the south. We also know that stream after stream of human flocks are thrown from each of these lines. In this

1. Lang, Secret of Totem, Chaps. I and IV.

manner four flocks to the right and four to the left with a ninth in the centre have proceeded from the upper line. A similar process is also seen going on in the lower line. (vide diagram No. 2). The ninth flock situated in the centre represents the Indo-European races who, we know, have attained the highest rank in the scale of human evolution. The further we proceed from that centre, the lower is the rank of the flock in the human ladder. We know that a furious fight is going on in the Cradle all through the age of human evolution. It is in the centre where the Indo-European races are located, that the compression will be greatest and the fighting will be at the highest pitch. The further we proceed from that centre the less will be the compression and the intensity of the fight. This difference of fire has produced far reaching effects on the totemic movement. A careful study of the human groups that migrated from the Cradle in the first three[1] stages of human evolution, both to the right and the left shows, that they are composed of myriads of races each made up of multi-celled totem groups. Next confining our attention to the fourth stage both to the right and the left, we find it composed of of a single race named after a single totem name giver; and these are represented by the Indonesian Ox and the Snake of the right with the Caucasic Ox and the Serpent of the left. Next taking the ninth or the Indo-European races we find a similar feature among them also. These races we know are two in number, composed of a long headed Velan and short headed Suran. The Velans we know are named after a single Bull totem. The Surans are found owning allegiance to a major Horse with a minor Wolf and an Eagle. But even they as we shall later on show are seen following the general rule, but in their case the process of fusion is not yet fully completed. So we see that the Indo-European flock situated in the centre and the human groups placed adjacent to them are composed of a single race named after a single totem. What we have to find out is, as to how this special state of things obtaining in the centre was brought about.

We know that in the central part of the Cradle the fight is the most furious and the pressure is the greatest. And under the effects of that intense compression process, all the races that are not able to stand the fire will be weeded out and eliminated. Those who have come out successful in that ordeal will be absorbed into

1. Read Lang's Secret of the Totem.

the body of a single virile group who is the leading actor in the fight. It is probably in this manner that a single race named after a single totem group has been formed. We mentioned that there are six such races, three under the long-heads and three under the short heads. The former we have styled as the Caucasic Ox, the Indonesian Ox and the Indo-European Bull; and the latter we have designated as the Serpent, the Horse and the Snake. Even in this process of concentration, all have not attained the same amount of success. It is the Bull race that heads the list. He seems to have taken the conception very early into his head and worked for a long time in that direction. The Bull is the biggest flock on earth both in strength and numbers. In the Cradle we find the Indo-European Bull in the centre with the Caucasic Ox on the left and the Indonesian Ox to the right. The two latter, though of the same Bull stock, very early migrated from the Cradle before completing their full course of training. But as long as these two Oxes were in that centre, they would have acted conjointly with the Indo-European Bull in the middle, and greatly facilitated the Bull evolution. The Bull race in the course of its long life in the Cradle must have gone into alliance with many alien totemic groups. But all have been absorbed and digested into its build, and the whole race is cast in a single homogenous mould named after a single totem founder. That function which phratries[1] and matrimonial classes are seen performing in other totem groups, the Bull is seen executing with the help of his clan organisation; and in what manner he is making the latter institution perform the function of the former, we are mentioning in a later page. But on turning to the short heads we meet with a different picture. There are three separate groups namely the Horse in the centre with the Serpent to the right and the Snake to the left. The latter two groups, though named after a single totem, have many defects in their mould, which we shall later on mention when studying them critically. The same sort of defect is also seen in the Suran Horse. He is no doubt the leading group in his fold but at the same time has not absorbed into his mould, the Wolf. He only effected a part absorption process and devoured the Eagle. We hope we have given a fair picture of the compression process going on in the centre of the Cradle that marks the third phase in the totemic movement.

1. Lang: Secret of Totem; Chapters VII and X.

SECTION IV. THE FINAL STAGES IN THE TOTEMIC MOVEMENT

We know that all through the age of human evolution, batch after batch of human races are seen migrating from the Cradle carrying along with them the totemic institution in different stages of development. The old fighting vice early implanted in the bosom of man he is seen carrying with him, and waging many a furious warfare in the new spheres. Under the effects of this fighting, he is found splitting and forming new groups. We again see man cudgelling his brain to give names to these newly formed groups. In the attempt we find him moving on new lines and introducing new principles not noticed in the Cradle. The first jarring note introduced is in the system of naming human groups.

We pointed out that one and all the names coined in the Cradle is founded on a totemic uniform derived from some animal. But in the subsequent stages of the movement, this conception is lost sight of, and man is now seen moving under the false impression that the whole object of the totemic scheme is to coin and give a name to the human groups. Further many things in the subsequent life induced him to entertain such a wrong view. Under this mistaken impression he is seen pressing into his service all sorts of animals from the highest to the lowest and making them yield names to human groups. Such a huge animal as the elephant is incapable of yielding a handy totemic uniform, but still we find many human groups named after the elephant and such like giant animals. But it is in the sphere of tiny animals that the mistaken conception is seen more at work. Such a tiny animal as the scorpion, the lizard, the frog and the snail is incapable of yielding a totemic uniform. But still we find many of these despicable of animals pressed into service. Not satisfied with it he is seen running to the fragile insect kingdom and coining names after them. To facilitate the process, he is seen coining a new device. In the totemic field we often see the tattooing[1] process resorted to. It is probably these tiny animals that suggested the process, as their images can be easily reproduced on the human

1. Lang, Custom and Myth, p. 262; also Secret of Totem, by the same author, p. 118.

body. We see many backward races resorting to the process, carving pictures of their totem animals on their body and going about exhibiting them, as if to give information to the outside world of the totem group to which they belong.

As if this is not enough we see human groups descending lower and coining names after plants and inanimate objects. Even the physical features are pressed into service and man is found named after mountains and hills, rivers and streams, seas and gulfs and such like geographical[1] features. As if this degradation is not enough we find such absurd titles as Buffalo Dung[2], Liars, Laughing Boys, Naked Dogs, Crooked Nose, Wry Mouth and many such ridiculous titles given to human groups. In the Cradle every totemic designation is expressed by a totemic symbol or uniform which can be easily seen and recognised from a distance. But in its later stages it has degenerated into a silly name giving device. This name can be only found out after approaching the individual and enquiring out of his mouth[3] the name of the group to which he belongs. Such are the various stages through which the totemic phenomenon is seen moving in the course of its subsequent life.

A change in the system of nomenclature is not the only deviation noticed in the totemic phenomenon. In the course of its subsequent life, it is seen undergoing many more radical changes which we shall proceed to mention. Human life in the Cradle is one of ordered existence. Race after race is being distilled and sent out in serried ranks one after another in the order of their evolution. But human life outside the Cradle is one chaotic muddle. Races high and low are taken and forcibly blended under high steam pressure, and placed before us in one confounded muddle. In the course of the clash between the different races it is needless to mention that there must be a clash going on between their respective institutions. Such a clash accompanied with a struggle for existence is now seen going on in the field of totemic institutions.

1. Grote, History of Greece Vol. II, pages 3 and 4 and foot-notes.
2. Lang, Secret of Totem, p. 132 - 134 and passim.
3. Avebury, Origin of Civilization. One form of such a query is: what do you dance? In some of the totomic societies mostly of the lower order, ceremonial dances in honor of the totem name giver are found instituted. In such performances, the movements of the human flock, are found imitating the motions of the natural animal. As examples we cite the Wolf and the Snake; vide Momsen History of Rome Vol. I, p. 44, and Lang, Custom and Myth, p. 266.

Totemism outside the Cradle is found exposed to many kinds of deleterious influences. Under such inhospitable surroundings it is seen long struggling to maintain its existence. In the end we find it dying as a thing unsuited to the present order of the world. One and all the higher races have abandoned the institution as a thing impossible to be worked under the modern condition. But this kind of sanity has not dawned among the backward races, who are seen clinging to the institution with a stubborn tenacity, which only betrays a want of intelligence. At the present moment totemism as a working institution is found only among the lowest races that are found secreted in obscure corners of the world like Australia, America and Africa. These races being low in mental mould had not the necessary intelligence to abandon it at the right moment. Further being a people of low calibre have not the necessary capacity to adjust an old world institution to the new environment. The result is that in further working the institution beyond its appointed life they have covered it with all sorts of infirmities. But on turning to the higher races we meet with a different picture. One and all of them have abandoned totemism as a thing unsuited to the present order of the world.

SECTION V. THE DRAGONS

Among the many distempered products left behind by the totemic phenomenon, one is the Dragon. Man, we stated in the course of his subsequent life is engaged in a furious fight. Under the effect of that fire the totems of the various races are smelted down and cast in one mould. After this forced fusion the new formed hybrid product is given the title of Dragon and made to pursue its appointed course of life. Many a fable has gathered round the term Dragon and hidden its true significance from us. We must discard all such stories and take the title in the sense of a generic term intended to connote a new order of things coming into existence in the totemic world. Among the many peoples of the world it is the Celt that has given a sensible title to indicate the new conception. The word Dragon[1] is derived from a Celtic

1. See Brewer under Dragon.

root Drag or Dreg meaning fire. Taking this clue we state that the Dragons are a fiery people composed of many totem elements which are taken and smelted down under the furnace of fight. This forcible blending of many totems has given the hybrid product a demoniac potency unknown in the parent types. It is in this sense that the Celt coined and used the term. The same conception is found expressed in various ways among the different peoples of world. The Caucasic lands have given birth to a prolific brood of dragon groups. In Egypt we see many such groups coming into existence and tormenting the life of that land. A dragon group will be headed by a dragon-god who like the people will be gifted with many demoniac qualities. Among such gods, one is Amemet[1] who is the god of a people formed by a fusion of Crocodile, Lion and Hippopotamus. Tarout[2] is another god formed by a fusion of Crocodile and Hippopotamus. We can cite many more such cases from the Hamitic lands. Turning to the Semitic lands we get similar reports[3] from Babylon and Assyria. Here they are given the general title of Titmat[4] which is synonymous with demons and dragons. The Iranian Horse who came into this zone is also sending us a similar report. He has given birth to a dragon named Griffin[5] which is a combination of the Horse and the Ox. But the latter it must be clearly understood is not the Indo-European Bull but the Semitic Ox. In the Iranian Scriptures, he is styled by the dual title of Druvasapa[6] and Gosurvan which means a combination of the Horse and the Ox. Coming to Europe we have the Unicorn[7] which is combination of the Horse, the Ox, and many more elements. Next entering Britain we find the Dragon of the Celt who is the author of the term. In his phraseology, a Dragon means a group formed by the combination of the Indo-European Bull with many aboriginal elements, among which the Boar is the predominant ingredient. It is probably a combination of the Bull and the Boar that is found given the title of Twrch[8] Trwyth

1. Bible : Vide Plate LXII. S.
2. Story of Nations, Egypt, vide diagram on p. 36.
3. Story of Nations, Chaldea, pp. 164–70; 266–7; and 288–92.
4. Story of Nations Chaldea, figs. 54, 55, 72, 73 and 74.
5. Do. Media, pp. 341–44; also diags. 49, 50, and 51,
6. Sacred Books of the East, Zend Avesta, Part II, p. 110.
7. See Brewer under Unicorn.
8. Mabinogian, p. 116.

in the pages of Celtic Epos. Arthur is known as Pendragon, which literally means the King of the Dragon Groups. This Dragon conception which took a concrete form in the time of Arthur, is seen long continuing its hold, and in the time of Cadwallar[1], it is put before us in the form of a national standard. After the advent of the Saxon, the Celtic Dragon Standard is seen going out of use. But it is again revived in the time of Henry VII who is of Celtic origin. After the advent of the Stewarts, it is again seen going out of use and the Union Jack is now seen figuring as a national emblem of John Bull. Into the build of such a people a Snake totem element is also seen entering. The Teutonic Bull after his passage through the Snake storm must have given birth to many Dragon groups with a Snake element in its composition. The Saxons that invaded England are found styled as White Dragons[2] in contradistiction to the Celts who are represented as Red Dragons. Among the many Dragons found in the world, it is those formed in a Snake tossed tempest zone that are the most demoniac.

The Teutonic Epos is no doubt found mentioning many dragons; but at the same time, it has not given us a clear description of these groups. The Niebelung[3] Beowulf[4] and many other stories are found mentioning many incidents enacted by dragons. Hellenic Epos has brought to our notice similar conceptions like the Medusa[5] and the Gorgons. It is the atrocities committed by these demoniac flocks, that has misled man and made him cloth them with all sorts of fabulous[6] reports. But we must discard all such fictions and try to understand things in the correct light.

The Dragon is a potent agent created and let loose with a special end in view. We mentioned that it is a fiery group possessing many demoniac qualities. One great evil ingredient in its composition, is a disposition to wage the most fiendish fights, and cause intense havoc in the neighbourhood amidst which it is

1. Mabinogian pp. 305 to 306.
2. Mabinogian p. 306.
3. See Poetic Edda, page 17 with Note and passim.
4. Anderson's Younger Edda, p. 196.
5. Lang's English Literature, page 11. Mackenzie's Teutonic Myth and Legend, chap. 20.
6. Seyffert's Classical Dictionary. See under Medusa and Gorgon.
7. Romances written in the Medieval Ages of Europe.

placed. In the course of the process it is found crumbling all the totem flocks in its neighbourhood and leaving behind a heap of atoms. Nature allowed man to evolve the totemic constitution thinking that it might enable him to lead an ordered life. But after watching its progress sufficiently long, she found it covered with all sorts of infirmities. She became disgusted, and wanted to end that obnoxious institution. To execute her work she has created a voracious organism known as the Dragon and let it loose on the world. This new agent is seen devouring all totemic institutions and finally lodging them in the grave. It is under its destructive effects that almost all the higher races of mankind have abandoned all connection with totemic institutions, without leaving so much as a trace behind.

SECTION VI. CONCLUDING REMARKS

We have described the totemic phenomenon, taking up the hypothetical position of an observer, watching the movement through all its phases. No doubt the description given is founded upon some such picture formed in the mind's eye. But at the same time, it must be clearly understood that it is not a fanciful description. Our statement is based on a study of all available sources of information on the subject. The flaw in all previous investigations is, that they eschewed wholesale the light thrown by the Indo-European races, who are the founders of the institution. It is upon the distempered institutions now found among the lower races, that all the reports now current in the world are based. Such an one sided view cannot, but give us a garbled picture of the institution. We have avoided this flaw, used our comparative key, and made use of all materials available both from Indo-European and other races of the world. We next followed the movement through all its stages from the date of its commencement as seen in the Indo-European man, down to the present day as noticed among the backward races of the world. It is upon engaging ourself in such an all round study, that we drew up our report.

The seven stages of the totemic movement outlined in the first section are the fruits of such a study. They should be taken more as classificatory lists roughly indicating the various stages

of the movement. But at the same time it should not be interpreated literally. As in all natural phenomenon, the various stages may overlap one another. As stage number 1 is progressing, stage number 2 may begin, and the two run in parallel lines. It is not necessary that the former should end before the latter commences its operation. In this manner, the various stages may dovetail into one another and continue working at the same time. But none the less the seven stages may be taken as giving a rough view of the progress made by the totemic movement in the initial stages.

But the information in the remaining four sections is mostly founded on a comparative study carried both in the east and the west, after bringing together all the available sources of information on the subject.

CHAPTER VII

SECTION I. THE TOTEMIC CULTS, AND THE TOTEMIC MALADIES

Totemism has given rise to many cults and maladies which are a source of great puzzle[1] to all classes of students. The first insoluble puzzle is that connected with the name itself. Totemism, we mentioned first, began as a protecting helmet for the head, next it became a regimental uniform, and finally it assumed the form of a name giving symbol. When man first named himself as a Horse or a Buffalo, a Wolf or a Snake, a Fox or a Dog, he never thought that his foolish descendants are going to consider that the animal itself is the progenitor of the group. But so it has turned out to be. All human groups consider themselves as the descendants of the very animal that gave the name to the flock. The people of the Horse and the Buffalo tribe consider themselves to be the descendants of the beast horse and the beast buffalo; the Wolf and the Snake groups think themselves to be the descendants of the beast wolf and the beast snake, and so on with every totem named

1. Max Muller's Anthropological Religion, page 121 and 421; Avebury's Origin of Civilisation, pp. 226 to 227, and Chapter IX; Lang, Secret of Totem, pp. 116 to 120 and Chapts. V and IV; Lang, Custom and Myth, pp. 260—266 and passim.

group. The very existence of such a distempered thought only indicates its hoary antiquity and the long long ages through which the totemic institution must have been working in this world. What must be the age of the institution to induce a man to think that he is the offspring of a beast? The very existence of such only indicates its great age. Numberless causes working in multifarious directions have inflicted stroke after stroke, and in the end we find man labouring under the unnatural delusion that he is the offspring of a beast. We have now to find out the causes that led him into such an erroneous belief.

The religion of man, we know commenced with the worship of heroes or great men that rendered meritorious service to the race. As that movement is going on, another process is seen exhibiting itself. The same feeling which set in motion, the hero cult, has brought in its train the ancestral cult, which consists in the worship of one's own family ancestors. The former concerns the whole flock, but the latter will be found restricted to the individual members that go to compose the family. And judging from the nature of things, the hero gods will be few in number, as heroes are a rare product creeping up at long intervals of time. But the features presented by the ancestral cult are of an entirely different kind. As the latter kind of worship will be conducted over the graves of all the departed men that have died in the long history of the race, they will be necessarily large in numbers. When dealing with the theme of religion in a former chapter, we purposely omitted the ancestral cult, as we did not want to complicate matters by entering into too many details. But in studying the religious evolution of man, we have to take this item also into consideration, before arriving at a final conclusion in that matter. In the field of totemism, it is the ancestral cult that is seen playing a predominant part and hence it is that we are paying special attention to that worship in this connection.

So we see that the religious worship of man falls under two heads, a hero cult and an ancestral cult. A study of these twofold worships in totemic societies shows many variations, which we have classified under two broad heads. Under ths first head fall all those totem flocks that are named after big skulled animals falling under scheme[1] no. 1. And under the second head fall all those totem flocks which come under schemes 2 to 7. We shall take

1. Part II, Chap. VI, Sec. 1.

these two heads one after another and mention how the two kinds of worships are being conducted under each head.

We first take the case of totem flocks named after big skulled animals. A hero god distilled out of such a flock, we mentioned, will be depicted in a theri-anthropomorphic shape, which we know, represents the totem costume he wore when in life. This kind of god, part animal and part man is only possible in the Bull, the Horse and totem flocks wearing such like big skulled animal helmet. It is not possible in any other totem flock falling under schemes 2 to 7. As already pointed out, we know for a fact that the hero gods, distilled out of the Bull and the Horse fold are represented in a dual moulded shape part a animal and part man.

We next take the case of ancestral worship practised by totem flocks named after the big skulled animals. And in this field it is the Bull that has given us the clearest proofs on the matter. As for the Horse we have not been able to capture a genuine sample of that flock, where this kind of worship is being practised in its pristine from. The Vellalas of South India, we mentioned, are Bulls. In cases were burial practice is still being resorted to, the following procedure is adopted. At one end of the grave is placed a vertical stone which represents the head side of the deceased that is lying buried underneath the ground. At the foot end is placed an image of the Bull in a recumbent posture, which position is probably intended to indicate death. Between the two, and just in front of the Bull is placed a circular altar stone whereon sacrifices are offered to the mane of the deceased. A diagram copied from a Samathy or an actual burial tomb seen in Tamil lands is given in Fig 14. Such is the practise that is being followed in an ancestral cult.

The two kinds of worships mentioned above have no sort of connection with one another, and each is seen flowing in a separate current. So we see that there are two kinds of cults in totem groups named after big skulled animals, namely, a hero cult and an ancestral cult.

We next take the case of totem flocks falling under schemes 2 to 7. In the case of these groups, no theri-anthropomorphic god is possible, as the totem uniform worn by them, is not seen hiding the face. All that is possible, is an hero god depicted in an anthropo-

morphic form, clothed in the totemic costumes, which he wore when in life. For such a task, man is not found equal. We are elsewhere showing, that primitive man is only an adept in the art of drawing animal figures. He never trained himself in the field of drawing human figures. When dealing with that subject, we are also explaining the causes which led to his exhibiting such a great difference in these two fields of drawing. But here it is enough to know that totem groups falling under schemes 2 to 7 are incapable of drawing their hero gods[1] in human form which is the image they bore in actual life. Seeing no other alternative, they followed the example set up by their predecessors in the field of ancestral cult, made an image of their own totem animals, placed them over the grave of the hero, and worshipped them. When such is the case in the field of hero cult, it is needless to mention that these flocks will set up similar totem animals in the field of ancestral cult and offer worship thereto. Such is the practice that is being followed by the majority of mankind who are presented by totem groups falling under 2 to 7.

So we see, that it is only in a tiny field of hero cult, a theri-anthropomorphic god is possible. In all other cases both in the field of hero cult and ancestral cult a totem animal is set up and worship conducted.

A careful study of the latter practice shows that the worship is being offered to the manes of the dead that is lying buried beneath the grave. It has nothing to do with the totem animal which is simply placed there to indicate the group to which the deceased belonged when in life. But man is seen confusing one with the other, and in the end thinking that all this worship is offered to the totem animal placed over the grave. Mankind are generally found to be the victims of their own thought. This truth is best seen in the field of totemism. Man began with very sane conceptions in the field of totemic-cult, but here many things are creeping in, leading him astray, and involving him in endless errors. The first blunder that he committed was to think that the

1. In Egypt we noticed many exceptions to this general rule. That land has given us a Jackal headed god, an Ibis headed god and another bird headed god. (Vide Bible, plate 62, figures 6 and 7 and plate 63, figure 2.) All such cases must not be brought under primitive types connected with the earliest age of man, but considered as recent productions made in recent times, after he had acquired the faculty of drawing figures in the two fields, human and animal.

totem animal is his own ancestor. In human life one blunder brings in its train innumerable blunders. As soon as man conceived that the totem animal itself is his own ancestor he immediately began to think of a mystic[1] rapport, and transcendental blood connection between him and the name giving animal. A belief in mystic blood connection has in its turn given rise to many religious creeds, marriage laws, and many more superstitious practices. In the end we see man, a disgusting figure pitiable to look at.

So we see that totemism which began as a healthy institution has given rise to many maladies. Here we shall confine our attention to the one connected with the name giving animal and deal with the rest later on. In a totemic-cult, worship is offered to the totem animal which man foolishly construed to be the progenitor of his race. This erroneous conception has given rise to the false belief of a mystic blood connection between the totem animal, and the human group which bears that name. Since the mother is the producer of the offspring, it is but natural that savage man should come to think that it is through her, that this mystic blood will be communicated. One result of this erroneous belief is that human flocks are made to inherit their totem title through the maternal lines. Once a mystic blood connection is established, it cannot but bring in other maladies in its train. The next malady in the field is what is known as totemic[2] taboo. The totem animal is considered a sacred thing whose killing is prohibited. Even the meat of the animal is tabooed and the people owning allegiance to the totem founder are prevented from partaking of its flesh. This kind of false veneration and false sanctity are most seen in the lower races of mankind. But on turning to the higher races we meet with a different picture. For an example we cite the case of the peoples who are the subject of our present investigation. In the Indo-European races not a trace of this false feeling is seen. A careful study of their religious practice shows, that the totem animal is sacrificed on the most solemn occasions, and all the members of the flock partook of the flesh. The Surans are seen sacrificing their totem founder, the

1. Lang, Secret of Totem, pages 125—26, 140—41 and passim.
2. Avebury's Origin of Civilisation, p. 228, and passim; Lang, Secret of Totem, p. 125 and passim.

horse, and eating its flesh most freely. If one has any doubt on the point let him turn to the pages of the Rig Veda[1] where we see the Aryan cutting and carving his totem horse with all the relish of a connoiseur in that art,; and we have similar proofs to show that the Velans[2] sacrificed their totem animal and partook of its flesh. So we see that all those absurd practices known as the totem taboo is a malady seen in the lower races of mankind.

In this connection we wish to mention a second kind of practice known as profane taboo, seen in man, that is a matter of puzzle to all students[3] of Totemism. The practice which we mentioned in the foregoing paragraph is known as Sacred Taboo, by which all persons owning allegiance to a totem founder are prevented from killing that animal and partaking of its flesh; and this practice when carefully studied is seen to be founded on feelings of religious veneration to the totem founder. But the second practice is not founded on love, but on feelings of deep hostility to the totem animal; and for the sake of distinction we shall style it as profane taboo. Under the workings of the latter system persons are prohibited from partaking of the meat of certain classes of animals, which they consider as of the profane order. The sentiments of these people when carefully analysed seem to arise from deep feelings of hatred against such animals. For an example we cite the case of the Jew or Mohammedan. A careful study of the movements of these peoples shows that a deep feeling of disgust is seen working in their minds. A Jew or a Mohammedan not only detests the flesh of the swine but hates the very mention of the name of the animal. A careful study of history shows that this feeling or deep-seated hatred is born of a long and bitter clash between the progenitors of these peoples, and the progenitors of the Pig flock. Besides the Pig flock the Jew in the course of his past history seems to have come into clash with many more totem groups, and fought bitter battles with them. The meat of the latter like that of the former was also tabooed from the table of the Jew. The Bible which is the sacred scripture of that people gives a list of profane animals which the Israel[4] were forbidden to touch. Among these some are no doubt of the unclean kind, whose flesh is nauseating to

1. Rig Veda, Bk. I Hymns 162 and 163.
2. Ten Idylls, (Pathu Pattu), No. 1. Thirumuruguattru Padai, lines 232—233.
3. Muller's Anthropological Religion pp. 122-123.
4. Lang, Custom and Myth, 114 to 115; Levictacus, (O. T.) Ch. XI.

the taste. In this case it is the nauseating odour that is the cause of the taboo. A study of the Scripture shows that the framers of the list are swayed by two kinds of sentiments, one animals of the unclean kind whose flesh is nauseating to eat, and the other consisting of animals which are the totem emblems of the flock with which they fought in the long course of their ancient past. Thr former class of animals are foreign to our subject and so we need not take any notice of them. And eliminating them from our category, still there are many of the latter kind which are found included in the list. West Asia is a great storm centre and we see a great fight raging between the Caucasic Ox on the one side, and myriads of totem groups on the opposite side. In the end we no doubt see the former emerging successfully. But this success, he had attained at a great loss. And the result is that we find his constitution greatly muddled and his mind very much embittered. It is with this key in hand that we must interpret the history of the Caucasic Ox. Taking the list given by the Bible we find among the tabooed animals many which are the names of the totem groups with whom, the progenitors of the Jew, once waged a long and bitter warfare. Among such hostile groups two are prominently brought to our motive, namely the Pig and the Mouse. These two hostile groups seem to have waged a long fight, and left bitter memories in their mind. And this feeling of hatered is well expressed in Isaiah.[1] And a similar feeling is mentioned in Ezakiel,[2] against other flocks. In further proof of the same, we cite, another instance from the Avesta. The Iranian Horse is a recent intruder in west Asia at a very late period of its history. Even this new man who is a recent occupant has inherited all its old animosities generated in ages long past. The Iranian has also put in our hands a list of these hostile totem groups which long pestered him in West Asia. But the Iranian Horse is more vehement in his denunciations of them than the Caucasic Ox. The latter stopped with mere protestations, but the former is seen going beyond, and calling into play his magic[3] craft, and actually performing incantations, for the annihilation of the detested totem animals, which in his language are styled Kharfa. We hope it is now clear that the

1. Isaiah, Ch. LXVI, Verse 17.
2. Ezakiel, Ch. VIII, Verse 10.
3. Story of Nations, Media, page 114.

system known as profane taboo is born of a long clash between two hostile totem groups. Further it is entirely different from the sacred taboo which has its origin from feelings of sanctity and veneration for the totem founder.

Totemism has given rise to another false belief known as metamorphosis, about which malady we here wish to make a few remarks. Under the sway of that distemper a false belief is entertained that man[1] can be changed into a beast, and beast into a man. The subject has no doubt attracted the attention of students, but no one has carefully investigated the malady and expounded the causes which set it in motion. The metamorphosis phenomenon depicted a true fact in the ancient world when the totemic institution was in full vigour. In the primitive world man put on his beast garb or totemic costume when the war fever was on him. In peaceful times he dispensed with his beast garb and moved about in plain clothes. In addition to this voluntary change of one's own attire, we notice another kind of transformation going on in the world. We know that man is engaged in furious warfare. During the course of this fight one group is seen subduing another group, makes the latter discard his own garb and take up the costume of the former, who is the victor. Reports of all these occurrences must have been embodied in the form of many legends and traditions. As long as totemism is in full working vigour every body would have understood what it means. But after the institution had died out, man would not be in a position to give a correct interpretation to an old world incident, recorded and handed down in many legends through his epos. Having lost the key, we find him resorting to all sorts of false explanations. What was a simple change of attire, he misconstrued as bodily change from one form into another, from man to a beast and vice versa. It is with such diseased thoughts that all mythologies are found loaded. Wherever a metamorphosis legend is mentioned we have to construe that a human actor is behind the scene.

In the Hellenic epos we find another variant of this legend. And in that record we note many cases where one beast is transformed into another. For an example, we cite the case of the Zeus who is repeatedly found transforming himself into the form of tortoise[2], serpent, swan and many more animals. Here

1. Lang Custom and Myth, pp. 200—201 & passim.
2. Lang, Custom and Myth, p. 164.

Zeus must be taken to be symbolically put for the Hellenes, who we know are Horses. The legend simply means that men of the Horse flock are going into alliance with Tortoise, Serpent, and Swan groups etc., and forming hybrid blends. A similar transformation is reported in the case of Apollo who is a Wolf god. This god of the Wolf group is found going into alliance with Ram[1] Dolphin, Mouse and many such groups. Whenever a metamorphosis legend is mentioned we ask our readers to use the totemic key which alone can give us a true interpretation.

CHAPTER VIII

THE STEPS TAKEN BY PRIMITIVE MAN TO HAND DOWN HIS CONCEPTIONS IN THE FIELD OF HERO DEITIES AND TOTEM GODS.

We here wish to give some idea of the way in which primitive man depicted his hero deities and totem gods. And in so doing we shall cite examples mostly from the Indo-European past. We shall first cite the case of the Bull. When man began his religious life, he is in the stone age when he has nothing but stone implements at his disposal. The two oldest items of worship which he inherited from the Bull past are a theri-anthropomorphic deity with a bull face, and a totem Bull god in full animal shape. A study of the Indo-European past shows that the Bulls must have been handing down accurate images of their theri-anthropomorphic gods and totem symbols, all through the long period of the stone age. But the samples which we have placed before our readers, are all figures produced in the later metallic ages, after man had secured the use of more improved metallic implements. The two oldest figures (Nos. 6 and 15), cited by us are the theri-anthropomorphic Madan, and an image of the Bull[2] totem in full animal shape. Both are figures chiselled out of stone that could have been only produced with the aid of iron implements. A study of these two figures shows that they are not fanciful pictures

1. Lang, Custom and Myth, p. 108.
2. Also refer to Fig No. 16.

coined out of imagination, but accurate copies of a true original that has come down through long ages. We have now to find out of what materials these figures were made and handed down through the long period of stone ages. In trying to solve the problem we bring to our aid the key supplied by Indian tradition. A study of the tutelary divinities still seated in village temples reveals many figures made out of wood. Such wooden images are also found in some of the state temples dedicated to the worship of Vishnu. But it is in the village that this feature of making images out of wood is best seen. The Tamil lands we are elsewhere showing are a store house of old time traditions that have come down through long long ages. We are here bringing to our aid one such tradition still working in full vigour. Even after the advent of improved implements we often see the old instinct of making images out of wood still being continued in rural worship. Taking this clue we state that a similar process must have been at work in the bygone stone ages when all images were made out of wood.

Let us apply this key to onr present case. The two items in the worship are firstly a theri-anthropomorphic Madan with a Bull face and a human body, and secondly a totem Bull god in full animal form. We shall now take the first item. A theri-anthropomorphic god is only possible in the case of totemic groups falling under scheme No. 1 whose totem costumes we know is derived from the big skulled animals. Such a man is the Bull. And in his case a theri-anthropomorphic image is easily produced. Fig. 17 gives an image of the Bull God as produced in the stone age. In order to enable our readers to have a clear view of the process we separate the various parts and exhibit them one after another. (Vide Fig. No. 18). The most important item in the figure is the head, indicated by Number 1 which is furnished by the Bull skull covered with its natural hide and other appendages. The next item, the body, indicated by 2, may be made out of a suitable cylindrical piece of wood taken in its natural state. Nos. 3 and 4 represent the left and right arm, which can be made out of natural branches taken from trees. Nos. 5 and 6 represent the palm with the fingers attached thereto. The former can be made out of a flat piece of wood and the latter from tiny twigs. No. 7 and 8 represent the left and right leg, which also can be made out of the branches of trees. Nos. 9 and 10 represent the foot with the toes attached thereto; the former can be made out of a flat piece of

wood and the latter out of tiny twigs. All that is necessary is to bring the various parts, together and make out a complete figure. This can be done by drilling holes into the various parts, inserting plugs therein, and bringing them all together, and so make out a complete figure. In the case of the head piece even this process of making a hole is not necessary, as the upper end of the plug attached to the trunk may be inserted into the foramen at the back of the ox skull, between the two occipital condyles. The figure so produced will no doubt be crude, but this crudeness will only be seen in the lower parts. The most important part in the figure of the god is his head, which nature herself has supplied in the form of a true ox head. To give him a more coimely appearance his body and limbs may be clothed in ox hide, which is the regimental uniform he wore when in life. So we see that in the case of totem groups falling under scheme No. 1 man can produce his hero god after very little toil and labour.

We next take the second item namely the totem god. In the case of the Bull Group, it is an image of that animal that is placed over the grave. In this field nature is not seen coming to his help, and furnishing him with any finished product. Here man is seen toiling to produce an image of his totem animal. We have now to find out, out of what meterials these figures were made. A study of Indian tradition shows that often clay figures are resorted to both in worship and burial rites. We think a similar practice must have been in vogue in bygone times, and images of the Bull were once made out of clay. The first figures will no doubt be crude, but after long practice he will become an adept in that art and produce images true to nature. Such is the manner in which the totem groups falling under scheme No. 1 depicted their hero gods and totem deities.

A careful study shows that the Indo-European progenitors when coming to the west brought from the Cradle accurate images of their theri-anthropomorphic gods and totem deities. The Bull flock brought bull-headed[1] hero gods, and bull animal totem emblems. And similarly the Horse brought horse-headed[2] hero gods and horse animal totem emblems.

1. See the chapter devoted to the study of that subject in Part III. (Celtic and Teutonic Epos) of this work.

2. See Lang, Custom and Myth, p. 296.

Let us now take the case of the totem groups falling under schemes 2 to 7 and study how they are seen acting in this field of religious worship. A study of primitive[1] art shows one great defect. Man is a adept in the art of drawing animal[2] figures. But in the field of drawing human[3] figures he is a perfect blank. Students of archaeology[4] have noticed this difference. But the one great defect in all their writings is that they have not found out and explained to us the causes which set in motion such a wide difference in this field of primitive art. Let us now approch the matter closer and find out the cause of this difference.

We mentioned that in the case of human groups falling under totemic schemes numbers 2 to 7, the totemic uniform does not hide the face of the wearer. This difference in totemic costume has a corresponding effect on the hero-cult of these groups. Properly speaking the hero gods of totem groups falling under schemes 2 to 7 must be depicted with their full anthropomorphic features, as it is in such totemic uniforms with their human faces visible, that they are seen moving and acting when in life. But this kind of course they are not seen following. Primitive man found it a difficult process to make human image and depict them in their actual totem costumes; and further the groups we are dealing with are of a low order as compared with the Bull and the Horse. Either through the diffculties of the process or owing to want of intelligence, human groups falling under schemes 2 to 7 are found incapable of depictiong their hero-god in their anthropomorphic features, true to life. And so they have no other alternative but take to some other course chalked out by their predecessors in office. We pointed out that human groups falling under scheme I have instituted two kinds of worship, a hero-cult and an ancestral cult. In the present case their example in the former field of hero-cult cannot be adopted as the two hero gods when in life are clothed in different costumes. Having no other alternative they are seen taking to the ancestral cult and importing its principles in the field of hero worship. The result is that we see human groups falling under schemes 2 to 7 worshiping their hero

1. Lang, Custom and Myth vide theme, 'Arts of Savages.'
2. Ibid the figures at pages 290, 361; Laing Modern Science (R. P. A. Series) the figure at page 48.
3. Lang, Custom and Myth the figure at page 295; also Laing, Moder Scinence, the figure at page 49.
4. Lang, Custom, and Myth pages 296, 299, 300 and passim.

gods with a simple totem animal placed in remembrance of them. In these groups there would be, in fact, no difference in the form of images used in the hero-cult and in the ancestral cult. For an example we cite the case of the Indo-European Wolf, who, as we shall latter on show, depicted his hero gods, in the shape of a totem Wolf. When such is the case with the Indo-European Wolf, it is needless to mention that human groups falling under the same category will follow his example. The result is that human groups falling under schemes 2 to 7, that form the bulk of mankind, are seen worshiping totem animals both in hero cult as well as in ancestral cult.

So we see that primitive man was given a chance to train himself in the art of drawing human figures, but this opportunity he never availed himself of. We hope it is now plain why man is such an adept in the art of making images and drawing figures of animals, while at the same time he is a perfect blank in the field of making human figures and images. In the former field he has had long practice, as all human groups are forced to make totem animals, and introduce them into religious worship in some form or other. But in the latter field not a single human group has had any training. All through the palaeo-lithic and neo-lithic ages man is found engaged in the art of making clay images of his totem animals and using them in his worship. As these are perishable, he would later on replace them, by more endurable figures. The only tools now in his possession are implements made out of flint and bone. With these aids he is seen drawing figures[1] on wood, and planting them over the graves of the dead. A careful study of all these figures shows, that they are life-like and drawn true to nature. This kind of evidence is seen forthcoming from the very earliest times from races low in the scale of evolution like the aborigines[2] of Europe, Africa, Australia and America. But the very same people cut a sorry figure when they attempt to draw a human figure which are found to be crude and childish. We hope we have given sufficient reasons as to why primitive man is an adept in the art of making animal figures and drawing animal images. We have specially studied the religion of man with the object of impressing on the minds of our readers two sets of truths. First that the Indo-European progenitors

1. Vide Avebury Origin of Civilisation, fig. at page 38.
2. Vide, Lang, Custom and Myth p. 276, 294, and passim; Laing Modern Science, page 48

at the time of their departure from the Cradle carried along with them true images of their theri-anthropomorphic gods with the face of either a Bull or a Horse mounted on a human body. Secondly that they are also seen carrying with them accurate images of their totem animals either in the shape of a Bull or a Horse. It is the instinct of religion that induced them to labour and work hard in this direction and hand down to us accurate images of their hero gods and totem symbols. It is these evidences of an antique past that enable us not only to identify them but unfold their history in all its details.

CHAPTER IX

THE ABORIGINES OF EUROPE

It is only in three lands namely, Europe, West Asia, and India, that this Indo-European phenomenon is being enacted outside the cradle. As the scene next after the one played in the cradle is being encated in Europe, we are first directing our attention to that continent. The Indo-European races in the course of their outward expansion, are seen blending with other races amidst which they are thrown. Europe at the time of the entry of the Indo-European flocks is being inhabited by many aboriginal races. It is into the midst of the latter, that the former are taken and thrown broadcast. One of the many tests used by us in the identification of races is the totem key. We know the totem build of the Indo-European flocks. Let us now use our totem key and a few other tests, and fix the identity of the aboriginal races of the West.

Europe at the time of its colonisation by the Indo-European races is peopled by four aboriginal stocks namely the Nordic, the Iberian, the Ligurian and the Rhaetian. We shall take them one after another and study their characteristics.

The Nordic is a man of a very low order, and we class him under the same head as the Australian, who is considered the most primitive type. These two races represent the left and the right current taken out at the first skimming of human evolution. Western students are seen taking confounded types of the Nordic

people found in the land, long after the entry of the Indo-European races, and giving us a false picture of them. To get a true view of the man we must seek the aid of archaeology. A study of his fossil[1] types shows that the Nordic is a man of a very primitive type with signs of savagery hanging thick around him. One sign of his primitiveness is his prognathic jaws which always indicate a low scale in the ladder of human evolution. We shall later on deal more fully with all his crude features in the physical mould in the part devoted to ethnology. But here it is enough to know that his bodily build is of a very primitive type.

Next using the language test we find that the Nordic is a man who had not yet fully acquired the faculty of speech. There are many indications to show that at the time the Indo-European progenitors came into contact with him, he is found to be a dumb man with little or no language of his own. The same kind of defect is seen pervading every sphere of life. All things go to show that the Nordic is a man defectively moulded in every aspect of life. We shall give a more detailed description of him later on.

East Europe[2] was long under water. Even after the waters were drained it continued to be swampy. It is into this swampy land that the Nordic ultimately found his way, where he is seen spending the rest of his life. It is his long imprisonment in swmpy environments that has given him the blonde[3] colour which is his peculiar characteristic. At the time the Indo-European progenitors are entertng Europe the Nordic is found inhabiting the lands bordering on the North and the Baltic Seas. A carefuı study shows that he is the most primitive race of aboriginaı Europe. It is this man that is taken and put before us as a true type of the Indo-European races. But a careful scrutiny shows that a vast gulf separates the one from the other. The Nordic fable[4] was first propounded in an idle mood by a Frenchman named Gobimi in the year 1854. For a long time it is seen lying idle and unrecognised for want of supporters. Next came the Aryan myth propounded by Max Muller who located the home of

1. Taylor, Origin of Aryans, p. 105; also Read Chapter II §. 6 of the same work.
2. Haddon: Wanderings of peoples. pp. 31-39.
3. Keane: Man, Past and Present, pages 449 and 509.
4. Vide Article No. 6 on Race Superiority and Race Purity, by S. Bose in the Hindu Annual, 1928.

his favourite type in the east, in the highlands of Central Asia. Philologists are seen long studying to find out what this Indo-European type means. But finding no way of arriving at a correct solution, they ultimately took to the Nordic fable as if to free themselves from the Asiatic pedigree of the Aryan myth. We are not supporters of either the Nordic fable or the Aryan myth, and the one is as bad as the other. It is a matter of great surprise to us that this randon statement of a Frenchman should have captured the ears of Europe. Another curious feature connected with this bastard theory is that it finds no supporters in France, the land from which this idle speculation emanated. There is another radical defect in this Nordic theory that has not revealed itself to western students. One and all the aboriginal races of the west excepting the Nordic have acquired a name. But this Nordic is without a name. The possession of a name for oneself indicates racial superiority, and the want of it indicates racial inferiority. Judged by this standard alone, the Nordic is a man very low in the scale of human evolution. Till the ethnologists cudgelled their brain and found a designation for him he had no name by which to indicate himself to the outside world. The term Nordic is a designation newly coined by scholars. It is a derivative from the word North and simply means a northerner or a person living in the north. It is this nameless man from aboriginal Europe that western students are seen capturing and placing before us as a representative of the Indo-European type. We do not blame them for it. It is the Indo-European element that has entered into their mould that has induced them to commit this error. In the earlier phases of western study the Nordic was styled as a Scandinavian.[1] It is only of late that he is dubbed with the name of Nordic and put before us. By whatever title he may be dubbed this Nordic is not only the most primitive type but the earliest aboriginal man to come into Europe.

The second aboriginal stock is the Iberian whom we next bring up for examination. We are elsewhere showing that he belongs to the third or pre-Caucasic stream of human evolution. We may even go further and put him on the borderland between the pre-Caucasics and the Negro, as he is seen exhibiting more the characteristics of the former with a tinge of the latter. With this man there is no trouble, as Europe is freely seen acknowledging him as an aboriginal stock inhabiting the land from very early

1. Tayler, Aryan. Ch II, 6.

times. With him there is no need to coin a name as he has already acquired one. Further he has acquired the faculty of speech which he is seen imposing on the newly arrived Indo-European progenitors and modifying their language in many ways. Futher there is another peculiaity in this Iberian that enables us to spot and identify him. He carries with him a special kind of intonation known as the J-or G-twang, which he is found prefixing to words of Indo-European origin. And at the time the Indo-European progenitors entered the land the Iberian is found occupying the British Isles, the western parts of France, the Iberian peninsula, the southern parts of Italy and its adjacent islands.

The remaining two aboriginal stocks are the Ligurian and the Rhaetian. Ethnology is seen capturing these two races and classifying them under the single head of Alpines. But epos is seen treating these two peoples separately and surrounding them with distinctive characteristics. Such a treatment is justified by their linguistic and many more racial traits peculiar to the two groups, The home of the Ligurian is the hilly regions of East France, where he is seen extending in one continuous block from Belgium in the north to the gulf of Genoa in the South. The home of the Rhaetian is the hilly regions of Central and East Europe, where he is seen extending in one continuous block from Switzerland in the west, to the shores of Bhosporous in the east, through the whole length of the Alpine and the Balkan mountains. One great peculiarity connected with the two races is their linguistic trait which they are seen communicating to the newly arrived Indo-European progenitors. The Ligurian is a man with a Q-or a K-twang and the Rhaetian is seen exhibiting the P-twang. These language idiosyncrasies of the two races are brought to our notice in a variety of ways in the reports of the period that have come down to us. All these aboriginal peculiarities in the speech phenomenon of the Alpines we are dealing at full length in the volume on languages. But here we are noting only such portions out of that study as are necessary for a clear understanding of the story that we are about to narrate.

Such are the four principal stocks of aboriginal Europe. In addition to these four stocks there is a Caucasic Ox known as Mycaeneans in Hellas. And further we also notice a number of pre-Caucasic stocks, that are found scattered all over Balkan Peninsula. It is probably these two flocks that are found styled as Pelasgians in the old time annals of the Greeks.

Such are the many races that are found occupying Europe at the time the Indo-European progenitors colonised that continent. We have purposely given a list of these races in order to enable us to distinguish them from the new comers that are now entering the west. One of the many ways to distinguish a people is to know their totem. The Indo-European races we know are either Bulls, Horses or Wolves. The Caucasic and the Pre-Caucasic races only play a small part in the remote corners of Hellas. The former are Oxes and the latter are again divided into a number of totem groups whose details we shall later on mention. But it is the four aboriginal stocks of Europe that most concern us. They are seen coming into clash with the Indo-European progenitors all over Europe and causing great confusion in their history. In order to enable us to understand the part played by the aboriginal folk in the new drama that is being enacted in the land it is necessary to have an intimate knowledge of their totemic constitution. A careful study of these aboriginal races shows that they are found divided into a number of totem groups. We are elsewhere giving full information on the subject when treating about these races. For the present we shall rest content with noting a few of the aboriginal totems of the four flocks, viz, Swine, Swan, Dog, Deer, Worm and Broom.

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PART III

THE EPOS OF THE BULL

CHAPTER I

INTRODUCTORY

The epos of the Bull, we divide under two heads, the one relating to the cradle, and the other connected with the events enacted out of that centre. To the former we have given the name of Velan epos, whose contents we have already narrated. The latter is seen falling under four heads, and known by the titles of Celtic, Teutonic, Vendic, and Lettic epos. We shall take them one after another and study their contents.

CHAPTER II

THE CELTIC EPOS

SECTION I. WHO ARE THE CELTS?

We shall now take up for investigation the epos of the Celt, which is the first in the series that we have recovered from the west. Before undertaking such a study we shall find out the exact significance which tradition has put on the term Celt. Not one of the western peoples knows who the Celts are. The words Celt, Teuton, Vend, and Lett are mere verbal expressions whose true significance nobody knows. To further confuse western scholars, there is another quantity known as the Slav who is causing further confusion. We shall take each of these terms as they occur and expound them to our readers. But here we shall confine our attention to the first term. The term Celt is now used as a generic title to connote the people who inhabited West Europe. The question now is: Whe are these people and what is their composition? A careful study shows that thc word Celt is used to designate the initial flow of Velans into Central and West Europe

soon after their advent into the west. This initial flow of the Bull stream we are elsewhere dividing under three heads, Primary Secondary, and Tertiary. But here we are concerned only with the primary division, as it is they who are seen giving birth to the term Celt which has become a generic designation for all the three divisions. These Primary Celts are also known in epos as Fir Bolgs, the latter part of which title we can easily see is a variant of Vel, which is the name borne by the Bulls when entering Europe. We mentioned that the Velans on their first entry into Europe took their stand in Russia, where they are seen fighting with the Surans, who are located to the north of them. As the fight is going on, swarm after swarm of Velans are seen separating from the parent hive and moving westwards. These Fir Bolgs or primary division of Celts are the first of such swarms thrown off by the parent flock. These first swarm of Velan Bulls are seen travelling through the whole length of Central and West Europe and finally lodge themselves in France.

Let us now follow the primary branch and see what they are doing in their new home. We expected much good sense from the Bulls that came to the west, but unfortunately in this fond expectation ws are sadly disappointed. One of the early lessons instilled into their minds all through their long life in the Cradle, is the rigid rule governing sexual relationship. No sort of marriage alliance with an alien people, is the mandate which the parent flock had instilled into the minds of all its members through the long age of human evolution. But all this valuable rule is simply wasted on the Bull that came to the west. And as soon as they are let loose in Europe, they are not seen exercising the slightest sexual sobriety, but on the other hand run wild, and indulge in all sorts of promiscuous alliances. The Bulls that came to the west more look like feathery pated youths just escaped from parental control and indulge in the wildest excesses. The primary stream let loose into West Europe is seen mingling with the aborigines of the west and giving birth to two kinds of hybrid peoples. France we mentioned is now inhabited by two aboriginal flocks, the Iberian in the west and the Ligurian in the east. The Bulls when let loose among them are found quickly vanishing like water thrown on dry sand. The Velans who entered France are found amalgamating with the aborigines of that land and giving birth to two hybrid products. And each of these hybrid peoples is seen struggling to acquire a name to connote itself. In so doing they are seen

modifying the parent designation and giving it a new twist, as if to indicate the change in mould they have undergone. The Iberian is a man with G-twang, and the Ligurian is a man with K-twang. In this process of acquiring a new name the parent title Vel is so modified, as to suit the idiosyncrasy of the aboriginal element that has now entered into their mould. A union of the Vel with the G-twanged Iberian has given birth to Gavel which after undergoing various changes is finally seen assuming the form of Gaul; and similarly a union of the Vel with the K-twanged Ligurian has given birth to Kvel which also after undergoing various modifications is seen taking the form of Kell[1]. Our modern term Celt is a latinised form of the old world designation Kell. We have even a suspicion that prior to its being given a Latin cloak the Kell himself might have slightly changed his designation and made it assume the form of Kelt. A fair picture of the process is given in the annexed table.

Original Bull Tongue	Change due to Iberian Influence	Change due to Ligurian Influence
Vel	Gavel	Kvel
	Gaul	Kell
		Kelt

We are dealing at full length on these philological problems in the volume devoted to the study of Indo-European Language Phenomenon. But now our readers will have to be satisfied with this brief statement of facts derived from our long study. We hope it is now clear that the titles Kell and Gaul are two new names assumed by the Bulls soon after their advent to the west.

France is now undergoing great changes. Hitherto it was a primitive land inhabited by aboriginal peoples. Now for the first time it is seen throwing off that mould and assuming an Indo-European cloak. And the man who gave this improved vesture is

1. Mallet, Northern Antiquities, p. 21 and foot-note; Caesar's Conquest of Gaul by Holmes; Note A, on p. 165.

the Bull. France in its aboriginal shape was bicameral and which mould is being continued during the Indo-European tenure. Indo-European France like its aboriginal original is two chambered, with the Gauls in the west and the Kells in the east. It is one of the standing traditions of the Bull to name a land after its people. In accordance with this custom the land peopled by Gauls will be styled as Gaul, and that peopled by Kells as Kell. So Indo-European France in its original shape will consist of two moieties one comprising all west France and styled as Gaul, and the other comprising all East France and known as Kell. We are elsewhere mentioning that the Fir Bolg episode is being enacted in France from 4500 to 4000 B. C. It is during this long period of fifteen centuries that this Bull mould will be gradually given and reach its mature shape in 3000 B. C.

We next move thirty centuries downwards and again view the land in the first century old era. At that stage France as a whole is styled as Gaul, but the people inhabiting it are called as Celts, which we pointed out is a variant of Kells. The authority we cite in support of our statement is Caesar. He in the very opening words of his Commentary,[1] calls the land as a whole Gaul, which he again mentions is inhabited by a people known by the generic name of Celt. So we are now confronted with two great changes that have taken place in the history of France during the thirty centuries subsequent to the Fir Bolg epoch.

France in 3000 B.C., we stated was bicameral. At that stage it consisted of two moieties. A western one known as Gaul, peopled by a hybrid Bull flock known as Gauls; and an eastern one styled as Kell peopled by a second hybrid flock known as Kells. Subsequent to 3000 B. C., two great changes have taken place in the history of the land. Firstly what was originally two lands possessing two separate names is now given the single title of Gaul; and secondly what was originally inhabited by two peoples is now stated to be inhabited by a single people known as Celts which we mentioned is a variant of Kell. So we see that two great change have taken place in the history of the land. To bring about such far-reaching changes France must have undergone great oscillations in her past life during the thirty centuries subsequent to the Fir Bolg Epoch. We are elsewhere giving a full

1. Caesar, I, 1.

description of the cataclysms taking place in the land, and the causes which set them in motion. But here we shall mention a few facts connected with that cataclysmic movement just sufficient to run on our story. France to begin with, we stated, is inhabited by two peoples known as Gauls and Kells. Of the two peoples the former proved the stronger. All through the Fir Bolg Age we see the two flocks fighting and trying to master one another. It is as the result of this fighting that two bands of Kells unable to bear the pressure of their rivals are seen migrating from the land, and taking refuge in Britain. These fightings must have continued in the subsquent age, which we shall style as the Gallic Era, whose duration we put down as fifteen centuries, from 3000 to 1500 B. C. It is during this long period that the Gaul managed to completely subjugate his rival Kell, impose his yoke on him, and bring the whole land under his sway. It is in acknowledgment of his overlordship, that the whole land is named after the victorious peoples and given the name of Gaul. But a change in the name of the land, does not mean any change in the constitution of its inhabitants. France as before will be inhabited by two peoples Gauls and Kells, the former to the west and the latter to the east. The only change that has now taken place is in the sovereignty of the land. Hitherto there were two independent kingdoms fighting with one another for mastery, one situated to the east and the other to the west. But now the former is extinguished, and the whole land is placed under the overlordship of the latter. It is in recognitition of this suzerainty, that the whole land is now given the name of Gaul, after the sovereign people situated in West France. This state of things would have continued down to 1500 B. C.

The next age is the Snake Era, whose duration we put down at fifteen centuries, from 1500 B. C. down to the end of the Old Era. And during that period Europe is swept by repeated outbursts of Snake deluge and Snake tempests. Under its lash, all the old state of things is overthrown, and a new order of things is seen coming into existence. One result of the Snake deluge is that the main bulk of Gauls are driven out of France and made to seek refuge in North Italy. It is needless to mention that along with this expulsion, his overlordship will also come to an end. Not only his sovereignty has come to an end, but even the very name of the

people has been obliterated out of that land. France is no more the land of Gauls. That favour is now given to North Italy whose people are now styled as Gauls,[1] on account of its predominant Gallic element. But the Snake tempest is not seen acting on the Gauls alone. The very same pressure is seen acting on the Kells of East France and taking and scattering him all over that land. Since his great rival is gone, he is seen raising himself over his ruins, and making himself the lord supreme of the whole land. It is in recognition of this fact that all the people; in the land are now given the generic name of Celt. Properly speaking, the land also should have been so styled. But a change in the designation of the land is not possible as France has already acquired the name of Gaul, which having been in force for over thirty centuries had acquired great stability. So the Kell had to remain satisfied with having given a generic name to all the peoples in the land. And this title as time rolls on, is seen acquiring wider and wider significance.

The Snake deluge did not end with a single outburst. We see repeated torrents flowing into the land and creating a great uproar. Under the effects of subsequent deluges the tertiary Celt from central Europe is also taken and thrust into the body of France. And prior to that event, under the lash of the initial Indo-European movement, the secondary Celt, has also been thrust into that land. The net result produced is, that France about the close of the Old Era has become the refuge of all the three branches of Celts. So what was begun in a vague sort of way has now become a settled fact. The term Celt has by the flow of events acquired a generic significance and came to be applied to all the branches of that stock, primary, secondary and tertiary.

Such are the two great changes that have taken place in the history of France. The first swarm of Bulls that entered that land have given birth to two peoples known as Gauls and Kells. The former stopped short with having given a name to the land, but the latter have given birth to a group or a generic title connoting all the three branches of that stock. Students,[2] not understanding the trend of Indo-European movements taking place in the land, are seen styling the term Celt as a bookman's word which does not

1. Caesar, I. 1.

2. Arnold, Celtic Studies, p. 230.

correspond to any fact in actual life. But a deep study of history shows that the term Celt is full of significance. Behind that single term lies many an incident enacted in the history of West Europe.

We were very badly in need of a generic term to designate all the three branches of the Bulls that first migrated and settled in the West. Such a term the flow of events has found for us in the word Celt. This term again is a variant of Kelt whose original form is Kell. Since we have given a generic significance to the term Celt, we shall henceforth style the people who gave birth to the term by the original title Kell,

Modern students[1] not understanding the past of the Celts are seen giving expression to all sorts of theories regarding his origin. As if this is not enough they are found going to classical sources to expound the mystery. But the Latin writers are blind men, who do not know anything of what is happening in the north. The best way to interpret the antiquity of the Celt is to use his own tradition. It is this kind of key we are bringing to our help.

SECTION II. A BIRD'S EYE VIEW OF THE DISTRIBUTION OF THE VARIOUS BRANCHES OF CELT ALL OVER EUROPE

§ 1. THE FIRST PICTURE

Having found out a generic title to designate the whole flock we now proceed to give a picture of the way in which the various branches of that flock are found distributed all over Europe. Before taking up that theme, we wish to inform our readers one important fact connected with that people. The first thing that we wish to mention in connection with this subject is, that there are no Celts either in Europe or in any other part of the world east or west. They are not even found in the Cradle, the vanished home of man. The Celt is a new compound formed on the soil of Europe by an admixture of the Bull with many kinds of alien elements. The only truth connected with him is that the Bull which is the predominant ingredient in his build came from the

1. Huxley, Man's Place in Nature, pp. 253—270; Squire, Celtic Myths and Legends, Ch. III; Taylor, Origin of Aryans pp. 65—91. Also read in the same work Chapter II § 3 and 4.

Cradle. Students[1] without knowing these secrets connected with the Indo-European past are seen bringing the various branches of Celt from all parts of Asia and peopling Europe. What is still more strange is that even the Indo-European origin of the Celt is being questioned. We ask students to lay aside all such crude thoughts and interpret the Celt by the light thrown by the Indo-European key. If the matter is so studied, there will be no room for any sort of misconception. The Celt is a new explosive formed on the soil of Europe by an admixture of the Bull with the abori. gines of the west. This Bull being exposed to different environments, in different part of Europe. is seen giving birth to different kinds of products, whose features are seen varying according to the nature of the habitat. Such is the true origin of the different branches of the Celt. Students without knowing these truths are seen giving expression to all sorts of random theories. We shall avoid this erroneous course and interpret things in the true light. A careful study shows that the Celts of Enrope are broadly divisible under three heads namely, primary, secondary, and tertiary. Each of these indicates a separate explosion in the main wing of the Bull flock, which we brought from the Cradle, and stationed in Russia. We shall now take each division and trace its genesis.

We mentioned that the Velans and the Surans after coming to the west took their stand in Russia, with the latter in the north and the former in the south of that land. Here they are seen waging a continous fight for two thousand years from 4500 to 2500 B. C. As the fight is going on a band of Velans are seen separating from the main flock somewhere between 4500 and 4400 B. C., travel the whole length of Europe and finally settle in France. It is to this first band of Velans that we have given the name of Primary Celts. But they are known in epos as Fir Bolgs. These Fir Bolg Bulls, on entering the land divide into two streams, amalgamate with the Ligurian and the Iberian aborigines of France, and give birth to two flocks known as Kells and Gauls. Aboriginal France had till now no name. It is the Bulls that first gave it a name. This title is of a dual kind, one for the east and the other for the west. The former is styled as Kell and the latter as Gaul. The subsequent flow of events has blended the two titles into one and gave the single name of Gaul for all France. It is now that

1. Keane, Man Past and Present, (1900) pp. 523 and 524.

primitive France is seen dropping her aboriginal cloak and acquiring an Indo-European vesture. This vesture be it clearly remembered is given by the Bulls. Such is the round about manner in which aboriginal France without a name had acquired the title Gaul. We mentioned that the Bulls that entered France gave birth to two flocks known as Kells and Gauls. The entree of any alien element into the build of a people maddens them and makes them indulge in furious fights. That is what we find in France. The aboriginal ferment bubbling in the veins of Kell and Gaul has maddened the two peoples and we see them fighting furiously. In the course of this fight, the Kell is seen faring badly and a moiety of them are seen migrating to Britain. This event took place in 4000 B. C. Some time after, another band of Kell are seen taking the self-same course and migrating to Britain. For the sake of distinction, we have styled the former as Senior Kell, and the latter as Junior Kell. The madness that took possession of them in the mainland, is not quitting its hold even after entering the island home. The two Kells are not seen behaving peacefully, and as before, they are seen indulging in their fighting madness. In the course of this fight the Senior Kell is defeated and driven into Scotland leaving the land in possession of the Junior. Britain like France had till now no name. That gift was given by the Bull, that is now seen entering the land. It is the Senior Kell that first christened her, and gave her the title of Kelldunum which later on is changed to Camulodunum[1]. This title when it first made its appearance is seen confining its hold to a small corner in the south-east now represented by the country of Essex. The regime of the Senior Kell being short, his Kelldunum was not allowed either to expand or to take a permanent root. The Junior that came after him drove the Senior northwards whither he is seen running, taking along with him on his back his Kelldunum. After various vicissitudes, he is seen drifting further and further northwards, and depositing his burden in Scotland. The ancient name of that land is Caledonia[2] which students in a vague sort of manner are seen tracing to Kelldunum. Such is the manner in which the three lands of Europe have each acquired a name. Leaving aside for the present this name giving function, we will follow the movement of

1. Squire's Celtic Myth and Legend pp. 275 to 276.
2. See Brewer under Caledonia.

the Fir Bolg Bulls. We hope it is now plain that there are Kells not only on the mainland but also in Britain, and Scotland. There is another commotion taking place on the mainland whose details we shall soon mention. Under the effects of that clash another colony of Bulls known as Vels are seen entering Britain. These new comers fight with the Junior Kells, drive them out of the land and make them take refuge in Ireland. So we see that the Fir Bolg Zone not only represents France, but covers the whole extent of British Isles including Britain, Scotland and Ireland. Such in short is the expansion of the Fir Bolgs. It is to these Fir Bolgs of epos that we have given the title of Primary Celts so as to plainly indicate to our readers the order of their genesis and the rank which they hold in the hierarchy of Celts.

We shall next take the other two branches of Celts, the secondary and tertiary, and study their genesis. To know their origin we have to go back to East Europe and trace them from Russia which is the land where we located the Indo-European progenitors upon their entry into the west. We mentioned that the Surans are placed to the north and the Velans to the south and that a long fight is seen raging between them both. The Surans we know are a bicameral group consisting of a Wolf and a Horse. As we watch them in the field the two flocks are not found blended together and distributed in the line of battle. A sharp cleavage is seen among them with the Wolves located on the one side and the Horses in another. The former are found placed in the extreme left and located on the Baltic coast; and the latter are seen occupying the rest of the line and extend in one continuous stretch as far as the Ural Mountains. It is in this manner that the Wolves and the Horses are found located in the battle line, and fighting the Bulls opposite to them for twenty centuries. The first phase of the fight is seen raging on the Baltic Coast, where we see the Wolves and the Bulls wrestling with one another for ten centuries. In the end in the year 3500 B. C., the Wolves unable to bear the rain of blows are seen breaking through the Bull ranks and escaping towards the south. This great fight on the Baltic Coast is known in Celtic Epos as the first Fomorian War. The decamping Wolves are seen chased by a band of Bulls sent by the parent flock that are seen hotly pursuing the enemy close on their footsteps. The former represents the parent of the Italic Wolf and the latter

that of the secondary and tertiary Celts. The fleeing Wolves after reaching the Vistula are seen taking a turn to the west and running along the Baltic and the North Sea coasts, hotly pursued by the Bulls. After reaching the Rhine the Wolves are seen dividing into two bands, one crossing that river and entering France, and the other passing along its right bank and entering Switzerland. The former are the parent of the Latin Wolf and the later that of the Umbrian and the Sabine Wolves. A division of the Wolves into two bands, has in its turn brought about a division in the Bull camp, which is also seen splitting into two branches and chasing the enemies. That branch of Bulls which crossed the Rhine and entered France are known in epos as Vels, to whom we have given the title of Secondary Celts, to indicate the order of their birth. That branch of Bulls that travelled southwards along the banks of the Rhine, and entered Switzerland, are known in epos as Bellans, to whom we have given the title of Tertiary Celts, to show that they hold the last place in the hierarchy of Celts.

We shall first take the Secondary Celts and follow their movements. The Wolves and the Bulls that entered France waged a long struggle all along the way and in the end we see the two coming to a stand still and fighting a pitched battle in the year 2500 B. C. And in the course of this fight the Wolves suffered a severe defeat, and ran away from the battle field. After the defeat the decamping Wolves are again seen dividing into two branches, one escaping into Italy, and the other taking refuge in the hilly regions of West France. The former are the parent of the Latin Wolves and the latter are seen passing under the title of Marks. This great fight fought in France is known in Celtic epos as the Second Fomorian War. The Wolves running into Italy are being chased by a band of Bulls who are known in Italic Epos as Volscians, which term seems to be a latinized form of Velans. But the main body of Vels after gaining the great victory stayed in France and led a short lived life there. We know that France is already inhabited by two Celtic flocks of the primary kind, known as Kells and Gauls. What part they played during the Fomorian War raging in the land we are elsewhere mentioning. But sometime after this great war the Vels are seen coming into clash with the primary Celts, and both are seen fighting. In the course of the fight the former suffered a severe defeat, and had to make peace with the enemy. One result of the fight is that a

portion of the Vels or Secondary Celts are forced to quit the mainland and seek refuge in Britain. It is out of the mouths of that flock seeking refuge in the island home that we get the name under which they pass in this world. We mentioned that the south western corner of Britain has acquired the name of Kelldunum. But this title we noted was neither allowed to expand nor permitted to take possession of the land. This defect was cured by the secondary Celt. The first tangible name given to Britain in Epos is Vel Inys [1] which literally means the Island of Vels. From a number of clues we are led to infer that this title was given to it by the Secondary Celts. It is from this report of epos that we are made to deduce their title Vel, which is the name under which they are seen passing in this world. But it is not all the Vels that are seen quitting mainland. A portion of them are still left behind in France, were they are found pressed into its north western corner and long continuing there. We are elsewhere showing that these secondary Celts on the mainland are seen passing under the changed title of Veneti, [2] and heading a separate faction in the first century B. C. Britain at the time of the Vel immigration is occupied by the Junior Kells. The intruding Vels come into clash with them and a fight ensues between them both. In the course of the fight the Junior Kells are beaten and driven into Ireland. Ireland was till now the land of Iberian aborigines. It is after the present commotions that an Indo-European Flock is seen entering its precincts. This migration of the Kells into Ireland took place in 1900 B. C. The victorious Vels in Britain are not seen leading a quiet life. They are soon found dividing into two factions and fighting with one another. One faction is known by the old name of Vels, and the other is seen passing under the new coined name of Llyrs. A fight ensues between both, and in the course of this struggle the Vels are defeated, and driven into Ireland. This migration of Vels into Ireland we have dated 1600 B. C. Such is the manner in which the Vels or the secondary Celts are found distributed over West Europe.

We next take the tertiary Celt and study their distribution. We mentioned that a branch of Bulls are seen passing along the banks of Rhine and entering Switzerland. It is to them that we have given the title of tertiary Celts. But they are known in epos as Bellans. The Bulls chased the Wolves, overtook them in the

1. Mabinogian (Everyman's Library) p. 295.

2. Caesar, Comm., Bk. III, 7 and 8. Also Mommsen's History of Rome, Vol. IV p. 212.

vicinity of Berne and fought a pitched battle in 2400 B. C. And in the fight the Wolves are defeated and scattered in different directions. After the defeat we see the Wolves flying in two different directions, one across the Alps into Italy and the other moving eastward along the northern border of that mountain range. The former are the parent of the Umbrian Wolf, and the latter represent the future Sabine Wolf. On the Wolf dividing into two branches, the Bull is also seen splitting into two flocks, and giving chase to the former respectively. The flock of Bulls that chased the Umbrian Wolf and entered into Italy are known as Bellans. The other branch of Bulls, chased the Sabine Wolf, overtook them at Carniola and fought another battle. In this fight also the Wolves suffered defeat, and ran into Italy by its eastern gate. And in its footsteps are scen following a band of Bulls, who are known as Sabellians, which is plainly a variant of Bellans, with the prefix Sa attached to it, whose significance we shall later on explain. Even after all this fighting and driving out of the enemy from the field, it is not all Wolves that have quitted the scene and gone into Italy. Many of them have scattered themselves and taken refuge in the Alpine hilly recesses where they are seen leading a secluded life; and these Wolves in Central Europe[1] are seen passing in life under the title of Marks. After defeating the Wolves and driving them from the field, the main body of Bellans took possession of Central Europe where they are seen continuiny in undisturbed possession for full ten centuries from 2500 to 1500 B. C. During this long period we see them expanding in all directions, and extending in one continuous block from Switzerland in the west to the Black Sea in the east. The whole of Central Europe lying to the south of Carpathian Mountains, Erz Gebirge and Riesem Geb. ranges are in their occupation. In the course of their stay in this land, we notice a geat cleavage taking place among them. The once solid mass is broken up into two groups, one passing under the name of Bellans and the other styling themselves under the new acquired name of Pwylls, or Pwyllans. We have now to find out the causes of this division. We know that the hilly regions of Central Europe is occupied by an aboriginal flock known as the Rhaetians. We mentioned that the Ligurian Alpine has a Q-twang. And his fellow neighbour the Rhaetian Alpine situated to the east of him has a P-twang. A union of the Bull with the Q-Ligurian gave us a Kell. And similarly a union of the selfsame Bull with the P-Rhaetian has

1. Wolfing story by Morris.

given us Pwyllans. So these Pwyllans are a hybrid flock formed by a fusion of the Bulls with the aboriginal Rhaetian. We give below a tabular view of the change in designation undergone by the Bulls in Central Europe.

Bull Tongue	Changes due to	
	Climatic Influences	Aboriginal Influence
Vel	...	Pwyll
Velan	Bellan	Pwyllan

It is the entry of the aboriginal element, that has induced the Bull to drop his old title, and assume the new title of Pwyllan, as if to inform us that the P-twanged Rhaetian has now entered into his mould.

Such is the manner in which the three branches of Celts are found distributed all over Central and West Europe in the first period of their life whose duration we have fixed at 3000 years from 4500 to 1500 B. C, At this stage all are seen passing under the title of Vel, Velan, or some derivative of those two ancient designations. During this period of thirty centuries France is occupied by the Fir Bolgs or primary Celts in their two-fold wings, of Kells and Gauls. Into the same land are also found thrust later on, a second stream of Bulls known as Vels, whom we have styled as the Secondary Celts. These Vels after undergoing various vicissitudes in life, are ultimately thrust into the north-western corner of France, where under the changed title of Veneti are seen heading a faction in the 1st Century B. C. From their keeping up a separate camp and leading a separate confederation we are inclined to infer that they and their clients may be the descendants of the flock who once passed under the title of Vels. Next going to the British Isles, we find in Scotland a wing of the Fir Bolg Primary Celts known as Senior Kells, that came by way of Britain. In Ireland we find two flocks of Celts one Junior Kells and the other Vels. The former are of the Primary kind and the latter of the Secondary sort; and both these flocks came by way of Britain and got admission into the land. Next taking Britain itself we find in the land a moiety of the Secondary Celts known as Llyrs; and in addition to them we find tiny relics of Senior and Junior Kells left behind in the land on their way from the mainland to their ultimate respective homes in Scotland and Ireland.

Next going to Central Europe we find that land occupied by the Tertiary Celts in their two fold wings of Bellans and Pwyllans. Of the two flocks the latter will be found in the south-western corner of that land in the vicinity of Rhaetians who are giving the P-twang.

A careful study of all the designations borne by the three branches of the Celtic stocks and their various subdivisions shows, that one and all of them are derivatives from the old time Vel or Velans brought by the Bulls from the Cradle. We are giving below a tabular view of all these terms noting therein where necessary the causes that contributed to the change.

A TABULAR VIEW OF THE CHANGES WHICH THE TITLES VEL & VELAN ARE SEEN UNDERGOING IN THE WESTERN ATMOSPHERE

	Primary Celts			Secondary Celts		Tertiary Celts	
		Changes due to Aboriginal influences					
Bull Tongue	Changes brought about by climatic conditions	Ligurian	Iberian	Unchanged in its Original Form	Changes due to Climatic condition	Changes brought about by Climatic Conditions	Changes due to the Rhaetian Aboriginal Influence
Vel	Bolg	Kell Kelt Celt	Gaul	Vel	Veneti Llyrs		Pwyll
Velan	....	....	....	....	....	Bellan	Pwyllan

We hope it is now plain that one and all the terms borne by the various branches of Celts are derivatives of the original term Velan.

But at the same time it must be clearly remembered that these Celtic Bulls in North Europe are not found alone. In their vicinity are also found Marks, who to begin with are all of the Wolf kind. There is one such Wolf Flock in the hilly borders of East France, and another in the Alpine zone of Central Europe. The jurisdiction of that Wolf Flock is now confined to the mainland alone. The British Isles are now free from the Wolves, and not a single soul out of that fold has entered the Island home. Such is the picture presented to our gaze at the close of the first age of the Celts in 1500 B. C.

§ 2 THE SECOND PICTURE

Europe in the 15th century is inundated by Snake deluge, and throwing everything into great confusion. The first to be affected are the Tertiary Celts. Under the lash of the Snake Tempest most of the Bellans and Pwyllans in Central and East Europe are forcibly ejected from their homes and scattered all over France and Britain. And the rest of that flock[1] continue in their old homes where they are absorbed into the build of continental Europe and go to contribute to the formation of two new confounded groups known as Germans and Slavs whose composition we shall later on mention.

The next land to be affected is France. Under the lash of the Snake Torrent most of the Gauls found in the western part of that land are taken and scattered all over North Italy and Spain. The place vacated by them would be taken up by the Kells of East France who would forcibly be ejected from their homes and scattered all over Gaul. In addition to this disturbance, France will be filled to the bursting point by the inrush of the Tertiary Celts from Central Europe. And the result is that we find that land filled to suffocation by both the wings of that flock. The Bellans are taken and thrust into the north-western corner of France where they are seen continuing down to the end of the old Era. It is to these people that Caesar has given the Latinised name of Belage. But the Pwyllans[2] seem to have been taken and thrust into the central body of France where they have left behind their P-twang. Beyond this linguistic evidence we are not able to trace them further on the mainland. To study them more in detail we have to go to the Island home of Britain, where we are able to get much better evidence of their existence.

The Snake Tempest has played havoc on the various branches of Celts and broken up the once solid mass into a heap of tiny fragments. Gaul in the 1st Century B. C., is filled up with myriads of tiny groups blended with all sorts of alien elements whose details

1. As we proceed, we shall bring to the notice of our readers, the relics of the Celtic flock in these two regions, and point out the manner in which they are being absorbed in the mould of the German and the Slav. But here we shall confine our attention to that section of the tertiary celt, that is being ejected into West Europe, which alone in the later history of the West is being thought to come under the category of the Celtic lands.

2. Keane, Man Past and Present, p. 525.

we are elsewhere giving. Even in the midst of all their confusions they have not forgotten their paternity and are still seen clinging to their old title. The general designation assumed by the Celtic flock is Volcae,[1] which it is needless to mention is a variant of Vel. Even their enemies, the Marks, are seen styling them as Walha[2] or Welsh, which also are variants of the original term Vel. Entering into more details we find many of the tiny groups bearing some designation which can be traced to either a Vel or Velan. For example we cite a few names[3]; (1) Volcac Tectosagas; (2) Volcae Arecomici; (3) Bello Vaci; (4) Ga Balli; (5) Vel avi; (6) Tara Belli; (7) Cattu Vellani. All these are sufficient proofs to show that the people we are dealing with are Celtic Bulls.

The Snake commotion must have also affected the Marks found in Central Europe and East France. But being hidden in hilly zones the effect produced on them would be of a less graver kind. But at the same time it must be noted that some of these Marks would be taken and scattered over the southern parts of France.

Leaving the mainland we go to the British Isles to study things there. Under the lash of the Snake Tempest band after band of Celts and Marks are seen fleeing from the continental lands, and taking refuge in Britain. We have fixed 1000 B. C. as the date of their entry into the Island home. A careful study shows that four flocks are seen taking part in the movement. Their names are Bellans, Pwyllans, Marchs and Maths. The first two we plainly see are the Tertiary Celts from Central Europe. But to know the nature of the other two flocks is not an easy thing. In order to find out who they are, we have to undertake a little laborious search which we are carrying on elsewhere. But here it is enough to know that the Maths are a Horse flock coming from the Alpine zone of Central Europe. But their fellows the Marchs are Wolves coming from the hilly lands of East France.

We are here introducing a new fact which we have to explain to our readers. We only stocked Central Europe with Wolves. But here we are bringing a troop of Horses from the same place and flooding British Isles. We know that the Horses are now locked up in the Russian theatre and not a single soul is allowed to escape out of that land. We have now to explain when

1. Haddon, The Wanderings of Peoples, p. 42.
2. A Tale of the Wolfings by Wm. Morris p. 10.
3. Vide the Map published along with Caesar's Conquest of Gaul, Holmes.

and how the Horses managed to escape this vigil and got into Central Europe. We know that a great fight is going on between the Velans and the Surans stationed in the Russian Theatre. After the escape of the Wolves, the ire of the Bull is increased who is seen launching the most furious blows on the remnant of the Horses left behind. This sort of fight is seen going on for ten centuries from 3500 to 2500 B. C. In the course of this long fight, tiny fragment after fragment of Horses unable to bear the rain of blows are seen stealthily escaping, and hiding their heads in the hilly regions of Central Europe. It is these stealthy Horses in Central Europe that are captured by the Snake storm and scattered over West Europe. In this distribution, France secured one portion. And the rest are now seen entering the British Isles. Hitherto the island home was free from the taint of the Mark; and it is in 1000 B. C. that it was first inoculated with that poisonous element.

Britain we mentioned is now invaded by four groups, two flocks of Bulls known as Bellans and Pwyllans, and two flocks of Marks, one a Math Horse and the other a March Wolf. After their entry a furious fight is seen raging between these four groups, and the Llyrs who we know are the people that are now found in possession of Britain. In the first phase of the fight the Llyrs defeat the Horse Math and drive them into Ireland. We next notice a fight between the Bellans and Pwyllans, but after some time they come to a mutual accommodation and form a united league. The new formed league is next seen fighting the Llyrs and driving them into Ireland, leaving the land in possession of the Bellans and Pwyllans. The latter are next seen fighting the March, and driving them into Ireland. All these events took place between 900 and 600 B. C. Ireland was till now free from the taint of the Marks. And it is during this period, that that poisonous element in its two fold wings of Horses and Wolves, are seen entering the land. But that does not mean that Britain is altogether rid of these poisonous elements. The Horses and the Wolves when departing from the land seem to have left behind tiny relics which are long seen tormenting Britain.

We hope we have given a fair view of the distribution of the various branches of Celts at the close of the Snake Era which came to an end in the first Century B. C. So the orthodox Celtic zone about the closing scenes of the old era is restricted to the two lands of France and British Isles.

§ 3. THE THIRD PICTURE

In the new era the Mongol is seen deluging Europe. Under his lash the Teutonic hordes are taken and scattered all over Europe. The one effect of that outburst is that France has ceased to be a Celtic land. The same remark may be applied in a lesser degree to the eastern portions of Britain. In the sixth century A. D. we can only claim Ireland, Wales, and portions of West Britain as owning a Celtic Origin.

Most of these facts which we have mentioned in the foregoing two sections have been arrived at after a laborious study of the Indo-European movements whose details we are giving in the succeeding portions of this work. It is these conclusions derived from our mature study, that we are here quoting in advance in order to enable our readers to intelligently follow us in our exposition of Celtic Epos. We may plainly tell them that without this introductory statement they will not be able to clearly understand our exposition of Celtic Epos which is the theme upon which we are going to engage their attention.

SECTION III. THE LANDS FROM WHICH WE DERIVED OUR KNOWLEDGE OF CELTIC EPOS

We hope it is now clear that the ancient home of the Celt was once all North Europe excluding Russia, Scandinavia and the tiny bit of coastal tract known as Prussia lying between Vistula and Weser. It is over this wide region that all the three branches of Celts were once found distributed. The whole of Central Europe and a part of East Europe were once found in the occupation of the Tertiary Celts, The whole length of the Danubian Valley extending from Switzerland to the Black Sea was once in his possession. All Germany and Austro-Hungary was once under his grip. And even that portion of the Balkan Peninsula lying to the north of the Balkan Mountains was also under his occupation. We think that the very name Balkan was given to the mountain range by the Celtic Bellans who were for a long time occupying all the lands situated to the north of that range. Such is the ancient jurisdiction of the Tertiary Celt during the orthodox Indo-European Age. During this same period we find both France and British Isles figuring as the home of the Primary and Secondary Celts.

Next came the Snake irruptions in the 15th Century B. C. Under its lash the Tertiary Celt is completely obliterated out of existence. A portion of that flock has been expelled out of their homes in East and Central Europe and thrust into France and British Isles. The rest of the flock has been absorbed into the build of Continental Europe where they are seen giving birth to two new groups of peoples known as Slavs and Germans. So that at the end of the Snake period there is no land which the Tertiary Celt can call his own. Such is the fate of the Bellan Tertiary Celt.

Next taking France and British Isles, we find them figuring as the home of all the three branches of Celts during the era of Snake commotions. It is in these two lands that we find representatives of the Primary, Secondary and Tertiary Celts.

Next came the Mongol irruptions in the new era. Under its lash even France and a part of Britain has ceased to be Celtic lands. In the 6th Century A. D. it is only Ireland and a part of Britain that are seen figuring as the home of the Celtic flocks.

Properly speaking we must have looked for our supply of Celtic Epos to all the lands which were once occupied by the Celts during the orthodox Indo-European Era. That means that we must expect them in all the countries of North Europe excepting Russia, Scandinavia and Prussia. Strictly speaking Central Europe, France and British Isles must have supplied us information on the subject. But unfortunately not a trace of it is seen forthcoming, either from Central Europe or from France. We may excuse the former land, for not having given any information on the subject, as the Celtic people there, under the lash of the Snake have been transformed into two confounded groups known as Slavs and Germans. But the same dearth of information also confronts us in France which in the Snake Era has become the home of all the three branches of Celts. Gaul is the oldest home of the Celtic Bull in Europe, but even this ancient seat is found disappointing us. The reason is that under the avalanche of the Mongol, France has become a dubious zone which is neither Teutonic nor Celtic. We cannot expect such a confounded land to give us any reliable information on Celtic past. When Students out of that land wish to unfold their Celtic past, it is to Ireland[1] they are seen resorting to, to seek information on the subject. Continental Europe as a whole has disappointed us in the field of

1. The works of Jubainville.

Celtic epos. To seek information on this subject we go to an island home which is out of the reach of the Snake tempest.

Celtic epos, unable to face the fury of the Snake Tempest raging on the mainland, has taken refuge in the island havens of Ireland and Britain. The British Isles were long receiving the surplus drainage of the continental lands. It is from the runaway flocks that have taken refuge in the island home that we are made to depend for all our information on the subject. Britain and Ireland are the only lands in all Europe that have placed in our hands a codified Celtic epos. Of the two records it is the the latter that has proved the most valuable. We mentioned that a part of Britain is touched by that great tempest raging on the mainland. Under its lash many chapters in her epos have been destroyed, and the whole thing placed before us in one confounded mass. But Ireland being situated at one end has escaped from this catastrophe, and we see a greater sanity pervading her epos. It is the epos furnished by Ireland that has enabled us to pry into the past, and unfold the true history of the Celts. And it is to that record that we are going to first turn our attention and expound it to our readers.

Before quitting the subject, we wish to mention one superior merit noticed in the Celtic Epos. Of all the records found in the west it is the only one that is not tainted by the inroads of the Snake. We mentioned that all our information on Celtic epos is derived from Ireland and Britain. Of the two lands, the former is totally free, and the latter is only partly touched by the tempest raging on the mainland. The records being derived from the lands free from the grip of the Snakes, they are not found in any way infected by its poisonous influence. Had we only derived our Celtic epos from the continental lands, it will be found poisoned by the Snake tempest raging there. From this infirmity we are now free. Further there is another advantage in the British Isles. Almost all the Celtic flocks that took refuge in the Island home, came there before they were in any way touched by the Snake venom. We hope it is now plain that the Celtic epos we are now handling is not in any way contaminated by the poison of the Snake. We mentioned that our Indo-Europeau epos forms a chain of 10 links. Out of them all but two are tainted by the venom of the Snake. The Teutonic, the Vendic, the Lettic, the Latin, the

Greek, the Iranian and the Aryan epos, one and all are permeated by the Snake. It is only the Celtic and the Velan epos that are free from the inroads of that poison. These two Bull flocks being placed at the extreme end of Europe and Asia have escaped from the destructive effects of the Snake cataclysm. One good merit in the study of Celtic epos is that we are not in any way troubled by the intrusive presence of the Snake. In the course of our investigation we are given full facility to concentrate all our attention on the two Indo-European races. But in so studying we are confronted with another difficulty of a different kind. The Celtic Bull is the pioneer sent by Nature to absorb and digest all the aboriginal elements found on the soil of Europe. Taking this mandate, the Celt is seen greedily devouring all the aboriginal stocks found in the land. So in this study of Celtic epos we have to disentangle the workings of the aboriginal man and unfold the part played by him in the Indo-European drama. Such are the many advantages and disadvantages that we meet with in the course of our study of Celtic epos. But in the Velan epos it is all advantages with no sort of disadvantages. Here we are not troubled either by the Snake or the intrusive presence of any aboriginal element. The Velan epos is the only record which gives ue a true picture of the Indo-European movement untroubled by the intrusive presence of any alien ethnical element. With these prefatory remarks we now take to the study of the two Celtic epos produced from Ireland and Britain.

SECTION IV. THE TWO GREAT ACTORS IN THE CELTIC DRAMA

Celtic epos divides the actors in her drama under the two main heads of gods[1] and demons. The first represents the Celts and the second represents the Surans or Marks. This habit of extolling oneself and speaking low of others, is a distemper peculiar to the Surans from whom the Celts have borrowed this vice. We shall later on mention when, where and how this vice was copied by the Celt. But here it is enough to know that the people represented as gods are the Celts. Those depicted as demons are the

1. Celtic Myth and Legend, by Charles Squire. Page 47.

Surans or Marks. The latter are also styled as giants, monsters and by many more such opprobrious epithets.

We shall take these two groups of actors and study the corporeal identity of each. Celtic epos also mentions two theriomorphic[1] actors in her drama. To one it has given a Bull face and to the other a Horse face. But in conveying the information to us it has deprived them of their human personality. Celtic epos has in fact made them monsters by giving each a composite appearance part beast and part human. Innumerable are the blunders committed by mythology. One is misconstruing the totemic designations given in old time stories, and representing them to us as either wholesale beastial animals or semihuman monsters. Ancient epos styled human groups according to the respective totemic costumes which each wore. A group wearing a Bull or Horse costume is simply styled as either Bull or Horse. Similarly one wearing a Wolf or a Boar costume, is simply styled as either Wolf or Boar. This simple phraseology easily understood under the old world environment, mythology is now seen misinterpreting to us. Wherever a human actor with a totemic costume is mentioned it always puts them for actual beasts. The human Bull and the human Horse were construed as beast bulls and best horses. Similarly the human Wolf and the human Boar were taken for beast wolf and beast boar. This is not the only blunder committed by mythology. We also notice a second kind of blunder. We know that in some cases the totemic uniform is not only seen hiding the facial features of the wearer, but giving him an animal head. Such instances are noticed in the human group wearing the Bull and the Horse uniform. Old time epos when describing such actors depicted them with their animal faces and human body. Confounded mythology not understanding an old world tradition took them for monsters, and construed them as composite beings made up of part animal and part man. It is this kind of blunder that is now seen confronting us in Celtic mythology. Celtic epos mentioned two actors in her drama and described them in their respective totemic uniform. To one it gave Bull face, to another it gave Horse face. These artificial animal masks are misconstrued into actual animal heads organically connected with the human body. By so doing it has converted its human actors

1. Ibidem. page 48; Le. Cycle Mythologique Irelandis by Jubainville Ch. V and Ch. IX.

into monster creatures made up of part beast and part man. It is this kind of blunder that is being committed by Celtic epos. It has misconstrued its two human actors namely Bulls and Horses and given each a monster existence part beast and part man. The first reform that we have to administer to Celtic epos is to eliminate these misconceptions, and construe the Bull and the Horse as human beings that are seen moving and acting clothed in their respective Bull and Horse uniforms.

Having performed this preliminary process of purification, we shall next take the two actors one after another and study them critically. We shall approach the Bull and investigate his bodily mould. Here Celtic epos itself is seen leading the way and giving us the clue. We stated that the primary Celts are known in epos as the Fir Bolgs. We are elsewhere showing that these Fir Bolgs are given a leader known as Balor, who is represented as a man with one eye. An one eyed man we know is an individual wearing a Bull helmet. In support of our statement we have already given sufficient proofs which we gathered from the two continents of Asia and Europe. To further remove all doubts on the point, Celtic epos itself has given Balor a father known as Buarainech [1] which designation literally means a Bull-faced man. We hope it is now clear that Balor and all his progenitors are men of Bull origin. And a Bull cannot give birth to anything but a Bull. So all the successors of Balor and the flock which he leads are also men of Bull origin. From these clues given by epos, we can easily infer that the Celts are men of Bull origin. As we proceed we shall give more proofs in support of our statement. The second reform that we have to administer to Celtic epos is to eliminate all the monster conceptions that are seen figuring in that record, bring all Bull faced men under the human category, and construe them as men out of the Celtic fold.

The second theri-anthropomorphic actor in Celtic epos is given a Horse face. He also like the Bull is made a monster, part man and part beast. The totemic costume of the Horse like that of the Bull is seen covering the face of the wearer and giving him a beast face. The same causes which have tended to make the Bull a monster have also contributed to reduce the Horse to the same

1. Celtic Myth and Legend by Charles Squire, p. 48 and footnote.

level. We must eliminate all these misconceptions and see in the Horse a human actor clothed in Horse helmet and Horse uniform.

In Celtic epos we observe another grave defect which we wish to prominently bring to the notice of our readers. The Indo-European races we know are two in number, namely Velans and Surans. The former are Bulls and the latter are composed of both Horses and Wolves. But Celtic epos has only taken note of Bulls and Horses, and omitted all reference to the Wolves. In this respect it partakes of the nature of the Velan epos, where also we notice a similar omission. But in the case of the Velan epos we were able to give a satisfactory explanation for the silence. But such an excuse is not forthcoming in the case of Celtic epos. All the struggles of the Celtic Bull after his advent to the west is with the Wolves. He fought with him for ten long centuries in the Russian theatre. Even after his migration from that centre, and settlement in Central and West Europe, it is with the Wolves that the Celtic Bull is seen fighting for the rest of his life. Such is the nature of the relationship between the two parties from 4500 B. C. down to the end of the old era. For Celtic epos, to omit all mention of the Wolves with whom he has been fighting for 4500 years, looks puzzling. The reason for this silence has to be sought for in the nature of the records placed in our hands. All our present knowledge of Celtic epos is derived either from Ireland or from Britain, where as we shall later on show, the voice of the Wolf is silenced and the Horse alone found neighing. If the Celt either in France or in Central Europe[1] had placed in our hands a codified epos he would have prattled much about the Wolf that was tormenting him for five millenniums. But the Celtic Bull in these two lands have been ground and thrown into a confounded mould, and from such a people we cannot expect any help, in the field of epos. All our knowledge of Celtic epos is derived from the run away fragments that have taken refuge in Ireland and Britain. As already mentioned in these two centres, it is the Horse that is seen making great noise. No doubt the British Isles also has got a contingent of Wolves. But he in the presence of his master Horse is seen crouching and never exhibits his true features. The epos produced in Ireland

1. We have a garbled picture of such a report put in our hands from this region by a folklore story known as the tale of Wolfings, by Wm Morris.

and Britain forming a poor opinion of the Wolf never took notice of him. So we see that the Celtic Bulls in these two lands are seen framing their reports upon their individual experiences in their new homes. If we had only derived our knowledge from the mainland, it would have talked in a different strain, and told us much about the Wolf, who has been tormenting them for years. We hope it is now clear why the records placed in our hands confine all their attention to the Horse, and make no mention about the Wolf. Further in taking such a course they would have been encouraged by the Velan tradition which we know concentrated all its attention on the Horse. The net result is that the Celtic epos now put into our hands is all about Horses with no mention of the Wolf. This defect in epos is cured in another way. In its place folklore[1] has come forward, captured the silent member, and told us that there are Wolves in Ireland. Even in the case of Britain we are able to supply the information in an indirect way, and point out that there are Wolves in that land. All that we here wish to point out is that the Wolf is as important an actor in the Indo-European drama, as the Bull and the Horse. This is more so in the case of Celtic epos, where he is seen figuring more prominently than in the case of the other records.

Having dwelt at length on the totemic nomenclature of the two Indo-European races we next turn to a study of their personal names, and descriptive titles. This kind of work we have already done in the case of the Velans. We now take the Surans and study the many personal designations assumed by them in the course of their western life. We pointed out that this flock soon after entering Europe dropped their old name, and assumed the new-fangled title of Mark. Let us take this new term and study it critically. The title Mark is a word not taken from the Bull tongue. It more looks like a root taken from the Horse speech. Ma or Mo probably meant in the monosyllabic tongue of the Surans a Horse. We have another word of a similar kind, Ga or Go meaning cow. We therefore think that this Ma or Mo may be one of a similar pattern. Whatever may have been its original form, it is twisted and put before us in many shapes. These myriads of words coined out of a single monosyllabic root is being used in numberless ways and made to convey all sorts of significance. Students of philology not

1. Lang, Custom and Myth, pp. 265-266 and foot notes.

knowing anything connected with the past of the Surans, are seen toiling in the field and giving expression to all sorts of random theories. We shall avoid this erroneous course, and interpret things correctly by the light thrown by the Indo-European past. The Root 'Ma' or 'Mo' in the Suran tongue has given rise to many words, out of which we shall here take a few and expound them to our readers. For the present we shall confine our attention to six terms taken out of the western tongues, as it is with them that we are here concerned. These six terms are: Mark, Morc, March, Mars, Mare and More. The first three words[1] are indifferently used and made to signify either a Horse or a Wolf. It is even used as a generic title to designate the two flocks in which capacity it is seen performing the function of the old title Suran brought from the Cradle. It is in North Europe that we find these terms most in use. Next going to ancient Italy we find her also using many words coined out of that root. Mars is the Wolf god of the Latins who we know are all Wolves. It is also used as a group[2] designation by a section of people in that land who are known as Marsi. Even this term Mars is seen assuming many forms and used in a variety of ways. In the Latin tongue the term Mors means death and destruction. Among the same people we find the term More used to indicate the sea. Such are the many words coined out of the single root 'Ma'. Out of these terms, the first three words are the most important, as they are setting in motion a new usage. We have now to find out when and where this new term Mark was first coined and brought into use, as a substitute for the old title Suran. All facts go to show that the term first took its origin in the Russian theatre. We are elsewhere showing that a great fight is going on in that centre between the Bulls on one side and the Horses and the Wolves ranged against them on the opposite side. Studying the movements of the latter two flocks, we find that the Wolves are located on the Baltic coast, and the Horses occupying the rest of the battle line extending as far as the Ural Mountains. The first phase of the fight took place on the Baltic coast, where we see a long sanguinary struggle raging between the Bulls and the Wolves placed opposite them. In this fight the

1. Squire, Celtic Myth and Legends, p 327 and footnote; also Tale of the House of the Wolfings by William Morris.

2. Mommsen, History of Rome, Vol. I, p 165 and footnote.

Wolves not only suffered heavy losses but received a crushing defeat. Let us now apply these facts and use them in the interpretaion of the new term Mark, that is first seen coming into use in Europe. The Surans we know are a vanquished race owning subordination to the Velans. Such is the position of the two parties when in the Cradle. But after coming into Europe they want to wash off this old stain, turn a new leaf and play a new role on a higher plane. To attain this end they are seen devising many new schemes. Among them one is the clandestine scheme of dropping their old title, hiding it in the bosom of the earth and burying along with it all the ignoble memories of the past. In accordance with this premeditated project they are seen dropping the old title of Surans and assuming the new name of Marks. This newly assumed name of Mark, when first coined, is given a generic significance and intended like the old title Suran to indicate the whole flock. At that stage it must have received the general approval of the whole flock and used as a group designation to indicate both Horses and Wolves conjointly. Such is the first stage of its use But later on more refined uses are seen coming into existence. We know that the once united Suran flock is broken up in the Russian theatre, the Wolves are seen running in one direction and the Horses in another. After the separation, each is seen appropriating the title to its own use and making it to connote either a Wolf or a Horse flock. When so applied it would mean either a Wolf or a Horse group according to the nature of the folk using the title. Such are the many uses to which the term mark is put. It was originally intended to replace the old title Suran, but in actual use it is seen going far beyond the original conception.

In addition to giving a generic title the root Ma has given birth to many terms whose origin is a puzzle to philologists. But if we use the Russian key, and interpret them through the media of events now happening in the Russian theatre, all things will be seen in an intelligent light. We mentioned that the monosyllabic tongue of the Surans is being recast and thrown into a new mould after coming to the west. The first phase in this process of transformation we also noted is seen taking place in the Russian theatre. Here we wish to point out one specific instance in this process of language transformation. We mentioned that the Surans coined a new word Mark out of the root Ma and used it in the place of the old title Suran, under which they were passing till now. It did not

end there. We know that a furious fight is seen raging on the Baltic coast in the course of which the Wolves underwent destruction and suffered heavy loss. Out of this tragic incident that took place in their early life, they are seen coining two more new terms. Firstly they have coined the term Mors to indicate death and destruction, as they soon after assuming the new title underwent heavy losses in the field of battle. As this tragic incident took place on the sea coast, another term More is coined out of the same root and used to indicate the sea. But the process did not end with Russia. The work of word formation which once began in the Russian theatre is seen continuing for a long time. Even after their departure from that centre the Surans are found coining more words out of the root Ma and its derivative Mark. The only way to account for their origin is to use the historic key given by us, and intelligently interpret things. Impressions formed in childhood last all through life. This heavy blow received by Surans at the outset of their western life is not only seen lasting for a long time, but induce them to coin numberless words that are intimately connected with the term Mark. Out of the Suran fold it is the Aryan Horse that has placed before us a voluminous catalogue of such words. Philologists[1], like Max Muller etc., ignorant of the history of the Indo European past, are seen vaguely speculating on these things and giving expression to all sorts of random theories. We hope that henceforth at least all such speculations will cease, and the investigation will be conducted on scientific lines.

We hope it is now clear that the Surans, soon after coming to the west, have dropped their old title and assumed the new fangled name of Mark. That the Surans coined a new designation and passed under that cover in order to hide their ignoble past is a matter of no surprise to us. It is quite in keeping with their character. But what is most puzzling to us is that the Bulls should have recognised that change and begun calling the enemy after the changed name. This kind of blunder is not only committed by the Teutonic Bulls but by one and all the Celtic Bulls. This blundering action of the Bulls has not only helped the enemy to hide his past, but involved the whole course of Indo-European History in

1. Max Muller, Science of Languages, Vol. 2 pp. 347 to 367; Max Muller, Anthropological Religion, p, 68; Story of Nations, Vedic India, p. 72; Natural History of Language, Tucker, p. 262.

one great muddle. Innumerable are the blunders committed by the Bulls that came to Europe. This allowing the enemy to pass under a changed name is the worst of these blunders. It is the Bulls in North Europe that are the greatest sufferers by this blundering act committed in a thoughtless moment.

We mentioned that the object of the Surans in resorting to a change of title is to hide their ignoble past. But this change from Suran to Mark brought them no profit and the same illfated destiny is seen clinging to them. Soon after assuming the new title, they received another sad blow on the Baltic coast that is full of gruesome memories. Two more battles are being fought in the Russian theatre and a third in the Asian soil. In one and all of them these Surans are repeatedly thrashed and scattered over two continents. In the end we find that flock split up into four groups and stationed in Italy, Greece, Iran, and India. In the first land we find the Wolves, and in the rest three lands the Horses have taken refuge. These acting under the selfsame instinct are not seen sticking to the new title Mark assumed in the Russian theatre, but are seen coining new names and passing under that cover in their new homes. The Surans are a stealthy people who are ever bent on hiding their true identity. We have to keep a regular system of organised secret police to track their intricate steps and unravel all their clandestine movements. This new term Mark coined in the Russian theatre is only now found in use among the broken fragments that are now found hiding in the Alpine lands of Central Europe and the hilly ranges of East France. But the main flock found in Italy, Greece, Iran, and India are seen continuing to work in the same train of thought, dropped the title Mark also, and assumed more sonorous names after reaching their new homes. So it is from the broken fragments of that flock lodged in France and Central Europe that we have to look for evidences of this change of title from Suran to Mark. In addition to them we find the term in use among the Bulls of North Europe who are found styling their enemy Suran by the new fangled term of Mark.

After this general review of the name changing scheme of the Surans, let us now turn our attention to the Celtic Epos which is the object of our special study in the present section. In order to clearly understand its contents we have to know how the enemy group is represented in that record. Further we have to find out

the title under which it is passing in North Europe. We located in this land two broken fragments of the Wolf, one in the Alpine region of Central Europe and the other in the hilly tracts of East France. Both are seen passing under the new fangled term of Mark[1] which they assumed in the Russian theatre. This new assumed term Mark in course of time is seen giving birth to two more variants known as Morc[2] and March which we attribute to racial idiosyncrasies. Besides these three terms we find another title in use among the Marks of Central Europe who are seen styling themselves as Cymry[3] which is later on changed to Cymbri. We are elsewhere showing that the Wolves in this region are later on joined by a troop of Horses. It is probably after this new accession of strength that they took the title of Cymry or Cymbri. Experts in philology[4] consider these two terms as contractions of the compound words Com Morcs and Com Broges. Further they are found equating the root Morcs in the former compound with the Broges in the latter, and add that both words carry the same significance. The term Com Morcs with its variant of Com Broges means a federation[5] of Markian people, and as already pointed out was assumed after the Horse joined the Wolf fold. This name changing scheme going on in Central Europe is seen producing a corresponding movement in East France, where the Marks found there are seen assuming the new title of Allo Broges. A Critical study of the French Mark shows that the Horse never entered into that fold in its early stages. It is all Wolves. Taking into consideration the circumstances obtaining in that land, there is no necessity for coining a new term, and we think it is out of sheer rivalry to to the Com Broges of Central Europe that the French Marks are seen coining the term Allo Broges and styling themselves after that title. Such are the many names and designations assumed by the Marks of Central and West Europe in the course of their residence in that region.

The Marks of North Europe either Wolves or Horses are stupid hens, who are seen sitting on dummy eggs and trying to hatch them. But the real man or the main flock who gave birth to the term, has not only withdrawn it from the world but contemptuously discarded its use. The object of the Surans in playing this name shifting game is to hide their ignoble past. But this

1. Tale of the House of Wolfings, Morris, Chapter I.
2. Celtic Mythology Squire, page 67, 327, with footnote on the latter page.
3. Tale of the House of Wolfings by Morris, page 48 and passim.
4. Keane, Man Past and Present, (1900) pp. 524 and 525 with footnotes;
5. Celtic Studies, Matthew Arnold, p. 229.

dropping of the old title Suran and assuming this new fangled name of Mark had brought them no profit. Even after the assumption of the new title, they are seen only receiving more thrashing on the Russian theatre, that has only tended to further disgrace them in the eyes of the world. So this new title Mark instead of bringing any credit has only increased the slur attached to their name. Acting on the same motives that first set in motion the name changing scheme, the Italics, the Greeks, the Iranians, and the Aryans, are seen dropping the new or second title Mark assumed in the west, coining more sonorous names and passing under that cover in their new homes. Such is the clandestine course pursued by the main wing of the Wolves and Horses that are now scattered over the two continents of Europe and Asia.

We stated that the Surans in Central and West Europe are stupid hens who are seen sitting on dummy eggs thinking them to be live ones. It is under that mistaken impression they are seen using the new coined expression and passing under the title of Mark all through the rest of their life. We styled the Marks as stupid hens, but the Bulls in Europe are a still worse lot. The latter are seen taking the new coined title out of the mouth of the former and using it all through their life. In Celtic epos the enemy group is either styled as Mark or some variant of that title like Morc, or March.

Next going to Ireland we find another term in use in that land. In Gaelic epos the enemy group is styled as Fomor. A study of that word shows that it is formed out of two roots fo and mor. Mor we can easily see is a contraction of Morc which we know is the name of the enemy group. In Gaelic tongue the term Mor is seen assuming the form Muir when it means sea. In the same speech Fo means on or along. So the compound word Fomor means the enemy flock living on the sea coast. Gaelic[1] epos has correctly identified this land which it has styled as Loch Lan and located on the Baltic Coast of Russia. We stated that the Celtic Bulls fought a great battle against the Wolves on the Baltic Coast of Russia. We shall soon show that they have preserved vivid memories of the sanguinary fight waged on the Russian Theatre. It is in remembrance of that tragic incident the enemy flock is given the title of Fomor.

We are no doubt here engaged in the study of Celtic epos. But still it may not be inopportune to close this sketch with a general study of the name shifting movement going on in Europe among

1. Old Celtic Romances, P. W. Joyce, Notes, 5 and 6.

the newly arrived Indo-European progenitors. We give below two tables A and B, one connected with the Velans and the other with the Surans:—

TABLE A

TITLES ASSUMED BY THE VARIOUS BULL FLOCKS

Old World name brought from the Cradle	Names assumed in Europe		
	Celts	Teutons	Vendo-Letts
Vels Velans Note :- Either word is indifferently used to designate the Bulls.	Celts Kells Gauls Vels Bellans Belgae Gael	Velings Velsings Ing-Velings Volsungs Ne-Belungs	Baltics Lettics Lithuanians Vends

TABLE B

TITLES ASSUMED BY THE VARIOUS SURAN FLOCKS

Old world Title brought from the Cradle	Names assumed in Europe				
	North European Wolves & Horses	Italic Wolves	Horses in		
			Greece	W. Asia	India
Surans Note :- The above title is used to represent both Horses and Wolves	Marks Morcs Marchs Fomors	Latins Umbrians Sabines	Hellenes	Iranians	Aryans

Table A gives the various names assumed by the Bulls after their advent to the west; and similarly Table B gives the various titles assumed by the Wolves and the Horses after their entry into that continent. Besides the few names mentioned in the two tables there are many more titles which we have purposely omitted, so that we may not load this narrative with too many details. The few that we have noted are sufficient to get a clever view of the new name shifting movement that is being enacted in Europe. A critical study of the two tables brings to light many more truths. So studying it will be seen that one and all the terms assumed by the Bulls in the west is some variant of the old world title Vels or Velans brought from the Cradle; and these changes are due to either a change in climate conditions, or the influence of aboriginal elements. But on scrutinising Table B we find no sort of connection between the new titles assumed in Europe and the old world title brought from the Cradle; and to unravel the thoughts working in the mind of the Surans we have to resort to some other key derived from our study of the Indo-European past. The Velans are a victorious race proud of their ancestry. Hence all through their life either in the west or in the east they are seen clinging to that glorious title and take great pride in passing under that banner. The only changes introduced are the trifle deviations due to the influence of climate or other alien elements. This feature is exhibited by the Celt, the Teuton, the Vend, and the Lett. Let us now turn to the other side of the picture. The Surans are a vanquished race cowed down by defeat and ashamed of their ignoble past. Hence it is that with every change of scene they are seen changing their titles with the sole object ot hiding their ignoble past. It is with the help of the secret police in our hands that we managed to unravel all their intricate thoughts, track their clandestine movements, and find out their true identity in spite of their name shifting devices.

SECTION V. THE THREE GRAND DIVISIONS OF CELTIC EPOS AND ITS TWO LIVING DECREPIT DESCENDANTS

Celtic epos naturally falls under three grand divisions. As there are three Celtic flocks, there must be three editions of that record, one given by the Primary, a second by the Secondary, and a third by the Tertiary Celt. And next talking into consideration their habitat in life, we expect a similar series, one from Central

Europe, a second from France, and a third from the British Isles. But owing to the trend of events, neither of these two schemes is possible. As already point out, both Central Europe and France, in the later phases of western life, have been lost to the Celtic domain, and hence as no Celtic people are found in these two lands, no sort of Celtic epos is possible from these two quarters. Neither any separate edition is possible from each flock, as all the three branches have been taken and blended into one confounded mass under the fury of the Snake tempest. The only other alternative is to look for some hybrid epos in the British Isles, which is the only land left to Celtic domain. We know that into this island home, all the three Celtic flocks have taken refuge. Fortunately for us there are two editions of hybrid epos proceeding from the British Isles, one from Ireland and the other from Britain. We shall take these two records, use our comparative key and try to extract the history of the three Celtic flocks. Out of these two records, it is the one from Ireland that is most important. So we shall first take the Gaelic epos of Ireland and expound it to our readers.

CHAPTER III

THE GAELIC EPOS

SECTION I. THE RACIAL MOULD OF IRELAND

After this preliminary review of the Celtic past, we shall now direct our attention to a special branch of that subject, and study Gaelic Epos which we mentioned is the most valuable document in the field of Celtic antiquities. In order to enable our readers to intelligently follow us it is not only necessary to know the racial mould of Ireland, but also take note of the order in which the various Indo-European elements entered that land. It is to this kind of ethnic study that we are first directing our attention. Ireland was first colonised by the Indo-European progenitors in 1900 B. C. Long prior to that date it was in the occupation of the Iberians who are the predominating ingredient in the land. All sorts of fanciful [1] derivations are given to account for the origin of the title Ireland, that is not founded on a correct study. We

1. Rendal, Cradle of the Aryans. p. 43 and foot-notes; Max Muller's Science of Language, Vol. I, page 284 and foot-note.

are elsewhere showing that the title Ireland was given by the Iberian who is not only its earliest occupant but the predominating ingredient in the land. All over Europe we see a clash going on between the newly arrived Indo-European races and the native aboriginal stocks already found in the land. But in Ireland we do not hear of such a clash and both seem to have pulled on amicably. Many are the causes which contributed to such a peaceful course. One is as already stated, Ireland has proportionately speaking more aboriginal elements than any other land. The other is the greatly altered temperament of the Indo-European flock. Ireland was occupied late in the life of the Indo-European progenitors after they had gained much experience in the course of their passage through the continental countries and the island of Britain. Experience is not their only qualification. All of them had to pass the whole length of the continental lands, pass through Britain, and finally reach Ireland. In so doing they must have taken plenty of aboriginal elements into their mould. It is to this affinity of aboriginal blood coupled with ripe experience that has induced the Indo-European progenitors to pull on smoothly with the Iberians of Ireland. The result is that we do not hear in Ireland of any of those silly clashes that we see disfiguring the annals of other lands.

So we see that Ireland is built on a substratum of the Iberian who is the predominating ingredient in the land. The first to intrude into this aboriginal haven is a flock of Indo-European Bulls known as Kells who entered the land in 1900 B. C. These Kells we know are a wing of the Fir Bolgs whom we have classed under the head of Primary Celts. In their foot-steps came four more Indo-European flocks one after another between the years 1600 and 600 B. C. Their names are Vels, Maths, Llyrs, and Marchs. The first came in 1600, the second in 700, and the third in 620, and the fourth in 600 B. C. Numbers 1 and 3 are Bull Flocks, and the other two are Markian stocks.

We shall first confine our attention to the Maths and Marchs and study their characteristics. March is a wolf stock coming from France. His old title is Mark, which he has slightly changed to March, most probably to suit the linguistic idiosyncrasy of Britain. The Wolf probably, being a lower order of man, is not seen indulging much in that name shifting game that is being played by the Horses. Such is the role played by the Wolf in the British Isles.

Math is a Horse Flock coming from the Alpine lands of Central Europe. We first stocked this region with a flock of Wolves who are later on joined by a troop of Horses. We first styled them Marks, but after the accession of the new strength, they are seen passing under the title of Cymry, which is later on changed to Cimbri. So the only title under which the Horse now entering British Isles should have styled himself is either Mark or Cymry or its alias Cimbri. But he is found throwing aside all these three names, and bringing in a new title Math which was not heard of till now. The Surans we mentioned are a clandestine people who are ever bent on hiding their names. And here is another instance in the British Isles. The Surans we know are a bicameral people composed of a Horse and a Wolf. Of the two it is the former that is a greater adept in the art of playing the name shifting game. It is a troop of Horses that are now seen entering the British Isles, assuming the new name of Math and passing under that cover.

We shall next take up for examination the three Celtic flocks found in the land; and their titles are Kells, Vels, and Llyrs. All three are Bulls. Not one of them is seen playing the name shifting game which we noticed in their rivals. The title Kell we know is a slightly modified form of the parent designation due to aboriginal influences. The name of the second flock is Vel, which we know is the parent title itself in its genuine form. The name of the third flock is Llyr which we mentioned is an offspring of the second group Vel. It is to enable posterity to distinguish the one from the other, that the old title is taken and given a slightly different form, and put before us in the shape of Llyr. This Llyr must have once existed in the shape of a compound Vellyr composed of two roots Vel and Llyr. In course of time the prefix is suppressed for linguistic convenience and the suffix alone is put before us after doubling the inital L. In the interpretation of Indo-European past two kinds of keys have to be used, namely a Horse key as well as a Bull key. Europe is found using the former key alone and giving us a one sided picture. If she desires to have a clear view of the whole phenomenon both the keys will have to be used. Here we are giving a concrete case, where the use of the Bull key enables us to see in a clear light the phenomenon that is being enacted in

the British Isles. We hope it is now clear that all the three Bull Flocks seen in Ireland are found passing under their old time title, without indulging in any of that name shifting game played by their rivals. We are elsewhere dealing at full length with the manner in which the five flocks entered Ireland and the date of their respective arrivals. Here we are quoting the information in advance, in order to enable our readers to intelligently follow us in this exposition of Gaelic epos.

In addition to the proof received from racial studies, we are able to bring forward another piece of evidence derived from the build of the land, that only five Indo-European flocks entered into the occupation of Ireland. The legendary history of Ireland begins with five provinces, namely, Connaught, Ulster, Meath, Leinster, and Munster; and a careful study shows that these five designations were given by the five flocks that entered the land. In three cases it is plain on the surface. Leinster is the land of Llyrs; Meath that of Maths, and Munster that of Marchs. But in the remaining two cases we have to dive a little deeper and trace the connection. So diving we find that Connaught is the land of Kells and Ulster is the land of Vels. But her legendary writers not conversant with an old order of things have given us a fabulous story to account for the origin of these five ancient divisions. The five provinces of Ireland are said to have been founded by five men given birth to by five women[1] who are reported to have been miraculously saved from a great peril. We ask students to expunge all these fables, and read the history of the land in its true light. All facts go to show that Ireland was colonised by five Indo-European flocks, namely Kells Vels, Llyrs, Maths, and Marchs. It is these five flocks that have given names to the five ancient provinces of the land.

Ireland is one of the many chronometers we have affixed to the wheel of the Indo-European Movement. We ask our readers to conceive of a train of carriages with the head engine located in Russia, and the tail van stationed in Britain. Every jerk communicated by the former is transmitted through the intermediate carriages to the latter. There are five such jerks. With every jerk, the last van located in Britain is detached and sent flying into Ireland. It is in this manner that the five Indo-

1. Mabinogion pp. 47—48 and 297.

European flocks reached Ireland. Such is the important part played by the tiny island known as Ireland in this grand history of Indo-European movement.

SECTION II. THE DE DANANNS VERSUS DOMNUS, AND THE GODS VERSUS MORTALS

Gaelic epos is full of contradictory pairs of terms. Taking and studying each pair we find that the significance of one term is the exact opposite of its fellow in that couple. Gods and Demons, Celts and Marks, Gaels and Fomors, Bulls and Horse-Wolves, De Dananns and Domnus, Gods and Mortals, these are some of the contradictory couples. If one wishes to have an accurate grasp of Gaelic epos, he must get himself acquainted with the exact significance of each of these pairs of terms. We have already explained the first four pairs. In the present section we mean expounding the remaining two. The term De Danann is a designation coined in Ireland to designate the Celtic Gods. Its derivation we are elsewhere expounding. The term Domnus again is another designation of like origin, and is intended to represent the enemy flock. The word Domnus[1] is given the same significance as the term Fomors, and means peoples living on the sea coast. Viewed in this light the Marchs and Maths would be classed under Domnus. That is also what the legendary history of Ireland[1] teaches us. In that record the March Wolves, in Munster[2] are styled as Fir Domnann.

We shall next take the sixth pair, Gods versus Mortals, and find out who they are. The people known as Gods in the Gaelic epos are the Vels or the Secondary Celts. We are elsewhere explaining the causes which led to their assuming such a grandiloquent title. But here it is enough to know that the Vels and their offsprings the Llyrs are the two groups of peoples in Ireland that are given the title of Gods. It is also they who are seen passing under the title of De Dananns. But the people known as Mortals[3] are the Fir Bolgs or primary Celts. In the last phases of Irish history they are found confined in Connaught. All

1. Celtic Myth and Legend by Charles Squire, page 48.
2. Ibid, p. 70.
3. Ibid, pp. 68 to 71.

the primary Celts are known as Mortals. We are elsewhere explaining as to why they alone are seen passing under this sober designation, while their fellows out of the same Bull fold have taken to the conceited title of Gods.

SECTION III: THE ETHNIC BUILD OF THE GAEL

Erin and Ireland, Gael and Gaoidhel, are terms of very recent origin in the history of the land. We are here concerned with the second pair. The Gael is a man of very recent origin formed in the soil of Ireland. He has no sort of connection with the Gaul of continental France who is a man of different texture. A careful study of his original orthodox title Gaoidhel reveals, that he is a triple grained man formed by a fusion of three Vel or Bull atoms placed in close juxtaposition of one another. We know that there are three Celtic Bull elements in the land. We are elsewhere showing that Ireland is the scene of a great fight between the five Indo-European flocks found in the land. In this furnace of fight all the three Bull elements are smelted and cast in one mould. Such is the origin of the Gaoidhel. Properly speaking the designation of the new formed group should have taken the shape of Koidhel, as it is the Kell who contributes the first ingredient in the new compound. Further the linguistic tendencies of Ireland are all in the direction of K-twang which was communicated to the land by the Kell at the very earliest infant stage of its existence. Contrary to all expectations the new designation is seen taking the G-twang after the fashion of Gaul in continental France. We have now to find out as to how the Gael in Ireland came to acquire a designation with a G-twang. A careful study shows that the Gauls of France never entered Ireland. We also know that the G-twang in the title Gaul is an aboriginal trait communicated by the native Iberian. As in France there are plenty of Iberians in Ireland. We therefore think that this G-twang in the designation Gaoidhel is a local trait acquired in Ireland. That is also what we find taking place. We know that there are two Vel flocks in the land, one in Ulster and the other in Leinster. A fusion of the Vel with the G-Iberian will give us an Irish Gaul who is a local product. That is also

what is revealed by her traditional history. In the old time stories of Ireland we find the Vels in Leinster styling themselves as Fir Gaillions[1] who are the Irish counterpart of the French Gauls. We hope it is now plain that a local Gaul can be produced in Ireland itself. It is these local Gauls known as Gaillions that have given the G-twang to the new title Gaoidhel. Further linguistic conveniences must have facilitated a change from the harsh K-twang to the soft G-sound. Such is the origin of the new designation Gaoidhel. As time rolls on it is further shortend into Goidil and finally into Gael.

But let it not be construed that this Gaoidhel is a pure brand Bull. In his mould are found a Horse and a Wolf element mixed with many aboriginal ingredients. The resultant product is an igneous compound known as the Gael who is a man of a fiery kind. The Celtic Bull has no doubt coined a title after his own heart and conferred it on himself. This term when closely examined is all from the Bull tongue. But it is after all an empty honour, as the fruit is all with his rival. When the clear light of Irish history shines on us, it is the Horse that is found wielding the supreme sceptre over all Ireland. It is the Math Horse in Meath with his throne located in Tara[2] that is seen figuring as the high king of all Ireland with the three Bulls figuring as his humble vassals obeying his mandates and running on his errands. Such a kind of man is this Gaoidhel. He may brag about his superior merits, but on the whole we find him to be a blind man.

Among the many foolish conceptions of the Gael one is that he came direct[3] from the continent and entered into the occupation of his new home in Ireland. In this false belief they are encouraged by the crude study of ethnologists and other schools of students[4] who are found ignorant of the very alphabet of Indo-European movement. Among such students Rhys is seen figuring prominently. He is seen dividing the Celts under the two heads of Gaodels and Brythons, produces them on the mainland, starts them in two streams and distributes them over the British Isles. A more erroneous theory was never penned to paper by man. The

1. Celtic Myth and Legend, Charles Squire, p. 70.
2. Celtic Myth and Legend, Charles Squire, p. 147.
3. Man Past and Present (1900), Keane, p. 521 and foot-note.
4. Celtic Myth and Legend, Charles Squire, pp. 22-24 with foot-notes.

first flaw in the theory is that there are no Gaodels or Brythons on the mainland of Europe. Both are not only recent growths in the history of the west, but local products formed in the island home, the one in Ireland and the other in Britain. The Gael as Gael, and the Brython as Brython is not seen in the mainland countries of Europe. If students had the least knowledge about the Indo-European phenomenon, they would not have given expression to such incorrect statements. Rhys is seen committing another blunder by dividing the Celts, under the two heads of Q-Celts and P-Celts, whom he is next seen bringing one after another in two currents and distributing them all over British Isles. Here he is found confounding two separate phenomenon, one linguistic and the other racial. The Celt we pointed out is a man of Bull origin, and has nothing to do with either a Q-or a P-twang. The title of this Bull is Vel or Velan, which owing to climatic influences is seen assuming the form of Bolgs and Bellans. So the pristine Celt must be construed as a man with a V-trait which under climatic influences is also found acquiring a B-trait. Such is the Bull in his genuine condition. The very same Bull when adulterated with the aborigines of the west, are seen acquiring three new linguistic traits. What is known as the Q-Celt is a hybrid product formed by a fusion of the original Vel with the Q-twang Ligurian. Similarly the P-Celt is another kind of product formed by a fusion of the Vel with the P-twang Rhaetian. There is another defect in this theory enunciated by Rhys. In addition to these two Celts, there is a third man known as the G-Celt who is another hybrid product formed by a fusion of the Vel with the G-twang Iberian. What is most puzzling to us is why no notice is is taken of this G-Celt. Is it the soft sound of G that induced students to ignore him altogether. The Q-and P-being very harsh sounds have caught the ear and rivetted the attention of students. But the gliding G-with its soft sound has escaped the attention of scholars. But that is not how science views matters. She takes note of every trivial characteristic seen in man, finds out the causes which set them in motion and expounds them to the world. That is what we are doing in the case of the Celt. There are to begin with three genuine kinds of Celts, Primary, Secondary and Tertiary, styled respectively as Bolgs, Vels and Bellans,. These when blended with the aboriginal elements give rise to three more

varieties known as the Q-Celt, the P-Celt, and the G-Celt. So we see that there are six fundamental species of Celts. We ask all students to study the Celts with a clear vision. When so studying let them not confound the racial with the linguistic phenomenon, puzzle themselves and puzzle the world. Each phenomenon should be taken up by itself and studied separately. It is upon this kind of two fold investigation that we are engaging ourselves in the course of this work. We are elsewhere dealing in full detail with the linguistic phenomenon. But here we are solely concerned with a study of the racial phenomenon. In order to enable our readers to clearly understand the racial aspect, we import so much of the linguistic studies as is necessary for our purpose.

Let us apply these principles to the elucidation of the racial phenomenon going on in Ireland. Only two branches, namely the primary and the secondary Celt, entered the land. The former came in one stream and are known as Fir Bolg Kells; and the latter came in two streams and entered the land bearing the titles of Vels and Llyrs. In the crucible of Ireland all three are smelted and fused into a single compound known as Gaoidhel. We hope we have made things clear. There is no Gael either on the mainland or in Ireland. He is local product formed on the Irish soil late in its history. But the materials necessary for the formation were all received from the mainland by away of Britain. The first stream of Bulls entered Ireland in 1900 B. C., and the next two came in the years 1600 and 620 B. C. At such an early age there could be no direct water communication between Ireland and the continental lands. All human movements are now possible only in lands connected with one another. Such a land communication is now seen between the mainland and Britain, and next from the latter place to Ireland. It is by this land route that the Indo-European flocks are first seen moving from the mainland to Britain, and next from the latter place to Ireland. We have now made two things plain, firstly that Ireland received all her ethnic materials from the mainland not direct, but by way of Britain; and secondly that the Gael is a local product formed on the Irish soil.

In addition to the Gael two more peoples namely the Scotae and the Fenians are produced in the crucible of Ireland. We are in a later section expounding the mould and texture of these two peoples.

SECTION IV. THE SOURCES FROM WHICH WE RECEIVED OUR SUPPLY OF GAELIC EPOS AND THE NATURE OF MATERIALS CONTRIBUTED BY THAT RECORD

Before undertaking a study of Gaelic Epos, we wish to acquaint our readers with the exact nature of the materials placed in our hands, and the sources from which we received that record. The Gaelic tradition, that we are now going to handle, covers the long period of sixty centuries. It begins in 6000 B. C. and ends with the old era. The one all important point that we wish to impress on the mind of the Gael is that his progenitors once played a very prominent part in the drama of the world. Since the first batch of the proto Gael entered Ireland only the other day in 1900 B. C., it is needless to mention that all the episodes falling prior to that date must necessarily have been enacted in scenes outside that island. Even a superficial study of Gaelic epos is enough to show that many incidents mentioned in that record cannot be sensibly accounted for under an Irish atomsphere. The Gael must remember that he once waged a long and sternuous fight in the Cradle. Even after his departure therefrom, his activities are not at an end. His first halting place is the mainland of Europe, where he is seen engaged in many an arduous struggle. It is only after undergoing all these ordeal in life, that he is seen entering Ireland. So we warn all readers of Gaelic epos that it is mostly under the former two environments that all her oldest episodes will have to be interpreted. The Gael we mentioned is a man of very recent growth in the Irish soil. Ireland was first colonised by a flock of Bulls in the year 1900 B. C. During the next thirteen centuries band after band of Indo-European flocks are seen entering Ireland and settling therein. It is only after all the materials necessary for his formation had come into the land that the Gael could have come into existence. During the course of his formation, he must have waged many a struggle in Ireland itself. So in a study of Gaelic epos we must take care to distinguish the incidents that were enacted in Ireland itself from those that took place outside that island. There is one great virtue in the Gaelic tradition which we wish to bring prominently to the notice of our readers. A study of that record shows that the Gael has concentrated all his attention upon convey-

ing information about incidents that took place in his ancient past. It is upon that object that his whole soul is engaged. He does not care for the trifling incidents that took place in his petty island home. It is to the recording of events that took place between the years 6000 and 2500 B. C., that he has devoted the most attention. The 35 centuries covered by this period is known in Gaelic epos as the divine age. The period subsequent to 2500 B. C. is known as the semi divine age to which he does not attach much importance. We shall later on explain the significance of these two titles. But here it is enough to know that the Gael has given two values to his epos, divided them under the two heads of divine and semi-divine, and attached the greatest importance to the incidents falling under the first head.

We shall first take the divine age, study its episodes, and find out in what form they were handed down. So studying, and analysing its contents by the light thrown by our comparative key, we find it falling under the four following heads, namely (1) the Bile epic, (2) the Balor Epic, (3) the Nuada Epic, and (4) the Lugh Epic. All old time epos we mentioned is the history of some hero who when in life had rendered meritorious service to the race. In recognition of his services, his flock raised him to the rank of a divinity and worshipped him as a god. The history of any particular god is styled as an epic. Epics as a class will be very laconic, containing but a bare mention of the name of the god, the great war which he waged, the enemy against whom he fought, and the victory he won. The epics that now form the subject of our study would have been handed down by oral tradition. To facilitate easy transmission through long ages these epics must necessarily be short and brief. The Gaelic pantheon is found stocked with many gods, out of whom four fall within the divine age. The names of these four divinities are Bile, Balor, Nuada and Lugh. Each of these gods would have come adorned with his sacred history, which would narrate the service he had rendered to his flock. In addition to these sacred histories known as epos, each of these gods will be represented in the concrete form of images, housed in temples, and worshipped. Further they would have their respective festivals, which would be celebrated in appointed times of the year. Such is the manner in which the

memory of these gods would be preserved, and handed down through the long ages of Irish history,

Let us now find out how and in what form these epics were handed down. Writing was introduced late in the history of man. Prior to its introduction, all old time stories were handed down by oral tradition, To facilitate easy transmission man had coined a peculiar form of vehicle known as poetry. His early productions in this field consisted of rhyming versicles[1] known as Ballads, whose jingling sound contributed to its easy retention in the mind of man. It is in the form of such a ballad literature that the Gael must have handed down his four great epics. These must have been current in Ireland, not only all through the old era, but for a long time in the new era. The epos of man is subject to various kinds of infirmities. One is the ravages committed by time, and the other is the corruption introduced by the distempered mind of man. To these have to be added, confusions caused by change of scene, change in environment. and change in many more things. We may freely grant that the Gael had inherited all these infirmities natural to man. Notwithstanding all these disabilities, he had handed down in a tolerably good condition all his four great epics. They were so handed down orally for 66 centuries, from 6000 B. C. to 600 A. D. The work is no doubt arduous, but still he has performed it successfully.

It is not clear when writing was introduced into Ireland. But from the reports[2] received, we think that it might have reached the Island in the 6th Century A. D. But even after its introduction the Gael, attached to the orthodox Celtic faith, is not seen resorting to its aid and reduce his epos to writing. It is somebody else not friendly to the Gaelic religion that is seen resorting to its aid and reducing the tenets of that faith to writing. Just about this time a new religion known as Christianity is seen entering the land. From the moment it entered Ireland. it is not only seen hating the Gaelic faith, but is trying to extirpate its rival and convert the people of the land to its fold. It is these agents of Christianity that are seen running about the land, collecting all the oral traditions connected with the Gaelic epos,

1. Long, Custom and Myth, pp. 156 to 159; Buckle's History of British Civilisation pp, 291–292.

2. Vide Preface to Old Celtic Romances by P. W. Joyce

and reducing them to writing. This collection work is undertaken not from an antiquarian or scientific spirit, but solely to facilitate the conversion of the land. One of the peculiar features connected with Christianity is its proselytising spirit. Man in his pristine state will neither lend his religion, nor much less will he impose it on others. This proselytising spirit is a new distemper generated late in the history of the world, and is only seen in those religions that have passed throught the furnace of the Snake. Buddism, Judaism, Christianity, and Mahommedanism are of this kind. Christianity being the third in rank has inherited a fair quanity of that spirit. Her agents are seen running about Ireland to convert its people to the fold of the new faith. Many are the ways adopted by Christianity to convert a people. One is the persuasive method of preaching the superior merits of that faith. Another is the hostile process of of attacking the faith of the opponent, and vilify his gods. The latter process is intended to induce the people themselves to think low of their gods, and so make them lose all attachment to their native faith. Both the methods are being pursued in Ireland. We are here concerned only with the latter process of vilifying the gods of the Gaelic faith. Here Christianity is seen, in addition to the direct face to face attack, launching another blow from behind the back of the opponent.

The first underhand blow is being administered in the field of sacred history. We mentioned that every god of Gaelic pantheon has come down surrounded by his sacred history known as epic, that is being handed down by oral tradition. Here Christianity saw a vulnerable point. Her agents went about busy collecting all the oral traditions of the land and reduced them to writing. We know for what purpose all this busy collection is going on. It is not for propagating the Gaelic worship, but for undermining that faith. An individual pervaded by such an iconoclastic spirit will not give us a true report. He will naturally tamper with oral traditions, and place them before us in a perverted shape. All the records that we now possess are from the hands of such hostile men. There is not one work written by a man who is a follower of the orthodox Gaelic faith.

This work of corrupting the national records of the land should not be construed as a single attempt, conceived in a moment of hostile freak. It is an organised work that is seen going on

through several[1] centuries in all the countries of Europe. It is being engineered from Rome, the seat of Papacy. A systematised plan is drawn up, and entrusted to an army of monks who are seen at work all over Europe. A careful study of their movements shows that their plan of work falls under four heads. One is the scheme of writing pseudo histories, wherein the gods are exhibited as ordinary mortals. The second is to contrive a fight and give the gods a death blow on the battlefield. A third is to write false stories about gods, cover them with all storts of human infirmities and depict them as men of ordinary mould. A fourth is to take the sacred legend and weave them into all sorts of fables. It is this kind of work that is now seen going on in Ireland. A vast array of monks are seen engaged for ten centuries, from the 6th to the 16th Century A. D. upon this work of corrupting the national records of the land. All the works that we now possess are of this corrupted type, and it is upon them that we are made to depend for all our information. If in this work of interpretation we had to depend on a single record, our task will be well nigh hopeless. Fortunately we have a number of other records at our disposal. It is with their aid that we are able to expose all the corruptions introduced by the monks, and arrive at the truth.

In this work of examination we shall devote most of our attention to the divine age. We mentioned that the Gael has brought to our notice four great episodes enacted in this age, namely, (1) the Bile epic, (2) the Balor epic, (3) the Nuada epic and (4) the Lugh epic. In the monkish version these four great events are named as follows. The Bile epic is divided under two heads and styled as (*a*) the Partholon-Fomor episode, and (*b*) the Nemed-Fomor fight. The second Balor epic is styled as the Fir Bolg episode. The third Nuada epic is called the De Danann fight, which we are styling as the Big Fomorian War. Finally comes the fourth the Lugh epic styled by the monks as the Fomorian fight to which we have given the title of the Little Fomorian War. We shall take these incidents one after another and study them critically.

We are not the first workers in this field of Gaelic epos. Numberless scholars have gone before us, and written profusely on the subject. An examination of all their writings shows, that not one has understood the true drift of these records. The reason for this failure we attribute to two causes. Firstly not one is

1. Celtic Myth and Legends, by Charles Squire, pp. 9 to 11, 227 to 230, and 400 to 402

acquainted with the many secrets connected with the Indo-European movement. Secondly they undertook to expound the Irish past by using the single Irish key. In the Indo-European field it is unsafe to enter upon any work of investigation without taking to our aid the comparative key. It is after securing such a help that we have undertaken the work of expounding the Gaelic epos. Any little merit possessed by our work is due to our wider vision derived from our comparative study.

SECTION V: THE BILE EPIC

We shall first begin with the Bile Epic. Of all the Indo-European peoples found in the west, it is the Gael who has given us a regular codified system of epos in which the various episodes in his past life are arranged in orderly sequence one after another. But owing to various causes it has not been either correctly studied, or correctly interpreted. The first Chapter in Gaelic epos is the Bile Epic which deals with the incidents that were enacted in the Cradle. But it is now put before us in such a highly muddled form that it requires a lot of labour to prune away all the noxious overgrowths, and expound its true significance. We mentioned that this Bile Epic is reported as two incidents in the monkish chronicles, one known as the Partholon-Fomor struggle and the other styled as the Nemed-Fomor fight. We shall later on give a report of these two fights as written by the monks. In order to enable us to criticise its contents we have to know in what form the original Bile epic was handed down in the Gaelic tradition. Bile[1] is the first great god of the Gaelic pantheon. Even a casual look at that word is enough to show that it is a variant of Vel or Velan, the title borne by the patron founder of the Bulls when in the Cradle. So this Bile epic is really an Irish version of the Velan epic, which the progenitors of the Gael brought from the Cradle. In its original form the former like the latter would have given us a succinct account of the fight which the Bulls waged in the Cradle. We mentioned that the Velan tradition in addition to this great war had brought to our notice two more incidents connected with their ancient seat namely (1) the submersion of the Cradle beneath the ocean and, (2) the migration of the Bulls from their ancient

1. Celtic Myth and Legend, Charles Squire, pp. 51, 120 and 252.

seat in search of new homes elsewhere. The two latter incidents like the former must have been handed down in the form of separate reports. But in the monkish version put before us, all the three incidents are confusedly blended together, and put before us in one great muddle. So the first reform that we have to administer is to separate the various elements, and restore each to its proper place. It is only by so doing that we will be able to bring about a true version of the Bile epic.

We notice another defect. The Bile epic is not only found blended with all sorts of extraneous materials, but the same story is repeated twice in Gaelic epos. Students[1] who have made a special study of the subject state that the Partholon and Nemed episodes are duplicated versions of the same story. But the one great defect in their statements is that they are not able to assign valid grounds for this process of duplication. A careful scrutiny of the opinions expressed by them shows that it is founded on guess work. In a guess work it is not possible to substantiate one's statements by valid arguments. That is the reason why they have left their statements unsubstantiated. But we knowing all the secrets connected with the Indo-European movement are able to explain things better. We will now explain to our readers why the same incident is reported twice in Gaelic epos. We mentioned that Ireland is colonised by the primary and the secondary Celts. The former came in one stream and are known as the Fir Bolg Kells. But the latter came in two streams and are known as Vels and Llyrs. The primary Celt we know separated from the mainfold soon after their entry into the west, and proceeded direct to France from whence they came to Ireland by way of Britain. But the secondary Celt we know stayed for a long time in Russia and waged a furious fight with the Wolves. From thence he migrated to France and fought another battle with the Wolves. It is after these two fold Wolf fights that the secondary Celts quitted the mainland, passed by way of Britain, and finally reached Ireland. So we see that the life history of these two peoples after their advent to the west is found entirely different from one another. Hence there would be no sort of connection between the episodes of these two peoples that were enacted in Europe after their advent into that continent. But as far as the Cradle incidents are concerned, both will be bringing the same report. So we see there are two kinds of

1. Celtic Myth and Legend, Charles Squire, p. 65 to 68; Joyce's Old Celtic Romances-Note 1.

traditions current in the land, one set brought and handed down by the Fir Bolg Kells, and the other brought and circulated by the secondary Celts. In the first chapter of their epos both will be reporting the same incidents. The monks not knowing these secrets, mistook the first chapter of the epos of the two flocks, as two separate events, and have so reported them to us. That is the reason why we find a duplicated version of the same event handed down in the Gaelic epos.

Let us next view things closer and find out in what form these duplicated stories of the same event are placed before us. We mentioned that one of the favourite occupations of the monks is to write fictitious history which kind of work is busy going on in Ireland. The first two items in their false history are the Partholon-Fomor struggle and the Nemed-Fomor fight. In the Velan epos first the Velo-Suran fight, and next the migration from the Cradle are reported to us. But here things are reversed; first the migrations and next the fights are reported. Even this misreported tradition is further falsified in many ways. The utmost knowledge of the monks is now confined to the Bible or derived from the pages of Hellenic history. Beyond that all is dark to them. In accordance with their limited vision, they are seen tracing all events connected with the past of the Gael to one or the other of these two sources. In so doing they are seen twisting all legends, give them a perverted shape and make them coincide with their preconceived opinions. It is this vicious trait that is seen working in a highly morbid from in the very opening chapters of Gaelic epos. We are elsewhere giving a correct report as handed down by the Bulls on their migration from the sunken Cradle to Europe. But here it is enough to know that the whole thing is falsified and reported to us. Of all the western peoples it is the Gael that has placed before us an accurate report of the migration of the Indo-European progenitors from the Cradle to Europe. It is he who has told us that his progenitors came from a Summer country now lying submerged under the ocean, direct to the west, halted for some time in Lochlan or Baltic Coast of Russia, passed through Continental Europe, and finally reached Ireland. But all these genuine traditions are corrupted, and what is now placed before us is a spurious version of monkish coinage.

The progenitors of the Gael are started direct out of the Ark of Naoh, taken through the gates of Hellas, passed through the whole length of Europe, and finally landed in Ireland. But even this blundering work is not performed to perfection. Soon after landing them in Ireland they are made to fight with the Fomors. But the monks have not told us, as to how the Fomors got into that land. They probably found it difficult to start them from the same ark, and bring them to Ireland. And the result is that they have left the narrative blank without telling us, when and how the Fomor got into that land. This silence of the monks has led to many grave errors in Gaelic epos. Ireland we know prior to the entry of the proto-Gael is found inhabited by the Iberian. And students taking this false report given by the monks, are seen equating[1] the Fomors with the Iberians, and reporting them as aborigines of the land. The Iberian is a man very low in the scale of human evolution, but the Fomor is a man of Indo-European origin, and a vast chasm separates the one from the other. It is a matter of great surprise to us, that scholars should confound the one with the other. So another great flaw in the monkish report is that nothing definite is mentioned about the Fomors. This flaw we attribute to the monkish perversion of facts. An old world story encated in the Cradle is now taken and tried to be fitted into the narrow chamber of Ireland. In so doing they have got themselves entangled into a net work of difficulties. In the Bile epic the fight is between the Bulls and the Fomors, and both are found in the Cradle. A fight between them is easily arranged, as both the parties are found in the same place. It is this ancient story that is twisted in many ways and fitted into the narrow chamber of Ireland. In a concocted story there will be always many weak points that enables us to detect the concoction. The monks only found it possible to transport the Partholons and Nemeds to Ireland, but said nothing about the Fomors. By so doing they made the narrative false and insipid.

We shall next take the duplicated story put before us by the monks, and expcse the many fabrications found in them. The first story is connected with the Partholons[2] who are started direct

1. Celtic Myth and Legend, Charles Squire, pp. 69—70, 77, and 230.
2, Celtic Myth and Legend, Charles Squire, pp. 65 to 68, Old Celtic Romances, by Joyce, pp. 427 to 428.

from the ark of Noah, and brought and landed in Ireland on a particular day known as the Beltaine which is a great festival in Irish Calendar. Here they are made to come into clash with the Fomors, and after a short fight are made to vanish from the scene. The Partholons are said to have been attacked by a plague epidemic and decimated in large numbers without leaving so much as a trace behind. This plague is of a discriminating kind, as it is not seen attacking the Fomors [1] who are made to continue in the land. We next take the second story which is connected with the second batch of invaders. They are the Nemeds who are started from the selfsame Ark and brought and landed in Ireland. Here they are made to come into clash with the self same Fomors with whom they are found fiighting. But one peculiarity in the second fight is that the enemy Fomor is found headed by a leader known as Morc. A great battle is said to have been fought between both parties on the Samhain Day which is another great festival in the Irish calendar. In this battle the Nemeds are reported to have lost heavily. In addition to the losses caused by the enemy, they are also said to have suffered seriously from the ravages of the plague. The Nemeds like their predecessors are represented to have been attacked by the plague epidemic and decimated wholesale. As regards the Fomors nothing is said about them this time also. From the tenor of their narrative we are led to think that they are still living in the land. The plague we are elsewhere showing is an epidemic generated in the furnace of the Snake, who is let loose on the world in the fifteen Century B. C.; and it is only after that date, that that epidemic could have made its appearance on the earth. We have historical proofs to show that such a plague is seen devastating Europe for near twenty centuries from 500 B. C. to 1500 A. D. It is this recently generated plague epidemic that is being taken, and thrust into the oldest chapters of Indo-European History. So all this plague episode has nothing to do with our history. It is a piece of monkish concoction.

The two stories as put before us by the monks, are a net work of fabrications. In order to enable our readers to detect its many flaws we wish to place before them a true version of the Bile epic. We mentioned that the Bulls headed by Velan, fought a great

1. We shall later on show that this is one of the many inconsistent statements noticed in the series of fictitious stories put before us.

battle against the Horse headed by Suran. In the fight the latter was defeated and made to take up the yoke imposed by the conquerors. In remembrance of the victory the Bulls instituted two great festivals in honour of Velan one in November and the other in May. The former commemorates the day of victory and the latter the birthday of Velan, the great hero who led the Bulls to fight. We are almost certain that the proto-Gael must have brought from the Cradle a correct version of the Bile epic together with its connected festivals, and handed them down to his descendants in his new home of Ireland. The only change he would have introduced is a variation in the names of men and things due to phonetic corruptions, brought about by climatic influence and many other causes. The greatest god of the Gaelic pantheon is Bile, which we can easily see is a variant of Velan brought about by climatic changes. We also know that the Surans after their advent to the west have dropped their old title and assumed the new name of Mark or Morc. In the Gaelic tradition these Surans are also styled as Fomors which we mentioned is a compound word formed out of the root Mor by adding the prefix Fo. Taking into account all these verbal changes the Bile epic was probably reported in the following form in the Gaelic tradition. The Bulls headed by Bile fought a great battle against the Fomors headed by Morc which term in Gaelic tradition is found converted into a personal name and made to connote the enemy leader. We also know that the Bulls when in the Cradle also took a second name and are seen passing under the title of Velans. In its place we are given two new terms namely Partholon and Nemed. We are not in a position to state whether these two new titles are monkish fabrications, or are changes brought about by climatic influences. We will be more charitable and construe them under the latter head. As there are two flocks of Celts namely Vels and Kells, there would be naturally two editions of the Bile epic. In the Vel tradition it will be stated, that the Partholons headed by Bile fought a battle against the Fomors headed by Morc. In the Kell tradition a similar report will be handed down, but the only difference between the two is, that in place of Partholon the title Nemed is substituted. Further both the traditions would have reported that the fight was fought in the month of November. In

addition to these details both the Vels and Kells would have followed the practice set up in the Cradle, and celebrated the two festivals established in honour of Bile one in November and the other in May. The former festival celebrates the Victory Day and is known in Gaelic tradition as Samhain The latter celebrates the Birthday of the Victor and is known as Beltaine. Such are the two versions of the Bile epic with its festivals and observances that would be current among the two branches found in Ireland. The monks who collected these traditions would not have an intelligent comprehension of all these details. They found two versions of the same episode circulated in the land. Being ignorant men they misread things, construed them as two separate events having no sort of connection with one another. Having come to this conclusion they are seen carrying out many more alterations so as to suit their line of thinking. In the end we see them giving the Partholon episode one set of facts, and next surrounding the Nemed episode with another set of facts, so as to make the two stories look plausible. In so doing the monks have indulged in many wilful omissions and suppressions.

The first and the worst suppression is that connected with the name of Bile. We have here a Bile epic narrated to us in which the very name of Bile who is the leader that headed the fight is completely omitted out of the narrative. It is something like enacting Hamlet after completely omitting all references to the Prince of Denmark. This omission is not done from ignorance, but wilfully carried out. The monks are here seen acting under a deep seated motive whose object is nothing less than the destruction of the Gaelic faith. It is in persuance of that object, that all this fictitious history of Ireland is being written. The very first chapter in that history happened to be connected with Bile, who is the foremost god of the Gaelic pantheon. It is to the destruction of his worship that the monks are seen directing their attention. The one great god of Celtic pantheon acknowledged by all members of that flock without distinction of colour or creed, is Bile or some variant of that term. He is the Cenn or head god of the Celtic faith. Celts primary, secondary and tertiary, are all his ardent worshippers. Go where you will either in the British Isles or in the mainland countries, it is at his altar that all prayers are offered.

Ireland, Britain, Gaul, and Central Europe are teeming with his shrines. This kind of worship is seen going on not for a century or two, but for full 55 centuries at one continuous stretch. Caesar who moved up and down West Europe in the 1st Century B. C. has noticed this fact in his Commentaries. It is against this powerful god that the monks are now seen waging, a crusade. If the Gael were a pure blooded man all this attack would have proved useless. But being a confounded man loaded with aboriginal blood, he fell an easy prey. But even this confounded man is long seen resisting the attacks of the monks. This virtue in the Gael we attribute to his position in Europe. Ireland is the only place in all Europe where this worship of Bile is found taking the deepest root. The causes which brought about this strong attachment has to be sought for in the history of the land. All parts of Europe are devastated in some form or other by the tempest let loose by the Snake. Ireland is the only land in the west not touched by the Snake outburst. Even the inroad of the Teutonic hordes whom we consider as the lieutenant of the Snake, only touched Ireland late in the day. Even this touch only lightly grazed its outer surface, and had little or no effect on the main build of the land. It is to this freedom from the Snake tempest direct and indirect, that we attribute many of the special features peculiar to Ireland. It is the very same causes which have given Bile worship, that deep root in the land. We mentioned that among the many instincts noticed in the Bulls one is to name places after their patron god Bile or Velan, or some variant of the latter form. This instinct is seen at work in its most vigorous form in Ireland alone. There is not another place in the whole world that can be compared with that land in this respect. Innumerable are the cities and towns, villages and hamlets, that begin with a Bel[1] or a Bal in Ireland. That means that all these places are connected in some way with Bile. At one time all these places must have contained some shrine or temple dedicated to his worship. Among such places, the one situated in Ballymagauran[2] in the County of Caven seems to have been a great centre of Bile worship. It is against this great god that the monks are seen waging a Crusade. Innumerable are the devices adopted by them

1. Vide Index in Nelson's Atlas; also the Gazetteer of Ireland.
2. Celtic Myth and Legend, Charles Squire, pp. 38 to 41.

to extinguish this worship. Among them one is to omit this name altogether in the epic in which he is seen figuring as a prominent actor. Here are two versions of the Bile epic that is being repeated by hundreds of mouths all through Ireland. One known as the Partholon episode is brought and circulated by the Vels and the Llyrs. The other known as the Nemed episode is brought and circulated by the Kells. We have innumerable proofs to show that the name of Bile would have found a prominent mention in the two versions of the epic that is now circulated in the land. It is this prominent figure that the monks are now suppressing, by removing his very name from the epic in which he is the prominent actor.

But we are not solely dependent on the charity of the Irish monks for correct information on the subject. We have nine epos at our disposal to supply us full details on the point. In each and every one of these records, Bile is said to be the leader that led the Bulls to fight in that great war waged in the Cradle. The monks have not only suppressed the fact in its legitimate place, but are found doing another mischief of a graver kind that is intended to further lower his prestige. They are not satisfied with having omitted all mention of his name in the Bile epic. The monks are next seen doing him a greater harm by giving him a part in not only a later but an ignoble chapter [1] of Gaelic epos, known as the war between the gods and the mortals which theme we are narrating in a later page. But we must rise above these monkish fabrications and restore Bile to his proper place.

Having suppressed the name of Bile in its proper place, the monks are seen making many more adjustments to make the story assume a plausible shape. We mentioned that there are two versions of the Bile epic current in Ireland. We also know that in the Gaelic tradition two titles are used to designate the enemy group namely Morc and Fomor. In the Partholon story the Fomors are found headed by Cichol the Footless. The description of the enemy leader no doubt eminently suits him, as the Fomors are a short stumpy people which feature probably earned for him the title of Footless. But the name Cichol looks like a monkish concoction as it does not find mention in any other tradition. In the Nemed episode the leadership of the Fomors is given to Morc, which title though true is found indifferently used both as a

1. Celtic Myth and Legeud, Charles Squire, Chapter X.

personal name and as a group designation. The monks seem to have taken advantage of this weakness in Gaelic tradition, and used one of the titles to designate the enemy group and the other to indicate its leader. Besides these flaws, we notice another palpable error. We know that two festivals are held in honour of Bile one in November and known as Samhain and the other in May and styled as Beltaine. The monks are seen taking these two festival days and distributing them indiscriminately in the two stories. In the first episode Beltaine is stated to be the day on which the Partholons landed in Ireland. But in the second episode Samhain is mentioned as the day of the most furious fight between the Nemeds and the Fomors. In the latter case it is used correctly, but in the former instance it is a wholesale fiction. To give further flavour to the story the plague is introduced which is found destroying the Partholons and Nemeds. The plague we pointed out is an epidemic of recent origin generated and let loose on the world subsequent to 500 B. C. It is this incident taken from the recent chapters of History, that is introduced into this old world narrative. This in itself is a sufficient proof to show, that the concoction is one of recent origin, after Ireland became acquainted with the plague. Behind this plague episode we see another truth which the monks have placed before us in a confused form. We know that after the Great War, the Cradle was sunk beneath the ocean, and many Bulls perished. We have ample proofs to show that these incidents were reported in Gaelic epos. But when interpreted in an Irish atomsphere these old world legends convey no sense. Finding no use for them they have used them elsewhere. In its place they have coined a new agent plague and used that instrument to account for the destruction of the Bulls. All these monkish manipulations must be set aside and things interpreted in the true light.

There is another omission in this story. The Velo-Suran War we know consists of several engagements. The first item in the struggle is the land fight waged by the Bulls against the Horse. After the land struggle came the arboreal fight. We have many proofs to show that Gaelic tradition had handed down full information on all these points. But the monks have torn them from their proper plaoes and used them elsewhere. We mentioned that among the many pastimes of the monks one is writing tales and fables. We have near two hundred of these

idle stories found imbedded in the Irish records. Among them we find many tales in which these old world legends are taken and used. We shall select a few of these stories, analyse their contents, and point out from what part of the Velo-Suran episode they were taken. In the tale of Gilla Daicker[1] we find many references to the Horse Demon, but unfortunately all his monster qualities are found mistakenly transferred to a beast horse. The central figure in the story is the Fomor Gilla Daicker who is found armed with a club which is the traditional weapon of the Horse. Further his descriptive features as handed down by Gaelic tradition, exactly coincides with the accounts received from other sources. Gilla Daicker[2] is a short stumpy figure which exactly corresponds to the general descriptive features handed down regarding the Surans. He is called a Fomor which is the title the Surans have assumed after coming to Europe. But unfortunately this Gilla Daicker is not only found deprived of his Horse face, but all his monstrous qualities are now transferred to a beast horse who is made to keep company with him in all his exploits. The only difference is that the beast horse is not only found to be more vicious than the human counterpart, but is seen performing many miraculous feats which are drawn from the fertile brain of the monks. There is another kind of unpardonable error committed in the field. The monks have not only taken these ancient legends and woven them into all sorts of silly stories, but what is worse they have blended them with many recent episodes enacted in Ireland itself. The result is that we find them imbedded in the Fenian tales and many more local stories of Irish origin.

In the tale of Maildun[3] again we have innumerable references to the Horse monster, but all these have been corrupted and rendered meaningless. The two important episodes in the Velo-Suran War are a land fight and a tree fight waged against the Horse monster. A confused account of both these struggles is taken from the ancient legends and imbedded in the present tale. In Chapter I is narrated a land fight waged by the Horse demon who is not only found reduced to the level of a beast horse, but is seen flinging stones instead of fighting with his normal weapon of stone club. In Chapter XXIII is narrated an arboreal fight, between a monster seated on the top of a tree and a herd of bulls stationed on the ground. From the Velan epic we know that the

1. Old Celtic Romances, P. W. Joyce, pp. 223 to 273.
2. Ibid p. 227.
3. Ibid. p. 112—176.

the fight is waged by the human Bull against the human Horse perched on the top of tall trees. But in the present tale both are reduced to beast animals. At least in the case of the former a faint indication of their origin is given, and we are told that they are Bulls. But in the case of the latter even this indication is wanting, and we are simply told that he is an animal monster without any descriptive features. The Horse is found deprived of his equine attributes, and reduced to the rank of a monster animal not seen anywhere under the present order of nature. In the tale of Maildun there are many references to horses, and other kinds of animal monsters. We think that behind these stories will be found many an anecdote played by the old Suran Horse when in the Cradle. We hope it is now plain that the Gaelic tradition had handed down a full edition of the Bile epic rich with legends of all kinds. But all have been corrupted and mutilated by the monks, torn from their proper places and used in the creation of idle tales and fables.

There is another defect we notice in these stories. We know that soon after the Velo-Suran War, the Cradle was sunk beneath the ocean. But the monks are reversing[1] things, first sink the Cradle and next carry on the fight in a land beneath the waters.

The references cited by us are only from a dozen stories studied and examined by us. But the number of tales published by the monks are near 200 in number. An examination of all these tales will, we are certain, bring to light many more facts connected with this ancient fight fought in the Cradle. We hope we have given clear proofs to show that the progenitors of the Gael brought a true edition of the Bile epic, and circulated it in the land. But all have been corrupted and in its place two spurious versions known as Partholon and Nemed episodes been put before us. But even in the midst of their corruption the monks have left one item untouched. The Bile epic is the first incident in the history of the Bull; and this order they have not in the least disturbed. For this small favour shown we are very thankful to the monks.

SECTION VI. THE FIR BOLG EPISODE

We shall next take up for study the Fir Bolg episode which forms the subject matter of the second chapter in the Gaelic epos.

1. Old Celtic Romances, P. W. Joyce, pp. 87, 147 to 148, and 253 to 259; also Notes 8, 13 and 19 at the end of the book.

The first chapter in the Gaelic epos is the Bile epic, which we now know is connected with the incidents enacted in tha Cradle. We have now to find out when, where, and by whom this Fir Bolg episode was enacted. In order to enable us to answer these queries, we have to take the Indo-European progenitors at their source in the Cradle and follow them closely in their footsteps. It is only then that we will be able to fix the exact position of the Fir Bolg episode in the Indo-European calender. Ireland plays a very important part in our scheme of Indo-European studies. It is no doubt a tiny bit of small island situated in an out of the way corner of the world. But it is in the hands of this obscure land that Nature has placed the true key which enables us to solve the many problems connected with the Indo-European phenomenon. Many things have combined to give Ireland this supreme importance. Its insular situation coupled with its location in the extreme west has freed it from all those devastating Snake tempests raging on the mainland that is seen destroying all vestiges of the past. The next advantage is that only five chosen flocks limited in number have been permitted to enter that land; and they are three Bulls, one Horse and one Wolf. These five flocks are not allowed to enter direct, but passed through repeated sieves before reaching their final destination. Here they are made to lead a long sheltered life in the island haven, away from the reach of all tempests. It is these advantages that have enabled Ireland to codify her Epos, arrange them in regular sequence, chapter after chapter, and hand them on to us; and this rare merit found in this island is not possessed by any other country in all Europe. Such is the supreme importance attached to the Gael; and the only people with whom they can be compared are the Velans in South India. It is the materials placed in our hands by the latter people that has enabled us to unfold all the secrets connected with the life of the Indo-European progenitors when in the cradle. That part played by the Velans in the opening chapters of Indo-European life is now being performed by the Gael in the subsequent chapters after their advent to the west. It is Ireland that has given the real key which has enabled us to unravel the complicated drama played by the Indo-European progenitors soon after their advent to the west. The first chapter in her Epos is the Bile Epic, and the subject matter of the second chapter is the Fir Bolg episode. It is her service in the latter field that we appreciate more than the one

rendered in the former. In the case of the Bile Epic she only confirmed what we already knew. But in the case of the Fir Bolg Episode she is our only authority; and if she had disappointed us in the field we would have been left completely in the dark as regards one of the most vital chapters in the Indo-European history. Such is the supreme importance which we attach to Gaelic Epos.

According to Gaelic tradition the Bile Epic is the first scene and the Fir Bolg Episode the second scene in the Indo-European drama. We have located the former beyond the shadow of a doubt in the Cradle. We have now to find out the place where the latter was enacted; and in order to enable us to solve the problem we have to closely follow in the footsteps of the Indo-European progenitors from the time they left the cradle, and study their movements. This Fir Bolg Epsode does not find mention in the Velan Epos; and that means that it is not connected with any of the incidents enacted in the Cradle; and further after their migration from the Cradle there is no sort of connection between the Bulls of the East and those of the West. A careful study of all Epos shows that the Indo-European progenitors after quitting the Cradle passed quickly through India, marched straight on to the West and finally took their stand in Europe; and so it is only in that continent that we must look for all evidences connected with the Fir Bolg Episode. After coming to the west, the two Indo-European races took their stand in Russia with the Surans to the North and the Velans to the South, where they are seen fighting for two thousand years; and while the fight is going on, band after band of Bulls known in later history as Celts are seen separating from the mainfold, travelling westwards and settling in the western parts of Europe. There are three such bands separating from the mainfold stationed in Russia and going and settling in west Europe, and known as Primary, Secondary and Teritary Celts. We have to find out by which of these flocks is this Fir Bolg Episode being enacted; and in order to enable us to solve the problem we have to resort to the use of the comparative key without which it is not possible to move in the Indo-European field. We have a number of clues which enable us to fix the position of the Fir Bolg Episode in the Indo-European Calendar. Firstly this Fir Bolg incident does not find a mention in the Epos of the Teuton who represents the main flock of Bulls that came direct

from the Cradle and took their stand in the Russian theatre. The next incident reported in the Teutonic Epos after the Velo-Suran War fought in the cradle is the Big Fomorian War which we are elsewhere showing is being fought in the Russian theatre, and corresponds to the third chapter of Gaelic Epos. As this Fir Bolg Episode does not find a place in the Teutonic Epos, we can easily infer that it is an incident not connected with the Teutonic Bulls. We also know that the Secondary and Tertiary Celts kept company with the Teutons during all the time that the Big Fomorian War is being fought in the Russian theatre. Applying the same reasoning which we used in the case of the Teutons we state that the Seconday and Tertiary Celts have nothing to do with this Fir Bolg Episode. So the people that took part in that struggle must be some group other than the Teutonic Bull, the Secondary and the Tertiary Celt. Hence we are led to conclude that it is the Primary Celt who is connected with the Fir Bolg Episode. The arguments which we have till now been urging indicate one line of reasoning.

We next approach the question from a second standpoint. The third Chapter in Gaelic Epos is the Big Fomorian War which is placed immediately after the Fir Bolg Episode; and that means that the latter incident is some older Episode fought and brought to a close much earlier than the former. The Big Fomorian War we know was fought by the Secondary and Tertiary Celt in the Russian theatre; and after that fight both are seen engaged in the Little Fomorian War. The latter fight we divide under two fronts, western and eastern. The former is being fought by the Secondary Celt in France and the latter by the Tertiary Celt in Switzerland; and all these facts we are deducing from a combined study of the history of the two flocks together with their respective Epos. So we see that the Secondary and the Tertiary Celt have no part in the Fir Bolg Episode. The only other flock disengaged is the Primary Celt; and it is to them we assign this Fir Bolg Episode.

We now approach the question from a third standpoint. A study of the Fir Bolg Episode shows that the Marks are not seen figuring in that drama. One and all the Bulls, either Celtic and Teutonic, or Vendic and Lettic, after their advent to the West, have something to do with the Marks with whom they are seen engaged in frequent fights. To this general rule there is only one

exception. Of all the Bulls in the West it is the Primary Celt alone that is not seen coming into clash with the Marks; and the reason is that soon after coming to Europe, they are seen separating from the mainfold and going and settling in the Western parts of that continent. The Marks are found locked up in Russia, and not a drop of them is allowed to escape from that centre for ten centuries from 4500 to 3500 B. C.; and it is to this imprisonment of the Marks that the Fir Bolgs owe their freedom from their meddlesome interference. Taking into consideration all these facts, we state, that it is tbe Primary Celt who is the sole actor in the Fir Bolg drama.

Having found out the prime actor in the Fir Bolg drama we have to next determine the time and place of its occurrence. After careful calculation we have assigned dates to three important events in Indo-European history, namely, (1) the great Velo-Suran war, (2) the entry of the Indo-European progenitors into Europe, and (3) the Big Fomorian War. The first we have fixed in 6000 B. C., the second in 4500 B. C., and the third in 3500 B. C. As Gaelic Epos has fixed the Fir Bolg Episode between the Bile Epic and the Big Fomorian War, we state that the first mentioned incident was enacted in the thousand years falling between 4500 and 3500 B. C. We next take up the question of the place of its occurrence. As the Big Fomorian War is now being fought in the Russian theatre we can easily infer that the Fir Bolg Episode must have been enacted in some part of Europe other than Russia. From a number of clues we are led to find this part of Europe in France. A close study of the Fir Bolg Episode shows that a flock of Bulls saturated with all the pristine features of that flock, are seen acting in that drama; and such genuine attributes redolent with all the atmosphere of the cradle can be only presented by a flock uncontaminated by Western environments. Such a flock of Bulls we can find only in the Primary Celt, who soon after entering Europe are seen separating from the main flock, travel westwards and settle in the extreme westernmost corner of that continent. For a flock entering Europe from the East as the Indo-European progenitors are now doing their highway lies along the coastal tracts bordering on the shores of the Baltic and the North seas. The central part of that continent is at present covered with dense impenetrable forests; and this feature it is seen retaining for a long time afterwards. All movements of man in North and South Europe in the early stage of its life are respectively seen taking place along the coastal tracts

bordering either on the Mediterranean or on the Baltic Sea. The Indo-European races now entering Europe fresh from the East are found using the latter beaten track; and it is by this way that the Primary Celt soon after their separation from the mainfold are seen passing and going to the westernmost parts of Europe. After reaching their final destination they are seen coming into clash with the aboriginal folk of the West. A careful study of the aboriginal legends embodied in the Fir Bolg Episode shows that such aboriginal peoples are now found only in France. Summing up all the facts of the case we state that the scene where the Fir Bolg Episode is being enacted is France; and the two actors in the drama are the Primary Celtic Bulls on one side and the aborigines of the West on the opposite.

Having given a general view of the Fir Bolg Episode, we shall take up the many legends connected with that movement handed down to us, and study them critically. We shall first take up the designation of the flock itself that is the prime actor in the movement. The term Bolg in the title Fir Bolg we can easily see is a variant of Vel or Velan the name borne by the Bulls when in the Cradle. The Velan key as we have repeatedly pointed out is a valuable help in the interpretation of Western history; and this is more so in the episodes connected with the Bull. Here is one such instance in the history of Primary Celts who are known in Epos as Fir Bolgs. They were originally known as Vels which under the altered conditions of Europe has been changed into Bolg; and the prefix Fir means people. So the compound title Fir Bolg [1] simply means men of the Bolg kind or people out of the Bull fold. These Fir Bolgs are given a leader known as Balor who is seen taking a prominent part in their fights. But the part played by him is exhibited to us in a perverted light whose causes we shall later on mention. A careful study of the Balor and Fir Bolg legends shows that they not only belong to the same chapter of Celtic history, but also to the oldest stratum of Celtic thought. The terms Balor and Bolg come out of the same root. The root Vel is from the Bull tongue, and after coming to Europe is seen assuming various shapes, and made to indicate various shades of meaning; and here we shall note a few such cases that intimately concern us in the elucidation of our present theme. Vel is seen taking the shape of Bel [2] and made to indicate death, slaughter,

1. Celtic Myth and Legend by C. Squire Page 88.

2. Ibid Pages 119—120, and 170.

and many such cognate significances. It is also taking the form of Bal which in its turn has given birth to the word Balor which is the name of the terrible leader whose mere glance caused death to his beholders. The term Bolg as in the original Bull tongue is also used to indicate a Spear. But in Gaelic Epos it is given a special significance and made to connote the Spear in the hand of Cuchulainn. We are giving below a list of these terms together with their corresponding significance so that the reader may have a clear view of them in one view.

Original word as seen in the Bull tongue	Shapes assumed in Europe	The significance attached to each term newly coined in the West
Vel	(1) Fir Bolg	The title given to the Primary Celt
	(2) Bolg	Spear in the hand of Cuchulainn
	(3) Bel	To die
	(4) Bal	To slaughter
	(5) Balor	Leader of the Fir Bolgs

From these linguistic clues given by philology we can easily see that both Balor and Fir Bolgs are out of the same Bull fold.

Not only philology but even Epos is seen speaking in the same strain and only goes to confirm what our linguistic studies have revealed. Our philological researches teach us that Balor is a man of Bull origin; and the same key also informs us that the Fir Bolgs are a Bull flock. And these truths revealed by philology are confirmed by Epos. In the old time stories handed down by the Gael, Balor [1] is styled as a one-eyed man under which mythic expression we see a human figure clothed in Bull helmet. Epos is found even more explicit. Balor is given a mythic father styled Buarainech [2] which title means a Bull faced man. It not only styles Balor a Bull but states that his progenitors are men out of

1. Celtic Myth and Legend by C. Squire Page 48.
2. Ibid p. 48 and foot-note.

the Bull fold. It is only a Bull that can lead a Bull flock; and according to the best traditions no other man is capable of performing that function. All facts go to show that Balor at the head of Fir Bolgs are the conjoint actors in a great drama. A study of Epos reveals that a new figure unknown in the past history of dark Europe is suddenly seen thrusting itself before its gaze and creating a great commotion in the land. The sudden intrusion of the Bulls clothed in their awe inspiring Bull helmets has struck terror into the hearts of the aborigines who are seen quaking from head to foot, and a prey to all sorts of superstitious fears born of ignorance. Such is the picture presented by Epos. The aborigines of the West took the new invaders for monster creations or men with Bull faces crowning a human body; and in that ignorant mood have given birth to many legends [1] which enable us to pry into the past and catch at the superstitious thoughts which once pervaded aboriginal west.

Before proceeding further we here wish to note one vital defect in the reports put in our hands. It is this Balor the leader of the Fir Bolgs, that is being captured by the Monks and classed under the head of Fomors. Balor we know is a man of Bull origin but the Fomors are either Horses or Wolves. We have now to find out the causes which induced the Monks to take to this erroneous course. The Fomor is a dreaded figure in Gaelic Epos. He is both a giant and a demon. But unfortunately Gaelic Fpos had not surrounded the Fomor giant with sufficient ghastly features so as to fit his demoniac qualities; and this defect in Epos we attribute to the nature of the Indo European movements taking place in the west. Speaking from an aboriginal point of view both Bulls and Horses are ghastly fiigures, as when clothed in their respective uniforms they have an awe inspiring appearance. But unfortunately it is the Bull that first presented himself before the eyes of aboriginal West, and left behind many ghastly impressions that are conveyed to us in numberless legends. The Horse is for a long time locked up in Russia and primitive Europe, not having come in contact with him, has not left behind any ghastly legends connected with him.

So we see that in the records of the West, it is the Bull that is vividly described in his awe inspiring Bull helmet. The Monks

1. Celtic myth and legends by C. Squire. pp. 48—49; Old Celtic Romances by P. W. Joyce Note 9.

we mentioned are writing fictitious histories, and one chapter in their work is the Little Fomorian War. To adorn that narrative, they wanted some ghastly figure in the shape of Fomor. Hunting through the Gaelic Epos they found this Balor whom they mistook for a Fomor, and transferred him into the Little Fomorian War Episode. But we must rise above these monkish errors and fictions, and construe Balor as a man of Bull origin, and restore him to his proper place in the Fir Bolg Episode.

A careful study of both Balor and Fir Bolg legends shows that the enemy against whom they are fighting are not men of Indo-European origin. It is a desultory struggle waged against a primitive people very low in the scale of human evolution. A perusal of the accounts, handed down, reveals all the strange features born of a new contact. The aborigines of the west, on meeting with the Bulls with their awe inspiring Bull helmet were terror struck. They mistook the orifice in the Bull helmet for a natural eye and kept pelting stones[1] from their slings, and darts from their bows. Even archaeology[2] goes to confirm this report of Epos. The use of slings and stones, and bows and darts is not only unceltic, but clearly indicates that an aboriginal fight is in progress. In the confounded reports put in our hands these facts are are not stated in a clear light. But we must use our comparative key, and interpret things in the correct way. Time, place, flow of events, and many more things induce us to locate the scene of fight in France. Such a fight is not possible in any other part of Europe. The whole tenor of the Fir Bolg Episode is to construe it as the first incident enacted by the Bull soon after his arrival to the West.

Aboriginal France is inhabited by two groups, the Ligurian to the East and the Iberian to the West. The Bulls that entered the land are seen splitting into two groups, one going westward and fighting the Iberians, and the other stopping in the Eastern border and fighting with the Ligurians. After a short desultory fight the new invaders vanquished the aborigines and subjugated them. The victorious Bulls insted of keeping up a separate existence, are seen freely amalgamating with the aborigines of the land and give birth to two hybrid products. A union of the Vel

1, Celtic Myth and Legends by C. Squire pp. 112—113 and 344—345.
2. The Origin of the Aryans by Isaac Taylor pp. 116—119.

with the Iberian has given birth to the Gaul; and similarly a union of the Vel with the Ligurian has given birth to the Kell. The two new formed hybrid products are soon after seen fighting. In this fight the Kells are defeated and two flocks of that people are seen quitting France and migrating to Britain. And for the sake of distinction we have designated the first set of emigrants as the Senior Kells and the second set as the Junior Kells. But even in their new homes they are not seen staying permanently. Owing to various eruptive causes the two Kells are seen one after another quitting Britain and going elsewhere. The senior Kells quitted the land and migrated to Scotland in 2500 B. C.; and similarly the junior Kells left Britain and departed to Ireland in 1900 B. C. Such in short is the history of the Fir Bolgs.

Having given a general view of the Fir Bolg movement, we shall next find cut in what form that Episode is reported in the Monkish[1] chronicles. All the incidents connected with that event are located in Ireland itself. The Fir Bolgs are represented as the second invaders of that land. Like the Partholon-Nemeds they are started direct from the Ark of Noah, passed through the gates of Hellas and finally landed in Ireland. These new invaders at the time of landing are said to be divided into three flocks known as the Fir Bolgs, the Fir Gaillion and Fir Domnann. Ireland is now an empty land[2] devastated by plague with no inhabitants moving on its surface. The new invaders had an easy walk into the land, quietly took possession of it and divided it among themselves. In this division the Fir Bolgs took Ulster and the Fir Gaillion Leinster. A special concession is given to the third group of Fir Domnann who are divided into three flocks and settled in Connaught, North Munster, and South Munster. But these Fir Bolgs are not allowed to long continue in the peaceful occupation of the land. A new set of immigrants known as the Dedananns or Celtic gods, invaded the land; and at the time of their entry these

1. Celtic Myth and Legends by C Squire pp. 68 to 77.

2. The monks in the Partholon-Nemed Episode, let loose the plague only against these two flocks and destroyed them. They did not make that epidemic act against the Fomors who are not in the least touched by it. From the tenor of their narrative, we are led to think that the Fomors are still in Ireland leading a living life. But when narrating the Fir Bolg Episode no notice is taken of them. And from the tenor of their second report we are asked to infer that they are not found in Ireland. This is the second inconsistent statement noticed in the record. Also refer to foot-note on p. 275.

Celtic gods are reported to have been headed by a leader known as Nuada. As might be expected the new invaders are seen coming into clash with the Fir Bolgs and a fight ensues between both. In this fight the Fir Bolgs are defeated, deprived of most of their possessions in the land, and confined in Connaught where they are made to spend the rest of their life. Such in short is the report handed down by Monks regarding the Fir Bolg Episode.

We shall next take the report put in our hands, study it item by item and see how much truth is contained in their statements. A careful scrutiny shows that the Monkish account is one tissue of fabrications. We shall first take the item of place or the scene where this Episode was enacted. We stated that the Bile Epic has nothing to do with Ireland, and the same remark we extend to the Fir Bolg episode. The former we pointed out was enacted in the cradle. As the Indo-European progenitors are seen coming direct from that centre to Europe, the latter incident must have been enacted in some place in that Continent. What we have to find out is: In what part of Europe was this fight waged? In whatever part it might have been fought, one thing is certain. It has nothing to do with Ireland. The proto-Gael must remember that he entered Ireland only the other day in 1900 B. C; and prior to that date he has had a long career on the mainland of Europe. Hence all his old time fights waged outside the Cradle, must be located in some spot situated on the mainland of Europe. Even a casual study of the Fir Bolg legends shows that that episode could not have been enacted in Ireland. So eliminating that land from our view, there are only two other places where this fight could have been fought. One is Russia and the other is some spot in West Europe. We have already pointed out that this Fir Bolg episode is not possible in Russia as it does not find mention in the Teutonic Epos. So the only place where this fight could have been fought is some spot in West Europe. Time, scene, flow of events, circumstantial evidence and many more things induce us to locate the scene of fight in France. So all those elaborate reports written by the Monks on the Fir Bolg Episode is pure concoction. The Fir Bolgs never came from West Asia or landed in empty Ireland. All that the land received is a report of the fight brought by the Kells. Ireland has nothing to do with this fight. The Fir Bolg Episode consists of

many scenes. Firstly there is the fight, with the Ligurians followed by a fusion of the Bulls with that aboriginal flock, that ended in the birth of Kells. Secondly there is a similar clash and fusion of the Bulls with the Iberians that ended in the birth of Gauls. Last comes a clash between the Kells and Gauls, that ended in the expulsion of a portion of the former into the British Isles. For all these occurrences there is no 'scope in Ireland. The only place where it could have been enacted is on the mainland of Europe.

The next item of fiction is in the constitutional build of the Fir Bolgs. In the Monkish chronicles the new invaders are stated to be composed of three groups known as Fir Bolgs, Fir Gaillion and Fir Domnann. The Monks in the midst of their many fictions are seen indulging in enthnological quibbles. We have now to find out where from they got these details. A careful study shows that the whole story is a patchwork made up of many events taken from recent Irish history. It does not bear any evidence of a continental origin without which credential nothing can be trusted. The title Fir Bolgs we pointed out is a generic name and its two component wings are the Kells and Gauls. If the Monks were quoting from a continental source they must have styled the two wings as Fir Kells and Fir Gauls. But instead of so doing, we find them styling one group by the generic title of Fir Bolgs and the other as Fir Gaillion which title we can easily see has the ring of Gaul about it. We know that only one wing of Fir Bolgs known as Kells entered Ireland. But the other wing of that group styled as Gauls never came into the land. It is only when both the wings of a flock are found in a land that tradition is bound to use the generic name as well as the specific names, the former to connote the whole group and the latter to indicate its component parts. Since there is only one flock in Ireand tradition did not care to use the specific title and in its place used the generic name only, to indicate the Kell that had come into the land. So we can easily account as to how the term Fir Bolg came to be dragged into this episode. What we have now to find out is the source from which they got the Fir Gaillion. We know that Gaul, as Gaul never quitted France and entered either Britain or Ireland. The Gaul we stated is a hybrid blend formed by a fusion of the Vel with the Iberian. Let us see if there is any possiblity of producing a local

Gaul in Ireland itself. We know that there are Vels in Ireland; and we also know that there are plenty of Iberians in the land. So we see that by bringing about a fusion between these two flocks we can produce a local Gaul; and that is also what Irish history teaches us. The Llyrs or the sub-sect formed out of the Vels, are found localed in Leinster, and known in history as Fir Gaillion[1]. So we see that the Fir Gaillion mentioned in the Monkish chronicles are a local edition produced in Ireland itself late in its history. They have nothing to do with the continental lands, or played any part in the episodes enacted in that centre. It is these local Fir Gaillions, that the Monks have captured and put before us as one of the wings of the Fir Bolgs.

We shall next take the third wing and study their nature. They are styled as Fir Domnann who we know are the Fomors. A study of the Fir Bolg legends shows that the Fomors are not seen moving in contact with them either as foes or as friends. Further in this early age of Fir Bolg episode a friendly contact between the two groups is impossible, even on the mainland. Next coming to Ireland, we no doubt find two groups of Fomors, but they entered the land long after the Fir Bolgs. So a contact between the two groups is not possible in the Island Home. But we at the same time are able to find out as to wherefrom the Monks got this information. The Marchs in the Munster are known in recent Irish history as Fir Domnann[2]. It is these people that are taken and thrust into this ancient Episode enacted in a bye gone past on the mainland of Europe. We hope it is now plain that all this division of Fir Bolgs into three wings is Monkish fiction. Two of these wings namely the Fir Gaillion and the Fir Domnann are taken from recent Irish history and thrust into this ancient episode. All that Ireland received is a colony of Kells who brought and circulated in the land this Fir Bolg episode enacted on the mainland. Everything else is fiction.

The next item of Monkish fabrication is the division of Ireland into five provinces. The Fir Bolgs are said to have entered the land in their threefold wings, divided it into five provinces and allotted it among themselves. In this division the Fir Bolgs and the Fir Gaillion are said to have been given Ulster and

1. Celtic Myth and Legends by C. Squire Page 70.

2. Ibid Page 70.

Leinster respectively. But a special treatment is given to Fir Domnann who are split into three stocks and settled in Connaught, North Munster, and South Munster. There are many proofs to show that the account put before us is another piece of concoction. The division of Ireland into five provinces could have only taken place after all the five Indo-European flocks had entered the land. The last of them namely the March entered the land only in 600 B.C. Allowing sometime for the five groups to come to some sort of stable equilibrium, we think that the division could have come into existence about the first century old era. Even the very division into five provinces, we consider as a proof to show that only five Indo-European flocks are found in the land. It is ignoring all these facts that the Monks are seen bringing about a fictitious fivefold division of the land.

We hope it is now plain that this division of Ireland into five provinces in connection with the Fir Bolg Kells is all false. We know that the Fir Bolg Kells are the first Indo-European flock to enter Ireland; and these Kells did not settle in the land in one compact block. A careful study shows, that these Fir Bolgs on their first entry distributed themselves all over Ireland and settled in various parts of the Island. In support of that fact we shall soon cite ample proofs.

The next item of Monkish fabrication is to bring the Dedananns headed by Nuada and make them fight with the Fir Bolgs. We mention that the people known as Dedananns or gods are the secondary Celts. At the time this Eir Bolg Episode is being enacted in France, they are found locked up in Russia; and further Nuada is a leader who lived and fought in the same place somewhere about 3500 B.C. But the Fir Bolg drama was enacted and brought to a close in the five centuries intervening between 4500 and 4000 B.C. So a clash between the Celtic gods and the Fir Bolgs is not possible even on the mainland of Europe and much more so in Ireland. This bringing of the Dedananns headed by Nuada and make them fight with the Fir Bolgs is the most daring concoction in the whole story. If anybody had the least knowledge of the racial movements taking place in the land, they would not have allowed these fictitious stories to be so long freely circulated. The scenes where the two episodes are being enacted are lying far apart

one in Russia and the other in France. We have in fact the whole extent of continental Europe separating the two places where the two episodes are being enacted. Further the Fir Bolg episode came to a close in 4000 B.C., but whereas the Big Fomorian War is seen raging down to the end of 3500 B.C. From whatever point we view the case, a fight between the Fir Bolgs and the Dedananns is not possible on the mainland of Europe; and much less can it be thought of in Ireland. Further the people against whom the Fir Bolgs fought are not the Dedananns but the aborigines of Europe. There are ample proofs to show that such a fight was fought in France. The story put before us by the Monks is a wholesale fabrication and we ask our readers to summarily reject it.

The next item of fabrication is connected with the leader of the Fir Bolgs. The most important item in the Fir Bolg episode is the Balor legend. It is he who headed the Fir Bolgs in their fight against the aborigines. The ignorant Monks, not knowing who he is, wrongly thought him to be a Fomor. Having come to this false conclusion they took him from his proper place and used him in the Little Fomorian War episode. These two dramas were enacted in far apart ages. The Fir Bolg episode in 4000 B. C. and the Little Fomorian War in 2500 B. C. It is an actor that played a part in the former drama that is transported fifteen centuries downwards and given a part in the latter drama. Many are the causes which induced the Monks to take to this wrong headed course. One is his monster appearance. We have already shown that it is the Bull who first appeared before primitive Europe and terrorised its aboriginal mind. We ask our readers to picture to their minds a battalion of Bulls clothed in their Bull uniform moving and acting. Even at this late hour very few can calmly face such a scene and carry an unperturbed mind. When such is the case now, what must be the amount of consternation created in the mind of aboriginal Europe immersed in Cimmerian darkness. The primitive folk of West actually took them for monsters composed of part man and part beast. In that ignorant mood have coined many fables which Epos has captured and placed in our hands. Balor is considered as a man with one eye; and even the single eye was considered very malignant, so much so that a mere look from it was enough to bring death to all who confronted its gaze. Balor's eye in the language of the west is synanimous with what is known

as evil eye all over the world. Many are the fables[1] that have gathered round the head of Balor. It is in Ireland that they are found best preserved. But we are not to be misguided by all these stirring pictures. Balor, in spite of all the monster appearance given to him by aboriginal Europe, is we know a man of the Bull group. But the ignorant Monks mistook him for a Fomor. In the fictitious history of Ireland which they are now writing, one of its chapters is the Little Fomorian War. To make that episode more attractive, they have removed this Balor from his proper place and given him a part in that fight. But we know things better. We must eliminate all these Monkish concoctions and restore Balor to his proper place.

We have now traversed all the facts of the case. The Fir Bolg episode has nothing to do with Ireland. It is a drama enacted on the mainland of France. All that Ireland received was a report of the fight brought and circulated by a colony of Fir Bolg Kells who entered that land. And on their first arrival they did not divide the land into five provinces which is an incident that took place late in Irish history long after the entry of that flock. A careful study shows that the Kells on their first arrival distributed themselves all over Ireland. They spread in driblets all over the land and occupied such parts thereof as space and opportunity presented themselves. In proof thereof we cite the place names coined after their patron god Balor. There is a Balor's cliff[2] in Tory Island, a second in Donegal, a third in Rathconrath in West Meath. All these seem to be ancient places which once contained shrines dedicated to the worship of Balor. We have another proof given by place names of this wide spread occupation. When we find a town named Kell, it is needless to mention that it is a place founded by a people known as Kells. There is one such town known as Kell[3] in Meath which shows that that province was originally occupied by Kells. Ireland has also placed in our hands a work known as "the Book of Kells[4]". In addition to these twofold proofs, archaeology is seen coming to help us in this field. There are ancient relics in Ireland that are known by

1. Celtic Myth and Legend by C. Squire pp. 48—49 and 112—113; also read Chapter 15 of the same work: Old Celtic Romances by Joyce Note 9.
2. Celtic Myth and Legend by C. Squire pp. 49, 69 & 324,
3. Old Celtic Romances by Joyce page 1 with foot-note.
4. The Early History of Institutions by H. S. Maine page 237.

the name of Crannoges or Lake villages which are found all over the land, from Tyrone in the North to Limerick in the South, and from Down in the East to Roscommon in the west. Lyell[1] has noted fifty cases in ten districts of Ireland, and Keane[2] is seen giving us a list of 220 cases out of which number more than half are found in Ulster. In the course of our study of the Continental Celts we are showing that these Lake villages are of Indo-European origin and devised by them when in the Cradle to guard against surprise attacks. We see these ancient devices brought into play in Europe soon after the advent of the Indo-European progenitors into that continent where they are found put to a similar use. We construe these Lake villages of Ireland as intended to serve a similar purpose. The Kells in Ireland are found intruding into the land of the aborigines and depriving them of their possessions. Such a procedure must have provoked even the mild Iberian. It is probably to guard against their surprise attacks, the new invaders are seen constructing the Lake villages and taking refuge therein. So this wide distribution of Crannoges is another proof to show that the Kells on thir first entry distributed themselves all over Ireland. We hope it is now plain that all this division of Ireland into five provinces in the age of Fir Bolgs is mere fiction that is not founded on any basis of truth.

We here wish to bring to the notice of our readers another deep seated hostility working in the mind of the Monks. They are now seen carrying on a general crusade against the Celtic faith. In the course of the attack they are seen directing their attention to Balor who is one of the gods of the Gaelic pantheon. They first captured and made a monster of him and surrounded him with all sorts of gruesome stories. Balor is a Bull god with one eye which represents the orifice in the bone helmet. But all this is twisted and given a perverted interpretation. Balor is said to have come into the world with two eyes, one of which he is reported to have lost in the course of the distillation of a magical[3] compound. It does not end here. Even the other eye is said to have been affected by the noxious fumes from the magical cauldron and acquired a baneful evil quality. So malignant was the nature of this single

1. The Antiquity of Man by C. Lyell pp. 23-25.
2. Ethnology by Keane page 122.
3. Celtic Myth and Legend by C. Squire pp. 48—49.

surviving eye, that a mere look from it was enough to kill all who confronted its gaze. Not satisfied with all these concoctions, they degraded him from the rank of a Bull, made him a Fomor, and gave him a part in the Little Fomorian War. On the day of battle he is brought on the Fomor side, the lid of his malignant eye lifted with a hook, and all the Bulls who confronted its evil gaze are found falling down dead. Not satisfied with all this perverted picture, they are seen giving him a death[1] blow on the battle ground, and made him die an ignoble death. Such is the sad end assigned to the patron god of the Kell. The Irish are a curious compound made up of two elements, one a superior Bull and the other an inferior Iberian. When the former humor is on them they would fall prostrate before Balor, praise him for the great services rendered, and worship him. When the latter[2] humor is on them they would remember his hideous features, and the terror which he once infused into their minds. Such is the dual grained instinct of the Irish. The Monks who are writing these fictitious anecdotes being themselves Irish would be acquainted with the twofold characteristics of the people. They took advantage of this weakness in the Irish mould, made good use of it, and are seen launching blow after blow on the head of Balor. Under their successive attacks he fell an easy victim. Balor is a weak god in the Irish pantheon. A first rate god with virile qualities can be only produced in a fight between the Bull and the Fomor or the two wings of the Indo-European flock. But this Balor attained his divinity by gaining a cheap success over the aboriginal folk of Europe. Such a god would not have a stronghold on his people, with the result that the Monks managed to gain an easy victory over him and extinguish his worship. All these insidious attacks on Balor have had a baneful effect on the Fir Bolg episode.

Bigoted Monks have made Balor a monster and falsified his history. Next learned scholars are seen coming forward to supplement their work by construing his flock of Fir Bolgs[3] as a troop of aborigines. Students of Celtic antiquities are seen misconstruing these Fir Bolgs and bracketing them under the same

1. Celtic Myth and Legend by C. Squire pp. 112—113. For a hideous picture of this misconstrued Balor, see plate opposite page 352 in the same work.
2. Ibid Chapter 15; also pp. 233 to 239.
3. Origin of the Aryans by I Taylor, page 78; Celtic Myth and Legend by C. Squire page. 230 and passim.

head as the Iberians. A greater blunder could not have been committed. The Fir Bolgs are Indo-European Bulls, but the Iberian aborigines are a people very low in the scale of human evolution. A vast chasm separates the two flocks, and it is a matter of great surprise to us that learned scholars have not been able to distinguish the one from the other. But at the same time there is this palliative excuse in their favour. The Fir Bolgs being the first to enter the land are seen devouring all the aborigines and absorbing them into their mould. It is probaby this predominant aboriginal taint that induced them to place the Fir Bolgs under the category of Iberians. Not only students of racial antiquity, but even Epos[1] is seen falling into the same error. The Western parts of Ireland wherein the Fir Bolgs are found finally lodged is styled as the dark or night country, and the people inhabiting it are called the "sons of dark". They are also styled by such titles titles as "people of darkness", and "people of night" All these offensive epithets will have to be interpreted by the light thrown by the racial movements going on in the land. Ireland is a dark land inhabited by dark aborigines. After the entry of the Fir Bolgs this dark colour will be driven westwards. In their footsteps four more Indo-European flocks are coming who will drive the Iberian further and further westward. After all the commotions have subsided, the Fir Bolg himself is found pressed into its north western corner known by the name of Connaught. We hope it is now plain why the western part of Ireland is styled as the dark country. Notwithstanding all the bad encomiums showered on them, the Fir Bolgs must be considered as men of Bull origin.

We hope we have traversed all the aspects of the case. The Fir Bolg report as put before us by the Monks is a tissue of fictions. It has nothing to do with Ireland. It is a fight waged by the Bulls soon after their arrival in west against the aborigines of France. The Monks in the midst their many fictions have left one thing unaltered. The Fir Bolg episode is the second event in the Indo-European calendar. The Monks have not tampered with this sequence, and disturbed it from its proper place; and for this small favour we are very thankful to them.

The Fir Bolg episode is a very complicated theme in Indo-European history. We hold in our hands eight Epos, but not one of

1. Celtic Myth and Legend by C. Squire page 70,

them has come forward to enlighten us on the subject. The Gaelic Epos is the only one, that has something sensible to communicate on that episode. If the Monks had disturbed it from its proper place they would have deprived us of a valuable piece of evidence. But this erroneous course they have not taken. It is this fortunate exemption that has proved of such invaluable help to us in the interpretation of Indo-European history.

SECTION VII. THE BIG FOMORIAN WAR

The third item in Gaelic Epos is the Dedanann war which for reasons to be soon mentioned we have styled as the Big Fomorian war. Two Fomorian wars were fought by the Celtic Bulls in the course of their life history in Europe. Out of these two wars, we have styled the earlier fight as the Big Fomorian war, and the later fight as the Little Fomorian war. The latter again is seen further splitting itself into two fights, one fought in the western front in France, and the other in the eastern front in Switzerland. But as far as Gaelic Epos is concerned we have only to handle the former fight fought in the western front of France. So we are here dealing with two Fomorian wars one known as the Big Fomorian war, and the other that part of the Little Fomorian war which was fought in France. We have to find out what these two episodes mean, and explain why we gave them the epithets Big and Little. The Big Fomorian war is a great national struggle fought on the battle field of Russia between the Bulls as a whole and the Marks as a whole, soon after their advent into Europe. But the Little Fomorian war is a minor struggle waged between one section of the Bulls known as Vels or secondary Celts, and another section of Marks known as Latin Wolves. Hence it is, we have designated the former as the Big Fomorian war, as it is seen having far reaching consequences on the two main wings of the Indo-European flocks namely the Bulls as a whole and the Marks as a whole. But the latter being a minor fight fought between two small moieties of the Bull and the Wolf, is seen wielding a limited sway; and hence it is we have styled it as the Little Fomorian war, as it is of less importanoe than the other major fight. But the Big Fomorian war is reported so badly in

Gaelic Epos, that it exhibits none of the characteristics of that mighty struggle that once shook the two main wings of the Indo-European flock.

Many are the causes which led to this state of things, among which we shall here mention a few. The monks we know are now engaged in the task of writing a fictitious history of Ireland; and to facilitate their work we further stated that they are seen mutilating legends, transporting them hither and thither, and weaving all sorts of spurious narratives. A wrong headed man will never get a correct view of things. Nature always debilitates a mind taking an erroneous course, and makes it commit more blunders so as to reveal its weakness to the world at large. It is such a process that we are now witnessing in Ireland. The Monks in the course of their work came across two Fomorian wars reported in the Gaelic Epos. Thinking that a twofold recitation of the same event is some error in tradition, they probably began to entertain grave doubts about a double fight being fought with the same actors. Having arrived at this conclusion, they quietly dropped one of the Fomorian fights and retained the other. In so doing they committed the gravest error, omitted the most important Big Fomorian war, and retained only the smaller fight. Even this omission they are not seen carrying out completely. They only omitted the Fomor from the Big Fomorian war, but retained all the incidents connected with the Celtic Bulls in that fight; and in place of the former they found some other enemy to fight against the latter. The monks are seen resorting to all sorts of devices to put before us a plausible story whose object is to deceive us. An examination of the whole field of Gaelic Epos shows that they are seen indulging in a series of fictions right though their work. And for such persons to resort to a few fictions in the course of a single episode is not a matter of great difficulty. We shall not be led aside by these Monkish subterfuges, but restore the Big Fomorian war to its proper place, and give a true account of the fight.

The Big Fomorian war is not a fight which solely concerns the Gael. It being a fight fought between the two main wings of Indo-European Flock, is sure to figure in the annals of all those groups that took part in the fight. We have accounts of that fight handed down in the Epos of three more flocks namely the Italic Wolf, the Teutonic Bull, and the Tertiary Celt. We shall

first give a rough outline of the fight, as derived from our comparative study of all the records placed at our disposal. We mentioned that the two Indo-European races after coming to the west are stationed in Russia, with the Surans to the north and the Velans to the south. Here they are seen fighting for 2000 years from 4500 to 2500 B. C. And in this long struggle, the first phase of the fight is seen going on, on the Baltic coast where it is found raging for ten centuries from 4500 to 3500 B. C. We know that the Surans are a bicameral group composed of a Wolf and a Horse. In this fight going on in the Russian theatre, the two flocks are not found mixed together and fighting as a whole. A sharp clevage is seen among them, and the Wolves are found stationed in one place and the Horses in another. The battle line is seen extending in one continuous stretch from the shores of the Baltic, across the whole breadth of Russia, as far as the Ural mountains. In this arrangement the Wolves are found occupying one-third of the line and the rest two-thirds by the Horses, We mentioned that the first phase of the fight is seen raging on the Baltic coast during a period of ten centuries from 4500 to 3500 B. C. And from the distribution of forces we can easily see that the first phase of the fight is between the Wolves located on the Baltic coast, and that portion of the Bull flock stationed opposite to them. What is known as the Big Fomorian war is an account of this fight waged on the Baltic coast between the Wolves and the Bulls. But Epos has not handed down a full account of the fight waged during this long period of ten centuries. All that we have is the final scene in that struggle that brought the fight to a close. The Big Fomorian war episode must find mention in the Epos of the Secondary and the Tertiary Celts, as it is they alone who continued in the main Russian theatre. It cannot find mention in the annals of the Primary Celt, as he separated from the mainfold and went into France soon after his advent to west. We may also expect to find an account of this fight in the Epos of the Teuton who represents the mainfold of the Bulls stationed in Russia. But on turning to Suran Epos we notice a different feature. It only finds mention in the Epos of the Italic Wolf that actually waged the fight. It is not found mentioned in the records of the Hellenic, Iranian, and Aryan Horses. But this silence of the Horse looks puzzling. Here it is enough to know that the Horse is a highly selfish flock that would not take notice of

things in which he has not played a personal part. So we have actually four witnesses to speak about this Big Fomorain war namely the Italic Wolf, the Secondary Celt, the Tertiary Celt and the Teutonic Bull. It is with these four keys in hand that we ask students to read and interpret the Big Fomorian war in its correct light.

We shall now give a report of the fight as found in the Monkish chronicles and point out its many flaws. The third incident reported in Gaelic Epos is the fight waged by the Celtic gods who are given the title of Tuatha De Danann[1] or more briefly styled as Dedananns. They are reported to us as the third invaders of Ireland. As usual the Monks are seen starting them from the Ark of Noah, pass them through the portals of Hellas, and finally bring them to Europe and make them halt for some time in Lochlann or the Baltic coast of Russia; and from thence they are transported through the whole length of continental Europe and landed in Ireland. Here they are made to come into clash with the Fir Bolgs who are represented to us as the only inhabitants of the land. The leader of the Celtic gods is reported to us as Nuada, and that of the Fir Bolgs is stated to be Sreng. In the course of the fight the latter is said to have aimed a terrific blow against the former and cut off his hand. Notwithstanding the maiming of their leader, the Dedananns are said to have waged a furious fight, vanquished the Fir Bolgs and reduced them to subjection. After gaining this victory, the Celtic gods assigned to the Fir Bolgs the province of Connaught, and took the rest of Ireland to themselves where they are seen reigning in peace for a long time. This great battle is said to have been fought in South Moytura in the County of Mayo; and in further proof thereof they point to the megalithic structures found in that place which are represented to us as the monuments raised over the dead fallen in the battle. Such is the short account[2] placed in our hands by the Monks regarding this fight waged by the Celtic gods.

Before proceeding further let us find out who these Celtic Gods are. A careful study by the light thrown by our comparative key shows that the people known as gods in Gaelic Epos are the Secondary Celts. We have now to find out the causes which led to

1. Celtic Myth and Legend by C. Squire page 48.

2. Celtic Myth and Legend by C. Squire pages 70 to 77; Old Celtic Romances by Joyce Notes 1, 4 and 11.

the growth of such a morbid conception in the mind of a mortal creature. Man is an ephemeral being who after a short lived existence is reduced to a handful of dust and returned to the earth out of which he was taken. How did such an ephemeral creature manage to assume the grandiloquent title of god? We have indicated the process by which a Hero is raised to the rank of a divinity. A Hero god in the old world language simply means a man who is endowed with remarkable qualities not seen in the general run of mankind. It was an account of this superior virtue, that he was given a superior rank and given the title of god. What we have now to find out is: How a whole flock of people came to assume the title of god? A careful study shows that this morbid conceit is not of Bull origin. It is a malady generated in the weak frame of the Surans. The latter we are elsewhere showing never got beyond the Hero cult stage. All their conception of religion is confined to Hero gods. They did nor go beyond their first lessons in theology. They never evolved a spiritual god seated in heaven above. Such is the state of religious cult at the time they are seen migrating from the Cradle to Europe. This is one kind of weakness seen in their mould at the threshold of their life in the West.

After coming to Europe they are seen acquiring a second vice. The Surans after coming to the west we pointed out are seen lifting up their heads and trying to move on a higher plane. Among the many steps taken in this direction, one is the change of title from Surans to Marks about which we have already mentioned. Here is another step taken in the same direction, but this second move is in the religious field. The Surans as a whole are seen assuming the title of gods and passing as such before the world. Why such a morbid thought entered into their mind, it is not difficult to find out. Perhaps they thought that by assuming a grander title, they would be able to cut a grander figure under the new atmosphere of the west. We are able to mention many more causes with whose details we do not want to trouble the reader. But whatever may be the causes, we see the full effects of the malady in the Surans. But at the same time it must be noted that it is a malady purely of western origin. Not a trace of it is seen in their ancient home. The Surans when departing from the Cradle are a poor folk pitiable to look at. Such is the account handed down

by Epos. It is the very same poor people that are found putting on such superior airs after coming to the west. They first changed their name to Marks, and soon after are found assuming the grandiloquent title of gods. We have many evidences to show that the latter conceit malady had taken possession of them at a very early stage of their life in the Russian theatre. It is seen in one and all the members of the Suran flock. It is noticed in the Italic Wolves and the Greek Horses of the west; and going eastwards we observe it both in the Iranian and Aryan Horses. The longer one is found staying in the Russian theatre, the more aggravated is the form assumed by the malady. It will be seen in a milder form in the Italic Wolf, and the Greek Horse, that are the first two flocks to quit the Russian theatre. The Iranian and the Aryan Horses are the last to depart from that centre, and hence it is we see in them the malady in its worst form.

But the infirmity is not seen confining its hold to the Surans alone. It is also seen contaminating the Bulls and poisoning their mind. This conceit malady of designating a whole group of people as gods and divinities runs counter to their whole system of training. We have to find out as to why the Bulls borrowed this morbid thought of Surans. A careful study of the Indo-European past shows that the two races in the course of their long struggles are not only emulating, but trying to outdo each other. It commenced at a very early age in the Cradle, and is seen going on all through their life. A study of the characteristics of the two races shows that, for every item seen in the Bull, there is a corresponding item seen in the Mark. But with this difference, that the thoughts of the two people are not seen working in the same groove but running in opposite directions. If the political ideal of the Bull is democracy, that of the Mark is despotism. It is in this manner that the mould of the two people is formed; and for every item of characteristic noticed in the Bull there must be one of an opposite kind seen in the Mark. Without the working of some such principle it is not possible to account for the existence of so many contrary sets of characteristics in the two flocks. Such is the picture presented when they are seen emigrating from the Cradle. It is needless to mention that the same sort of spirit will be carried to Europe. But under the new environments in the west we notice

a great change in its working. The old healthy spirit of emulation with its stubborn tenacity of looking out for some ideal entirely opposite to that of the rival is seen no more. A careful study of the life of the Indo-European progenitors after their advent to the west shows that not one principle of a new kind was evolved on the soil of Europe. All the dual sets of opposite characteristics that we now possess were evolved when in the Cradle. The failure to evolve new principles is not their only defect. We even notice a general degeneracy in the method of its working. The old ideal is to find out some principle entirely opposed to the one conceived by the rival, and evolve it in the opposite direction. But this is lost sight of, and in its place we see a new degenerate spirit coming into existence. Not only the old ideal is no more, but what is still worse is that one is found slavishly copying another. If this copying were confined to good things in life, it would not have mattered much. But what we on the other hand observe is that it is found extended to the field of vicious principles, which one group is seen senselessly copying from another. It is such a process that we are now witnessing in Europe. The Surans with the object of passing for a great people are seen styling themselves as gods. The Bulls as if not to be left behind are seen imitating them and calling themselves as gods.

We have many proofs to show that this malady is exclusively of Suran origin. It is not seen in any of the Bull flocks that did not come in contact with the Surans in the Russian theatre. It is not seen in the Velans left behind in India. It is not seen in the Fir Bolgs who separated from the main fold soon after their arrival in Europe and migrated to France. The malady is seen only in such of the Bull flocks as happened to continue in contact with the Surans in the noxious atmosphere of Russia. It is seen in the secondary and tertiary Celts. It is also seen in the Teutons, Vends, and Letts. We hope it is now plain that it is from the Surans that the Bulls copied this vice.

A study of the subsequent progress of the malady also teaches us the same lesson. Under the pounding of the Snake, the Bulls in the west get sober, and lay aside this conceit malady. A like effect is also seen in the Italic Wolf and the Greek Horse. But on turning to the east we meet with a different picture. The Iranian* being

* Read Sacred Books of the East, Zend Avesta for an interpretation of deva, which term in the vocabulary of the Iranian is construed as a synonymous title for the devil.

thrown in the hottest part of the volcanic furnace kindled by the Snake, has not only parted all connection with term, but gone to the other extremity and loaded it with the most opprobrious significance. But the Aryan Horse* placed in the safe haven of India is found plagued by the infirmity, and is even to this day seen styling himself as a deva or god.

We hope we have sufficiently expounded the causes which set in motion this conceit malady of designating a whole flock under the category of gods. It first began with the Surans from whom the Bulls took the malady. A branch of the latter flock known as secondary Celts are now seen entering Ireland carrying in their bosom this malady. The people known as gods in Gaelic Epos are the Vels and the Llyrs who entered the land in 1600 and 620 B. C. respectively. Of all the western countries, it is in Ireland that we see this conceit malady working for a long time in a highly virulent form. The intensity of the malady in this particular land we attribute to its being situated in an out-of-the-way corner that has freed it from the pounding of the Snake. We hope it is now plain that the people known as gods in Gaelic Epos are the Secondary Celts who entered the land in two streams bearing the title of Vels and Llyrs. The grandiloquent title of gods assumed by them are mere devices intended to deceive a foolish world. But we know things better. The so called Celtic gods are all men of flesh and blood. It is their human identity that we are now going to unfold. As already stated they are also known in Gaelic Epos as Tuatha De Dananns, whose significance we are elsewhere expounding. But we shall not be deceived by all these sonorous titles.

Having proved who these Celtic gods are, we next proceed with the examination of the Monkish narratives put before us. The Bulls we know came in one direct flow from the Cradle to Europe. This single migration the Monks are seen dividing into five instalments and bringing them to the west. Hitherto we have done with three such instalments and now we are in the fourth. But the wrong headed Monks instead of bringing them from the Cradle are seen bringing them from West Asia. And as before this fourth stream of Bulls known as Celtic gods are started from the Ark of Noah passed through the gates of Hellas and finally brought to

* Griffith's Rig Veda; Vol. II p. 568 and notes. Story of Nations, Vedic India pp. 275 to 276; Nannul, part II Sol, sutra 261.

Europe. The whole thing is a fiction and must be summarily rejected. The Bulls came in one stream direct from the Cradle to Europe. The flock of Celts we are here concerned stayed for some time in Lochlann or the Baltic coast of Russia where they fought a great fight with the Fomor Wolves. It is this fight known as the Dedanann war that is reported as the third chapter in Gaelic Epos. So we see that Ireland has nothing to do with this fight. Of all the Bulls it is the Gael that has clearly brought to our notice his long stay in Lochlann. It is this valuable tradition that the Monks are seen spoiling. We have to eliminate all these corruptions and construe things in the proper light.

The next item of Monkish fiction is to make the gods fight against the Fir Bolgs. The Big Fomorian war is the first grand fight waged by the Bulls in Europe against their old enemy the Surans or Fomors. It is a life and death struggle waged by the Bulls whose very existence is now in peril. It is the records connected with this important incident that is being falsified by the Monks and wrongly reported to us. Had they known the gravity of the occasion they would not have indulged in all these sacrilegious performances. Fortunately we are not wholly dependent on the charity of the Irish Monks for a true version of the story. We have three outside witnesses who took part in this grand struggle; and their names are the Italic Wolf, the Teutonic Bull and the British Bull. Each of them has left behind his own version of the story that is found recorded in the pages of their respective Epos. A careful study of these three records show that the fight was waged against the demon Fomor. There is another valuable piece of information which we derive from a perusal of these outside records. They not only give us the name of the enemy flock as a whole, but also the title borne by the particular subsection out of that fold that took part in this fight. The Fomor we know are composed of two wings a Wolf and a Horse. This fight known as the Big Fomorian war was not fought against the Fomors as a whole, but against a particular section of that flock known as Wolves. Two of the outside records namely the Epos of the Italic Wolf and that of the Teutonic Bull come forward and state in the plainest terms that this fight was waged by the Bulls against the Fomor Wolves. There are even clear proofs to show that a similar report must have been handed down

by Irish tradition. The Gaelic Epos has stated in the clearest terms that the Celtic gods once lived in Lochlann* or the Baltic coast and waged a fight with the Fomor found in that locality. From the graphic description, we are led to infer that it must have also made mention of the Wolves the specific enemy against whom the Bulls fought. But the whole of this Lochlann legend is mutilated and transported into the Little Fomorian war episode where it has rendered the whole story look like a piece of nonsense. All these facts we shall deal more in detail in the next section. All that we here wish to be noted in this connection is that the first great war waged by the Celtic gods is not against the Fir Bolgs who are men out of the same Bull fold, but against the Fomors the life enemy of the Bull; and this fight was not fought in obscure Ireland but in Lochlann or the Baltic coast of Russia. Another peculiarity connected with this war is that it is the first reported case of a fight between the Bull and the Wolf in the long annals of the Indo-European past. The latter as long as he was in the Cradle was hiding his head, and we did not know that there existed such a man as the Wolf in the Fomor fold. It is only after coming to the west that he is seen emerging to the front, puts on a brave face, and reveals his full Wolf features. This fight between the Bull and the Wolf in Lochlann is seen going on, not for a short period, but for ten continuous centuries from 4500 to 3500 B. C. It is this

* In the ninth and tenth centuries of the new era, the Danes and other Scandinavian peoples are seen pouring into Ireland and causing great havocs in the land. Irish tradition when describing this recent incident, is seen taking terms from the oldest chapters of her epos, and describing it in that language. The Scandinavians are called Lochlanns, and the land from which they come is found styled as Lochlann. The Fomor of Indo-European past is a demon whose home Gaelic epos located in Lochlann. It is probably noticing the same Fomor-like demoniac characteristics in the Scandinavian invaders, that ancient writers took a term from old time epos, and described them in that language. But at the same time we must take care to distinguish the two usages. The Lochlann of epos is not only the home of gods or Gaelic Bulls, but also of the Fomors. It designates the tract of South-west Russia, bordering on the Baltic sea. But the Scandinavian invaders are seen coming from Denmark, Sweden, and Norway, that represent lands part bordering on the North Sea, and part on the Baltic Waters. There is much difference between the original Lochlann of epos and the borrowed Lochlann of history, and we ask students not to confuse the one with the other. It is only by giving a proper value to the Lochlann of epos and the flocks found therein, that we will be able to give a proper interpretation to Indo-European history. Read foot notes on pp. 275 and 291 ante; also refer to Notes 1, 5, and 6 Joyce's Old Celtic Romances.

grand episode in the Indo-European past that is being tinkered and trifled with by the Monks, and a perverted version put before us. The Big Fomorian war, we once more state, is not a fight fought against the Fir Bolg Bulls, who are men of the same mould as the Celtic gods, but against the Fomor Wolf, the life enemy of the Bull.

The next item of Monkish concoction is connected with Nuada the leader of the Celtic gods. Of all the concoctions of the Monks, the one launched against Nuada is the most audacious. We brought the Indo-European progenitors from the Cradle, and stationed the Surans and the Velans in North and South Russia, where they are seen fighting for 2000 years. In this long struggle the first face of the fight is with the Wolf that is seen raging for 1000 years. It is this long fight with the Wolf for ten centuries that we have designated as the Big Fomorian war. Properly speaking the war episode connected with this fight must have handed down a full description of the various phases of the struggle during this long period. But Epos has not taken the trouble and given us detailed information on all points. We do not know the names of the various leaders that led the Bulls or the Wolves to fight during this period of ten centuries. Much less are we told about the many evolutionary movements of the two flocks and various other details connected with the fighting. All that tradition has informed us are the names of the leaders that headed the struggle in its closing scenes, and the manner in which it was brought to an end. In addition to these details we are able to give a general view of the fight now in progress gathered from sundry pieces of circumstantial evidence.

We shall now give a succinct account of the great war as gathered from all sources. The tactics adopted by the Bulls is to hem in the Surans on all sides, drive them further and further northwards and ultimately annihilate them. In this process of destruction it is on the Wolf front that attention is most concentrated, and we see a great fight raging there. The war between the two flocks began somewhere in the 48th degree north latitude of South Russia. To attain their object the Bulls are seen launching blows after blows on the head of their enemies, who unable to bear the on-slaught are seen receding further and further northwards. This kind of fight is seen raging for ten centuries during which

period the Surans had receded to a point somewhere near 60th degree north latitude. After reaching that stage we see the enemy adopting a new kind of tactics. The Wolves, unable to bear the rain of blows that is most seen falling on their heads, have made up their mind to break through the Bull front and escape towards the South. Having come to this conclusion they are seen taking steps to put it in execution. The whole mass of Wolves seem to have suddenly massed at one centre, aimed a terrific blow at the point and broke through the Bull front. Through the breach so effected the whole mass of Wolves are seen escaping and running towards the south. At this critical juncture the leader who headed the Bulls is Nuada which is the name given to him in Gaelic Epos. He is known as Lludd in British tradition but in Teutonic Epos he is styled as Tyr. Seeing this unexpected complication, he stood at the breach, fought furiously against the enemy and tried to close it. But all to no purpose. Through the breach effected the whole volume of Wolves are seen flowing in ever increasing numbers, and so great is the impetuosity of the current that he found it impossible to close it. But notwithstanding the danger, Nuada is seen standing at the head of the breach and launching the most terrific blows on the heads of the enemy. In the course of this arduous struggle he lost his right hand. Seeing the great danger in which he is placed, the Bulls in the other part of the field rushed to his help and closed the breach; and by that time the whole flock of Wolves escaped. The only thing that they were able to do is to prevent the escape of the Horse whom they captured like rat in a trap and kept hammering him. The Bulls have not told us the name of the leader that led the Wolf. From the obscure light thrown by the Latin tradition we are led to infer that his name is Janus. Such is the sum and substance of the Big Fomorian war which is a great fight fought by the Bull against one section of his life enemy the Wolf. In recognition of his great services Nuada the leader of the Bulls was deified and worshipped by the flock.

It is this Nuada that fought and lost his hand on the Baltic Coast that is brought all the way from Russia, and made to fight against the Fir Bolgs in Ireland. Of all the Monkish concoctions the one launched against Nuada is the most reckless. It is with great reluctance that we admitted a lame god into the divine hierarchy. A god with a blemish is no divinity. It runs counter

to the teachings of Bull tradition. But taking into consideration the distempered nature of the Bull flock in the west, we admitted him into the divine fold. This lame god deprived of one of his hands has proved of immense use to us in unfolding the history of the Bull. He is the subject of caricature in three traditions. One is the Epos of the Gael who is found calling him Nuada. He is also found mentioned in British and Teutonic Epos where he is styled as Lludd and Tyr respectively. It is the lame attribute mentioned in all these traditions that has enabled us to fix his identity and unfold all the complicated dramas played by him in life. It is this lame god with so many credentials about him that the Monks are seen disturbing from his proper place and giving him a part in one of their spurious narratives. So all this bringing of Nuada to Ireland and making him fight at the head of Celtic gods against the Fir Bolgs in that land must be treated as a piece of Monkish concoction and summarily rejected.

This bringing of Nuada all the way from Russia to Ireland is not the only fiction introduced into the narratives. He is found surrounded with many more concocted stories which we wish to bring to the notice of our readers. The Monks we know are now engaged in converting the people of the land to the Christian faith, and in this proselytising work Nuada proved to be a troublesome god as he is found opposing their progress. He is one of the most virile gods of the Gaelic pantheon having a stronghold on his people who would not easily part with his worship. A god, who has poured much blood in the service of his flock, fills the soul of his people, and it is very difficult to part them asunder. The stubborn opposition presented by Nuada has provoked the ire of the Monks, and we see them launching blow after blow on the head of the offending deity. We shall here mention some of the attacks launched by them to extinguish his worship. They first brought him at the head of Celtic gods to Ireland, and made him fight against the Fir Bolgs in that land. In the struggle the victory is no doubt with the former, but at the same time their leader Nuada is found deprived of his right hand. After the victory the Dedananns are said to have ruled over the land with lame Nuada as their king. According to the creed of the Bull a lame man is unfit to sit on a throne, and soon after we see steps are being taken to cure Nuada of his infirmity. The Divine Physician * is called in, Nuada is given a silver hand, and the blemish cured. After under-

* Celtic Myth and Legend by C. Squire. pp. 78—82.

going this curative treatment we find him reigning over his people for some time. But all this palliative process is taken in vain. A lame man is a lame man, be he given a silver or a gold hand. Further Nuada himself is said to be groaning and moaning and suffering very badly from the effects of the festering wound in the maimed arm with its artificial hand attached to it. Now another physician of a more dexterous kind is called in, and we see him busy at work with medicinal cure combined with magic and incantations. The lopped off limb was dug out from the grave where it is said to have been lying uncorrupted, for near thirty years. The new physician removed the artificial arm, took up the lopped off hand, and applied it to the stump and went through a process of magical incantations. Under its magical healing effects, sinew became attached to sinew, muscle to muscle, nerve to nerve, bone to bone, and the hand became whole and sound again. It is after this complete cure that we see Nuada firmly seated on the throne. Again he is found taken to another battle field and made to fight. In the course of that fight Nuada is said to have been killed and next buried beneath the the ground. All the incidents noted in this para are mentioned in connection with the little Fomorian war about which we are dealing in the next section. Here we are taking notice of them, as they are mentioned in connection with the Nuada who is the leader that fought in the Big Fomorian war. All that we here wish to mention is that the facts noted in this para are fictitious and would not stand the slightest scrutiny. If the monks had the least knowledge of the Hero cult, they would not have indulged in these fictions. Once a hero is raised to the godhead, no sort of allusion is to be made to his mortal attributes. All that divine history will mention is the heroic fight which he waged when in life. But the picture put before us is abominable. Here Nuada is brought before us with his maimed hand festering with wound, and next exhibited to us as groaning and moaning under the effects of the agonising pain. He is next taken to a battlefield and killed and buried. All these gruesome pictures are monkish coinages. They are intended to strike at the divinity of Nuada against whose worship they are now seen waging a furious fight. All that the Gael brought to Ireland was a one handed god, and every thing else is a monkish fiction.

There is another flaw in the accounts put before us by the monks. According to their version, the Fir Bolg episode, the Big

Fomorian war, and the Little Fomorian war are made to run in one continuous stream, one linked to the other. So intimate is the connection between the three episodes that one single person namely Nuada is seen figuring in all three. Even a casual study of the Indo-European past shows that the monkish story put before us is a tissue of fictions. The first was fought and brought to a close in 4000 B. C., the second in 3500 B. C., and the third in 2500 B. C. Not only the dates are different, but even the places where these engagements took place are different and lying far apart. The Fir Bolg episode was enacted in North France, the Big Fomorian war on the Baltic coast of Russia, and the Little Fomorian war in South France. It is these three engagements fought in different epochs, and in far apart places, that are now represented as a single drama consisting of three scenes wherein Nuada is seen figuring from beginning to end. But the worst part of the blunder consists in removing all these three engagements from the mainland of Europe and locating them in obscure Ireland. All these monkish fictions should be set aside and the three episodes considered as separate engagements fought in far apart ages on the mainland of Europe. Confining our view for the present on the Big Fomorian war we state that it was fought in Russia and brought to a close in 3500 B. C.

The Big Fomorian war is the most tragic incident in the epos of the Gael. A careful study of the sacred history of Nuada, the Lochlann legend, and the account handed down regarding the Fomors, shows that the Gael must have brought a full and accurate report on this Big Fomorian war fought on the Baltic coast of Russia. But the wrong headed monks have spoiled everything. They are a guilty people with a guilty conscience writing a fictitious history. Swayed by this guilty mood they wanted to be over cautious, and put before us a plausible story so that their weakness may not be found out. Their very over caution in this particular case has proved their bane, and entangled them in a network of errors, so as to vividly bring to our notice the unholy work upon which they are engaged. As already mentioned they thought that a twofold Fomorian fight is not only not likely, but construed it as an error in tradition. Acting under that mistaken idea they removed the Fomors and substituted in their place the Fir Bolgs. In this fictitious fight with the Fir Bolgs they only found it possible to make Nuada lose one of his hands. What they wanted is his complete annihilation so that they may take and bury him in a

grave, and along with it to extinguish his worship. To have these objects executed, they are seen taking Nuada into the Little Fomorian war and give him a death blow in that engagement. All that we here wish to point out is that all this death and burial of Nuada are mere fictions of monks.

Nuada is the strongest god in the Gaelic pantheon and seems to have long resisted the attacks of the monks. This killing on the battle field is not the only kind of death assigned to him. In one of the Brehon[1] tracts we are told that he committed the abominable crime of murder for which heinous act he is arrested and put up for trial. After a lengthy examination he is found guilty of the crime and taken and hanged in the gallows. In this onerous function Patrick the patron saint of Ireland is said to have taken a prominent part. Se we see that Nuada is given two kinds of deaths, in one of which he is killed on the battle field, and in the other he is taken and hanged as a murderer. Either of these statements must be false or both must be untrue. We know for a fact that both the versions placed before us by the Monks are mere fictions not founded on truth. All that tradition has reported to us is a one-handed god, who when in life fought against the Fomors on the Baltic coast. Beyond this fact Epos has not placed in our hands any additional information regarding Nuada.

There is one more fiction of the Monks that remains to be examined. They have gathered and placed before us a piece of archaeological evidence to show that the Big Fomorian war was fought in Ireland. According to their version the fight is said to have been fought in South Moytura[2] situated in the County of Mayo. In support of their statement, they point to the megalithic edifices in the place that are represented to us as the sepulchral monuments raised over the dead, fallen in the course of the said fight. Before rejecting their statement, we have to know something of the nature of these edifices. Such megalithic structures are only found in the Fir Bolg zone which we know covers France and British Isles. Even in France[3] it is not found all over that land but only in the region lying to the west of Jura and Vosges mountains. The stone building instinct is one of the deep

1. Early Institutions by Maine pp. 21—23.
2. Old Celtic Romances by Joyce Note 11.
3. Caesar's Conquest of Gaul by T. R. Holmes page 6

seated characteristics of the Bull who is found raising megalithic edifices both as places of worship and as monuments raised over the dead. It is with this strongly developed trait that we find him emigrating from the Cradle. We also find this trait even in the Caucasic Ox who we know marks an earlier stage of Bull evolution. We shall deal more in detail on this subject as we proceed with our narrative. But here it is enough to know that this trait is only exhibited by the Fir Bolgs, who, coming straight from the Cradle to the West, are seen carrying along with them in full vigour this stone building instinct which is brought into immediate play in the lands they settle. But such a trait is not seen in the other branches of Bulls who by their long exposure to the storm of terrific warfare in Russia seem to have lost this capacity. It is not seen in the Teuton or in the Secondary and Tertiary Celts. But these three flocks when in the company, or in the vicinity of Fir Bolgs, are seen co-operating with them in the rearing of megalithic edifices. Such is the trait exhibited by the Bulls that came to the West in this department of stone building. Let us now take this key in hand and study the megalithic edifices in Ireland. A colony of Fir Bolgs entered the land in 1900 B. C. where we find them bringing into play this stone building instinct. A careful study of the stone edifices in South Moytura shows that they do not look like monuments raised over the dead that had fallen in the course of a single fight as is now reported to us by the Monks. They present a dual characteristic; some of them look like places of worship; and along with them are also found tombs raised over the dead who died a natural death in the long course of Irish history. In the creed of the Bull, the cult of the dead is quite separate from the cult of the god. Not only the two cults are different but even the edifices devoted to them are raised in far off places. Since there is a combination of both in Ireland, we naturally infer that there is an alien element intruding into the field and making its influence felt. Students of archaeology * classify the stone edifices of west Europe under two heads, one coming from the caucasic lands by way of Africa, and the other coming from the east by way of Asia. The former probably represents the trait of the Caucasic Ox and the latter that of the Indo-European Bull. We are elsewhere showing that we construe the Iberian as falling

* Ethnology by A. H. Keane pp. 123 to 140 and 178.

under the pre-caucasic stream of human evolution. After their emigration from the Cradle the pre-Caucasics and the Caucasics are seen continuing in long contact with one another in west Asia and north Africa. It is highly probable that the Iberian falling under the former head might have borrowed the stone building instinct from the latter, and brought and spread the cult in West Europe. Into the same land a flock of Indo-European Bulls are seen coming from the East by way of Asia. In west Europe both the flocks are seen mingling together and producing a hybrid product in this field of stone building department. A study of the stone edifices in the Fir Bolg Zone of west Europe shows that there is a blending and fusion of two ideals belonging to two different races. These twofold features are seen in Ireland which falls within the Fir Bolg zone. A study of the megalithic structures shows that it is not an edifice solely raised by the Bull. It is a dual blend composed of part Iberian and part Bull. Further it does not exhibit the characteristic of a monument raised at a single moment as is now reported to us by the Monks. It looks more like structures raised in the long course of Irish history. The Celt entered the land in 1900 B. C., from which date these edifices must have been long in course of building. The Monks after writing their fictitious story of the war are seen hunting after evidence in support of their version. This megalithic structure in South Moytura is one such piece of evidence which they have hunted and pressed into their service at some late stage of their concoction. Whatever may be its nature, it has nothing to do with the Big Fomorian war, which was fought in 3500 B. C. in Lochlann or the Baltic coast of Russia. The megalithic edifice in South Moytura should be construed as a false piece of evidence pressed into service by the Monks to support their fictitious story of fight in Ireland.

The item of dates* is another fiction introduced into the story. The Celtic gods headed by Nuada are said to have waged and won this fight in A. M. 3303. After the victory their leader is stated to have reigned over Ireland from 3311 to 3330. The dates noted by the Monks are reckoned from the creation of the world, which according to the orthodox computation is said to have taken place in 4004 B.C. That means that the fight waged by Nuada was

* Old Celtic Romances by Joyce: Notes 1, 4, 7 and 11

fought in 701 B.C. But according to our computation the Celtic gods headed by Nuada fought the Big Fomorian war in 3500 B. C.

From whatever point we look at the story put before us by the Monks we find it unworthy of credence. But at the same time we have ample proofs to show that they have had genuine materials before them, out of which they are drawing their fictitious version. The Monks could not have coined the one handed god Nuada, the Lochlann legend, the Fomor anecdote, and many more such incidents that enable us to catch a true view of things. It is with the help of these legends, coupled with our comparative key that we are able to give a true version of the story.

Innumerable are the fictions introduced by the Monks into the Big Fomorian war episode. Even in the midst of all their concoctions they have left one point untampered. The Big Fomorian war is the third grand episode in the Epos of the Bull. This order has not in the least been disturbed. For this small favour shown, we are greatly indebted to them. Such in short is the interpretation we put upon the third chapter of Gaelic Epos, that is called in that record as the Dedanann fight, but we have styled it as the Big Fomorian War.

SECTION VIII. THE LITTLE FOMORIAN WAR

The fourth item in Gaelic Epos is what known as the war with the giants who we know are Fomors. It is this fight waged by the Celtic gods against the Fomors that we have designated as the Little Fomorian war, in contradiction to the other fight which we have styled as the Big Fomorian war. But the account handed down is so much corrupted that it is not possible to make out anything. But for the help given by our comparative key we would not know what it means. The monks have deprived the Big Fomorian war anecdote of all its materials, and removed them into the Little Fomorian war episode with the object of heightening the gravity of the latter. But all these steps have been taken to no purpose. The latter is as badly reported as its predecessor.

We shall first of all give a true account of the fight as derived from our comparative study. At the end of the long fight on the Baltic coast the Fomor Wolves unable to bear the onslaught

of the enmey, escaped from the Russian theatre, and are in in full flight southward followed by a wing of Bulls. After reaching Vistula the Wolves take a turn, and are seen running westwards along the coastal tract bordering on the Baltic and North seas· The pursuing Bulls are also seen taking a similar turn and chasing the enemy. The Wolves on reaching Rhine divide into two branches and run in two different directions. One section crosses the river and enters France. But the other is seen passing along the right bank of Rhine and finally enters Switzerland. This division of the Wolves into two branches has brought about a corresponding division among the Bulls, who are found splitting into two streams and pursuing the enemy. The Wolves and the Bulls that entered the two lands are next seen coming to a standstill and fighting with one another. It is these two fights that we have styled as the Little Fomorian war. So we see that the Little Fomorain war consists of two episodes, one fought in the western front of France and the other fought in the eastern front in Switzerland. The Bulls that fought in the former front are known as the Secondary Celts, and those that fought in the latter front are known as Tertiary Celts.

As far as Gaelic Epos is concerned we have to deal only with the fight fought in the western front of France. Ireland was colonised by a flock of Secondary Celts who brought and circulated in the land a report of the fight fought in France· To get an account of the other fight, we must go to a land occupied by the Tertiary Celt. Such a land is Britain, where we are giving an account of the fight fought in the eastern front. But here we are solely concerned with the Little Fomorian war fought in the western front. We mentioned that a flock of Wolves are seen running into France hotly chased by a band of Bulls. W ehave given the latter the title of Vels or Secondary Celts, but they are known in Epos as Celtic gods. The former are styled in Epos as Fomors who later on turn out to be the parent of the Latins. After crossing the Rhine the Celtic gods are seen chasing the Fomor Wolves through the whole length of France· All along the way the two flocks must have gone on fighting. After passing through two-thirds the length of France, the Wolves come to a standstill, present a bold front, and fight a pitched battle. From a number of clues we locate the scene where this battle was fought in Lyons in South France. In this

struggle the leader who led the Bulls is known as Lugh and that of the Wolves is styled as Mars. In this pitched battle the Wolves suffered a severe defeat, and soon after are seen running in different directions. In recognition of his services the Bulls raised Lugh to the rank of a divinity and worshipped him as a god. On the sight whereon the battle was fought a sanctury dedicated to Lugh was raised in commemoration of his victory. The ancient name of Lyons is Lugudunum[1] which means a town containing a shrine dedicated to the worship of Lugh. Besides the central sanctury in Lyons, there seem to have been many more shrines all over Gaul founded in his honour. Layon[2] and Leyden are two more places dedicated to the worship of Lugh. In addition to the temple worship a great festival was instituted in his honour and styled as Lugnassad which literally means a celebration in honour of Lugh. Since the festival was held in August, we infer that the fight was fought in that month. From various data we have fixed the date of fight as 2500 B. C. Putting together all the facts of the case, we state that the Celtic gods fought a great battle against the Wolves in the month of August in the year 2500 B. C. This brief history of the Little Fomorian war, we have extracted after a critical study of Gaelic, British and Latin Epos. To further help us in the field, we took the aid of French tradition. In addition to these sources we have utilised our knowledge derived from a study of the Indo-European movement from the moment that stock entered west, down to the lodgement of the various flocks in the several countries of Europe. It is with so many helps that we have drawn up this brief story of the Little Fomorian war fought in the western front.

Having given a clear view of the Little Fomorian war fought in west France, let us now see in what form a report of that fight would have been taken and circulated in Ireland, which is the source of all information on the subject. We know that Ireland is colonised by two flocks of Celts namely Primary and Secondary. The former know nothing of this fight, as they quitted the mainland long before that occurrence. It is only the latter that would have brought information on the subject and circulated it in the land.

1. Celtic Myth and Legend by C. Squire pp 276, 277 & 409. Old Celtic Romances by Joyce page 431
2. The origin of the Aryans by I. Taylor page 256

Before narrating that story, we wish to bring to the notice of our readers one peculiar feature noticed in Gaelic tradition. We mentioned that the first four chapters in that Epcs are (1) the Bile Epic, (2) the Fir Bolg Episode, (3) the Big Fomorian war, and (4) the Little Fomorian war. We also pointed out that the first incident namely the Bile epic is found duplicated and also explained the reasons which led to this repetition. But this kind of repetition is not seen in the remaining three incidents. We now wish to explain to our readers as to way this kind of repetition is not being indulged in the case of the Fir Bolg episode, the Big Fomorian war and the Little Fomorian War. We shall first take the first item and explain the reasons. The Fir Bolg Episode was fought and brought to a close in 4000 B. C. At that time the Celtic gods are found locked up in Russia and hence could not have known anything of that occurrence. So there is only one report in the land which was brought and circulated by the Primary Celt. It is only when there are two reports on the same subject, as in the case of the Bile Epic, there could be any kind of duplication. Since there is only one report on the Fir Bolg episode, the Monks simply took it and embodied it in their records without indulging in any kind of repetition. The same causes are also seen at work in the other two cases. The Primary Celts could not have known anything about the Big Fomorian War, as the scene where it is being enacted is far away from their home in France. Further they quitted the mainland long before the Big Fomorian war and the Little Fomorian war was fought on the continental lands. It is only the Celtic gods who took part in the struggle that would have any knowledge of the subject. A wing of these gods known as Secondary Celts are seen entering Ireland. It is they alone who would have brought a report of the two fights and circulated in the land. So of the two flocks in Ireland, namely, the Primary and the Secondary Celts, only the latter is aware of the incident connected with the Big Fomorian war and the Little Fomorian war. As there is only one report on each of these fights the Monks simply took it and embodied it in their records without indulging in any kind of repetition. We hope it is now clear why the Bile epic alone is repeated twice in the Irish chronicles, while such a kind of repetition is not seen in the other three cases, namely, the Fir Bolg Episode, the Big Fomorian war, and the Little Fomorian war.

We hope it is now plain that it is the Secondary Celt who brought a report on the Little Fomorian war fought in the western front of France and circulated in Ireland. Let us now see under what all shapes it would be presented. Firstly there would be the Lugh epic which would give an accurate description of the fight which that god waged when in life, the enemy against whom he fought, and the victory he won. In addition to the epic there will be shrines set up in the land where daily worship would be offered at his altar. Further there will be an annual festival held in his honour in the month of August that is held in remembrance of the great victory he won over the Fomors. On that grand festival day the Lugh epic will be sung to the accompaniment of dance and music before the assembled crowd who are reported to have mustered in several thousands. Further there will be scenic performances and mock fights exhibiting in a concrete form the manner in which the Celtic Bulls fought against the Fomors. Such are the various ways in which the Secondary Celt kept spreading information about this little Fomorian war.

All epos we mentioned are not idle stories, but serious compositions intended for the edification of the people. Such is the ideal of the Bull. The epos of the Gael abounds in such epics. Among the many epics found in Ireland, the Lugh epic seems to have attracted the greatest attention. Many are the causes which contributed to give that record this supreme importance. The Little Fomorian war is the last great fight fought against the dreaded Fomor the life enemy of the Bull. Being a recent event enacted late in the life history of the Celtic Bull, it seems to have made a deeper impression on the national mind than the many gruesome fights fought in the bygone ages. A careful study of the Gaelic pantheon shows that Lugh is the most virile god of the land. There are no doubt greater gods who have toiled and spilt more blood for the safety of the flock. But Lugh with much less spilling of blood is seen wielding a greater influence over his flock. This advantage as we have already pointed out he owes to his having come late in the history of the Bull flock. Such a virile god must have many shrines allotted to his worship. But the most important item is the August festival of Lugnasad which would have been celebrated all over the land. Among these festivals, the one held in Teltown* attracted the greatest crowd. During the festival days, games and other feats of valour are reported to have been held in the place.

* Old Celtic Romances by Joyce. Note 7. Also read page 93 and foot-note.

Such are the many attributes of Lugh, who had his own epic, shrines, and festive celebrations. In the secluded haven of Ireland they were long preserved and handed down. But unfortunately the monks who collected these traditions have corrupted them all and placed them before us in a falsified shape.

We shall now give a brief summary of the Little Fomorian[1] War as reported to us by the monks and next point out its many flaws. According to the monkish version noted in the previous section, we know that Ireland is under the sway of the Dedananns or celtic gods with Nuada as their king. But now we are given a new piece of information about which we were told nothing previously. These Dedananns are represented to us to be a subordinate people wielding power under a sovereign overlord seated elsewhere. The latter are reported to be no less than the Fomors[2] who are found seated in far off Lochlann or the Baltic coast of Russia from whence they are seen carrying the government of this distant colony. We are not told, as to how the Fomors seated in a far off land came to acquire possession of this distant Ireland. But we will take things as reported by the monks and go on unfolding the story. The government of the Fomorian overlords, seated in far off Lochlann is said to be tyrannical, and they are reported to have collected many kinds of taxes, tributes, and exactions from the people of Ireland. Every year an army of tax gatherers are said to have been sent from the former place, who halted at a central spot in the latter island and collected their dues with an iron hand. The tyranny had become so unbearable that the Dedananns broke out in one year into open rebellion, attacked the Fomorian tax gatherers, killed most of them and expelled the rest out of Ireland. This open revolt was construed by the overlords as an attempt to throw off the Fomorian yoke and

1. Old Celtic Romances by Joyce, Story No. 2 pp. 37-99. Also refer to notes 1, 7 and 11 Read also Celtic Myth and Legend by Squire. Chaps. VII, VIII, and IX.

2. In the course of the Partholon Nemed episode the Fomors were given a home in Ireland and made to fight against the Bulls. Next the monks reported two more fights in Ireland waged by the Fir Bolgs and the Dedananns, during which period of two-fold struggles not a word was mentioned about the Fomors, or how they are found engaged. Not only are they ignored in the above two cases, but now they are brought and thrust into the present episode. And further they are taken from Ireland, transported to Russia, and located In Lochlann, a coastal tract bordering on the Baltic Sea. There is no end to the many inconsistant statements made by the monks. Their attention is so much engaged in concoction that they do not see the many flaws creeping into their writings. We even think that a part of the error noticed in this connection may be due to the wrong significance attached to the Lochlann legend by the latter Irish tradition emanating in the historic ages. (Vide foot-note on pages 275, 291, and 316 ante.)

sever all connection with them. Soon after we see a council held, and the matter gravely discussed in Lochlann. After much debate the Fomors decided to send a mighty fleet against Erin, quell the rebellion, and bring back the land under their sway. Soon after we see a fleet of ships filled with Fomorian soldiers sailing against the enemy land. Ireland is not quiet all this time. The Dedananns knew that their open rebellion will bring on them the chastisement of their overlords, and we see them making great preparations to repel their attacks. They also go into a council, discuss matters, and contrive efficient plans to fight against the enemy. Soon after we see agents running all over Ireland and enlisting men for the great fight. By the time the Fomorian army is landed in Ireland the Dedananns have gathered a large force, and kept themselves ready prepared for the struggle. Both parties are next seen marshalling their armies on the field and ready to fight a great battle. The leading figures on the Fomorian side are said to be Balor, Bress and a few more with whose names we do not like to trouble our readers. But their rivals the Dedananns are reported to have been led by Nuada and Lugh. A great battle was fought in the course of which the Fomor Balor, and the Dedanann Nuada are said to have been killed. But the fight in the end went against the Fomors who suffered a severe defeat and are expelled root and branch from the land. One good result of the struggle is reported to be the ceasing of all connection with the Lochlann Fomors whose overlordship is put an end to. Ireland has now become a free country under the sole sway of the Dedananns. Since Nuada is now dead, the Celtic gods choose Lugh as their king, who is said to have reigned over Ireland from 3330-3370 A. M. This great fight against the Fomors is said to have been fought in North Moytura in the county of Sligo. In support of their statement they are seen pointing to the megalithic structures in the place which are reported to be monuments raised over the dead fallen in the battle Such is the brief report put in our hands by the monks regarding this Fomorian fight.

We shall next take the report of the monks and see what amount of truth is contained in their statement. The first blunder committed by them is the wholesale suppression of the Big Fomorian war anecdote and the utilisation of its materials in the writing up

of the Little Fomorian war episode. The second blunder committed by them is to locate the fight in Ireland. By so doing they found themselves loaded with a lot of materials which they did not know how to dispose of in the narrow chamber of Ireland. The scene where the Little Fomorian war was fought is France. By dragging in the Big Fomorian war in this connection, they have burdened themselves with all the legends attached thereto. The most noteworthy incident in that episode is the Lochlann legend which mentioned of a great fight fought on the Baltic coast of Russia. It is this Lochlann legend that is now dragged and thrust into the Little Fomorian war episode. By so doing they have placed before us a narrative deprived of all sense. It is such a report that is now placed in our hands by the monks, whose details we have noted in the first part of the preceding para. The Celtic gods are located in Ireland and the Fomors in Lochlann, and to bring the two together the latter are given a suzerainty over the former for which there is no authority. It is from Lochlann that the Fomors are conducted to and fro from Ireland to carry on their colonial government in a far off land. All these statements more look like incidents taken from some chapter of modern English history. The whole thing is a fiction. Lochlann has nothing to do with the Little Fomorian war and must be eliminated from that episode.

The next item of monkish fiction is in the personality of the leaders that headed the fight on either side. We are told that the Fomors are headed by Balor and Bress, and the Dedananns by the Nuada and Lugh. The only reliable figure in the narrative is Lugh and everything else is a fiction. We do not care to bestow any attention on Bress who may be either a monkish concoction, or some figure taken from recent Irish history and thrust into this ancient episode. All that we wish to mention in this connection is that he does not find mention in the connected records that go to corroborate our story. The next prominent figure on the Fomorian side is Balor. Of all the concoctions indulged by the monks, the one perpetrated in connection with this leader is the most audacious. Balor is not a Fomor who is either a Horse or a Wolf; and tradition had clearly told us in the most unmistakable terms that he is a man of Bull origin. We are now in the last scene of a great struggle between the Bull and the Fomor. It is at such a critical juncture that the leadership of the Fomor army is placed in the

hands of Balor, a man out of the enemy Bull fold. If anyone had the least knowledge of these things, such absurd statements would not have been allowed to go so long unchecked. This Balor we pointed out is the leader of Fir Bolgs that fought and won his laurels in a much earlier age, in a fight against the aborigines. The monks we pointed out have not only falsified that episode but rendered it insipid. In that corrupted insipid stage they found no use for Balor in their spurious narrative. So finding no use for him in the Fir Bolg episode, they have transported him several centuries downwards and given him a part in the Little Formorian war. Even a superficial study of Indo-European epos is enough to show that he is a foreign element in that episode. Balor must be once for all eliminated from the Little Fomorian war and reinstated in his proper place in the Fir Bolg episode. The monks in addition to Balor and Bress have given the names to many more persons as taking part in the Little Fomorian fight. A careful study shows that they are all mere concoctions not worthy of any serious attention. Our duty does not end with the destruction of the false monkish narratives. We must also be constructive and bring to light the name of the leader who led the Fomors in that fight. The history of the Indo-European flock must be read as a whole, and not in detached parts. It is only by so studying that we will be able to get an accurate picture of a great movement that once convulsed the world. It is only by carrying on a comparative study that we will be able to fill up the blanks and bring out a connected story. The value in such studies lies in the fact that where information is found wanting is one epos, it is readily supplied by another. Such is also what we find in the present case. Gaelic epos is not sufficiently clear sighted to inform us the name of the leader who led the Fomors in the Little Fomorian fight. We next go to the connected tradition and find out what they have to say. A perusal of the Latin epos shows that it is Mars who led the Fomors in that great fight.

Having found out the true leader of the Fomors we shall next take up the other side and determine the name of the leader who led the Dedananns. Here also two figures are prominently brought to our notice; and their names are Nuada and Lugh. The dragging in of the name of Nuada is another barefaced concoction of the monks that would not stand the smallest scrutiny. He is

no doubt a man of Bull pedigree, but the place where he fought and won his laurels is in Lochlann in the year 3500 B. C. But this Little Fomorian war was fought in France in the year 2500 B. C. By no stretch of imagination can the former be brought into the latter episode and given a part in that fight. He is simply brought in here to be given a death blow on the battlefield. The monks have converted this Little Fomorian war more into a scaffold wherein the Celtic gods one after another are brought in and beheaded. They have managed to kill Balor; and now they are seen giving a death blow to the second god Nuada. Even a superficial knowledge of Indo-European epos is enough to show that Nuada has no place in the Little Fomorian war episode and we ask our readers to summarily eliminate him from that record.

The only reliable figure placed before us is Lugh. It is a wonder to us as to why they did not give him also a death blow on the battlefield. Perhaps the monks found it an irksome work to kill too many gods in a single stroke. It is probably to this difficulty that Lugh owes his life. But the concession which they gave with one hand is seen taken away with the other. This great Lugh is put before us in such a corrupted form that very little of his divinity is seen in him. The gods of the Gaelic pantheon are a trinity composed of three great figures, namely, Bile, Nuada, and Lugh. Speaking from point of seniority, Bile holds the first place. Nuada comes next, and Lugh holds the last place. All three are Bull gods with Bull faces. Gaelic tradition has no doubt suppressed the Bull face of Bile, but here we have the British epos coming to our help and supplying the omission. We are clearly told in the latter record that the British Beli, the counterpart of the Gaelic Bile, is a Bull god with Bull features. The next in rank is Nuada who is styled as the son of Bile. This Nuada, like his father Bile, must also be a Bull god with Bull features. But this fact though not expressly mentioned in Gaelic epos is communicated to us in a round about manner. We know that a one-eyed man is an individual of the Bull block. Such an attribute is given to a warder * guarding the gate of Nuada. But we think that this is an erroneous report handed down by tradition, and the one-eyed attribute properly speaking should be given to Nuada and not to his porter. So we see epos plainly telling us that

* Celtic Myth and Legend by Squire. page 80.

both Bile and Nuada are Bull gods. The same kind of information is given in connection with the third god in another shape. Lugh has come down to us with a grandson[1] legend attached to his name. Bile and Nuada are father and son; and as Lugh comes third in rank he would be naturally styled as the grandson of the former. To show that our method of interpretation is correct we have the support of British epos wherein also this grandson legend finds expression in another indirect form. But the monks are seen taking this simple legend, corrupt it in many ways and place before us a highly falsified grandson theory. The Fomor we know is the demon devil of Gaelic epos. But the monks misled by their false studies pitched upon Balor as a good sample of this giant monster brood. This misconstrued Balor, they have removed from his proper place and made him play the roll of a Fomor in the Little Fomorian war episode. Our divine Lugh is made the grandson of this demon devil of Gaelic epos. All pedigree of gods are simply intended to give the rank which each holds in the divine hierarchy. But the monks not understanding this secret, construed it in the human sense and coined and gave a false pedigree to Lugh. Balor is given a daughter and our Lugh is made his grandson in the female line. So we see that the third great god of Gaelic pantheon is made the grandson of a Fomor, the demon devil of the Gaelic epos. Even a casual perusal is enough to show that the whole story is a fiction.

This inference of ours is further strengthened by the many spurious incidents mentioned in the narrative. The Lugh epic is an old world story enacted in a bygone age. Into this narrative are introduced sundry recent[2] events enacted in modern history. A petty squabble is seen going on between two families known as Tuirenn and Cian. The monks have taken this trivial incident enacted in obscure Ireland, and used its materials to colour the Fomorian war narrative. Cian marries the daughter of Balor and our Lugh is represented to us as the off-spring of this union. There is a blood feud between the two families in the course of which the sons of Tuirenn are said to have murdered Cian the father of Lugh. This incident is said to have taken place on the eve of this great

1. Celtic Myth and Legend by Squire Page 51.
2. Old Celtic Romances by Joyce Preface Page XI; also refer to page 32 and foot-note.

fight between the Dedananns and the Fomors. Lugh coming to know the murder of his 'father, is seen raging with fury. Soon after we see him taking up his case before the king and crying for vengence. The latter tried the case and sentenced the offenders to pay a blood fine to the aggrieved. This blood fine is levied not in the shape of any payment either in coin or kind, but in an unheard of strange form which is the subject of another fable. In Celtic epos there is what is known as the Quest legend whose origin and history we are, elsewhere discussing. But it is enough to know that it is a fictitious search conducted after twelve* fictitious objects that have no exsistence in this world. And it is in the shape of the twelve fictitious objects mentioned in the Quest legend, that the accused are asked to pay the blood fine imposed on them. These twelve objects it should be further noted are not seen in one place, but found distributed all over the wide world. To secure them the sons of Tuirenn are seen running all over the earth, capture them one after another, bring them in a body and hand them on to Lugh. This may be good romance, but not sobre history. It is after sending the sons of Tuirenn in search of the quest objects, that Lugh is seen proceeding at the head of his army to fight the Fomors. It is after indulging in all these meaningless digressions that the monks are seen proceeding to narrate the actual fight between the Dedananns and the Fomors.

It is needless to mention that all this Irish parentage imposed on Lugh is pure monkish concoction. We class them under the same category, as the Quest narrative and many more spurious stories mentioned in connection with the Little Fomorian war. Our Lugh is a great god with a continental fame and the place where he lived and fought is in France. He is neither the son of Cian, nor the grandson of Balor. According to the most authentic reports handed by Celtic tradition Lugh should be styled as the son of Nuada and the grandson of Bile. All the three gods one after another fought the Fomor demons, and destroyed them in engagement after engagement. First comes Bile who fought against the Horse demon when in the cradle, shattered his nerves, and crippled him completely. The Wolf was not well kneaded in the Cradle, as he was found hiding behind the Horse. But after coming to Europe he seems to have acquired more pluck, put

* Old Celtic Romances by Joyce, Page 432—433. Also read Note 11.

on a brave front, and fought single-handed. And that grinding which the Wolf demon did not receive in the cradle is now given in Europe. First came Nuada who took him bodily, and ground him in the Baltic coast of Russia. Before the grinding could be thoroughly executed, the Wolf escaped. This escaped Wolf is being captured in two places namely France and Switzerland, and thrashed completely. It is after undergoing these series of grindings, that the Wolves are made fit to enter upon their new life in Europe. Here we are concerned with the thrashing they received in France. Lugh captured the Wolves like rat in a trap, and pounded them well in the town of Lugudunum. It is only after receiving this final hammering that the Wolf is seen escaping into Italy where he is found entering on a brilliant career. We hope we have sufficiently written that all these silly tales about Lugh are idle fictions of monkish origin, that are not worthy of any credit.

Having given a clear view of the personality of Lugh we wish to offer a few remarks about the Fomors about whom the monks seem to have no clear conception. We pointed out that they have clubbed the two Formor wars into one, took the materials of the first war into the Second, and put before us a single narrative. Not-withstanding their devotion to the latter cause they do not seem to have improved matters. The monks are not aware that the Fomors are either Horses or Wolves. They took them for some imaginary demons about whom they have no correct conception. They are not aware that in the Fomorian war, it is against the Wolves that the Celtic gods are seen waging a furious struggle. They are not even cognisant of the fact that both branches of the Fomors are found in Ireland, namely the Horse Math in Meath, and the Wolf March in Munster. It is in that ignorant mood that they located the Fomors in Lochlann from whence they are seen bringing them to fight the Dedananns in Ireland. This ignorance of the monks about the nature of one of the combatants is another proof to show that a genuine report of the fight is not placed before us.

The next item of fiction introduced into the story is the question of the date. According to the monkish version the Little Fomorian war is said to have been fought in 3330 A. M. which date it must be remembered is reckoned from the creation of the world.

That means that the battle was fought in 674 B. C. But according to our calculations it falls on 2500 B. C.

The next item of evidence brought by the monks in support of their false story, are the archaeological remains found in Ireland. They state that the battle was fought in North Moytura in the county of Sligo; and in support of their statement point to the megalithic structures found in the place which they allege are sepulchral monuments raised over the dead fallen in that fight. The same remarks which we made against the megalithic structures in South Moytura are equally applicable to those found in North Moytura. These stone monuments more look like tombs raised over the dead who have died a natural death in the long course of Irish history. Inquisitive students* have opened these megalithic edifices and studied their contents. And from a perusal of their reports we find that they are not sepulchral monuments raised over the dead fallen in the Fomorian fight.

We have now traversed the whole length of the monkish story on the Fomorian war, and found their statements unreliable. We have no other alternative but to ask our readers to reject it summarily, and accept in its place the report given by us as derived from our comparative study. Epos, tradition, archaeology, ethnology, the trend of Indo-European movements, and many more things point to South France as the scene where the Little Fomorian war was fought. The Celtic gods headed by Lugh fought a great battle against the Fomor Wolves headed by Mars in the town of Lyons or Lugdunum. And in this battle which was fought in the month of August in the year 2500 B. C. the Wolves received a crushing defeat, and ran off from the field in different directions. Such is the sum and substance of the Little Fomorian war which is the last great fight waged by the Bull against the Fomor Wolf in west Europe.

SECTION IX. THE WAR BETWEEN THE GODS AND THE MORTALS

The next item in the Gaelic epos is the episode known as the war between the gods and the mortals. In the long ages of Indo-European history, the fight is always between the gods and the

* Celtic Myth and Legend by Squire pp. 113 to 115.

demons, the two terms representing the one or the other of the combatants according to the standpoint from which we view them. Since we are dealing with Celtic epos, it is the Bulls that are designated by the former term and the Fomors under the latter title. For the first time in Indo-European epos we are told of a fight that is seen raging between the gods and mortals. But what is still more curious is, that in this fight the gods are well thrashed and beaten, and made to take up the yoke of the mortals. This kind of fight is not reported in the pages of any other epos. It is the peculiar privilege of the Celt, that he once waged a fight against the gods, knocked and let out the wind out of their swelled heads, and brought them under his yoke. If we wish to intelligently understand what this fight means we have to use our comparative key. We have to find out as to who are the peoples that are represented as gods and mortals in this fight. We know who the gods are. They represent the main flock of Bulls stationed in Russia, where during their long stay in that land they have contracted this malady of designating themselves by the high sounding title of gods. We also know who the mortals are. They represent that section of Bulls, who soon after coming to Europe, separated from the main fold, travelled through the whole length of that continent, and finally settled in France; and these people, not having come under the baneful influence of the Surans in Russia, have not acquired this conceit malady of designating themselves as gods. They are as usual seen passing under the old title which they used when in the Cradle, and styling themselves as before as men of Bull origin. It is these people known as Fir Bolgs. that epos is seen representing to us as mortals. In the creed of the Bull it is blasphemous to designate oneself as a god when clothed in mortal, vesture. It is a dignity conferred on individual heroes for meritorious services rendered to the race; and this divine honour was conferred not when living in the world, but after they have departed from this life. It is this sacred rule that is now being transgressed, and a whole flock are now seen assuming the title of gods. The Fomor is the man who first profaned this ancient rule and we put the whole blame of the offence on the Horse as he is the leader of that flock. Those Bulls who were in contact with him on the Russian theatre have copied this vice and designated them-

selves as gods. It is absurd to class a whole people as gods, but that is what is now seen taking place in the west. This vice of designating a whole flock as gods is seen in the secondary and the tertiary Celtic Bulls, in the Teutonic Bull, and in the Vendo-Lettic Bulls. Here we are concerned with the secondary Celt in whom we see this conceit malady plainly working. The nature of their distemper is further intensified by their being brought into contact with another branch of Celts namely the Fir Bolgs who are seen styling themselves as mortals. It is this striking contrast in the method of styling the two flocks out of the same Bull fold, that has visibly brought to our notice this new malady generated in Europe.

The secondary Celt we know chased the Fomor Wolves into France, fought a battle with them there and drove them out of that land. We also know that France at the time this Fomor war is being fought in its bosom, is inhabited by the Fir Bolgs. What part these Fir Bolgs played in the course of that war we are not exactly told. But considering the nature of the flock we think they would have cooperated with the secondary Celts and fought against the Fomors. Both being Bulls they would have joined hands and fought against their old time enemy. After driving out the Wolf both seem to have moved amicably and lived peacefully in the land, in token of which fact we have many solid proofs which we shall later on give. But after some time the secondary Celt is seen coming into clash with the Fir Bolgs and both are seen fighting. It is this fight which is styled in Gaelic epos as the war between the gods and mortals.

Gaelic* epos has divided the mythic period under the two heads of divine and semi-divine ages. It has only made a division, but has not told us the significance of each. And this defect in epos we shall attempt to cure, by supplying the information with the help of our comparative key. The divine age represents the period when each Indo-European flock is seen moving with a clear vision and concentrating its whole attention on the destruction of its rival life enemy. The semi-divine age represents the period during which the two Indo-European races are found confounded in bodily build and mental mould, lost their clearness of vision and are not seen performing their appointed mission in life; and during

* Celtic Myth and Legend by C. Squire Page 117-118.

this degenerate age we see one brother flock fighting against another brother flock, and trying to extirpate one another. We know that the fourth chapter in Gaelic epos is the Little Fomorian war which was fought in France in the year 2500 B. C. It is the last fight waged in the divine age, and the actors in the drama are the Celtic gods and the Fomor Wolves. Soon after that fight, this war between the Celtic gods and mortals is reported which forms the fifth chapter in Gaelic epos. After narrating all the events connected with the little Fomorian war, Gaelic epos is seen prophesying not only the end of the superior divine age but also the advent of the degenerate semidivine age. But this prophesying vein is more a monkish device whose object is to enhance the value of their productions. But what we are inclined to think is that it is on a report based on actual experience, which Gaelic epos has handed down, that this prophesying device is being played on. That record must have noticed the low morale of the semi-divine age and mentioned it in its pages. It is this fact based on actual experience that the monks are seen trying to palm off on us, as a bit of prophesy of their own. But on whatever basis this prophey-ing device may be founded two things are made clear. One is that the divine age is a period of noble ideals when men are found guided by virtuous motives. The other is the semi-divine age which is a period of low morals when one brother flock is seen fighting against another brother flock and betraying one another. And that is also what we actually find. All through the divine age the Bulls fought against the Fomor and destroyed them in engagement after engagement. But with the advent of the semi-divine age all this is at an end. In the very opening chapter of that degenerate age we see one brother Bull flock fighting against another brother Bull flock and trying to extripate them. Such is the important lesson which tradition wants to impress on our mind.

We have four important clues by which to fix the exact position of this war in time and place. (1) The general trend of the Indo-European movement in the west, (2) The light thrown by our comparative study of epos, (3) The division of the mythic period into the divine and semi-divine ages, and (4) The placing of the little Fomorian war as the last incident in the former age, and the war between the gods and the mortals as the first incident in the latter age. All facts go to show that the last mentioned fight

could have been fought only in a place where the Celtic gods are first seen coming into contact with the mortals. There is only one such land in all Europe. It is in France that the two peoples are first seen coming into contact. There are also other proofs to show that the fight was faught in that land. The last fight waged in the divine age, is the Little Fomorian war fought in 2500 B. C. In that great fight both the gods and the mortals seem to have acted conjointly and driven out the Fomor Wolves out of the soil of France. After clearing the land of the dreaded foe both seem to have moved amicably and lived peacefully together as friends for sometime. It is during this period of intimacy and friendly fellowship, that all those memorials to Lugh in the shape of shrines and altars, feasts and festivals were established in that land. Without the whole-hearted co-operation of the two peoples such lasting memorials in favour of a sectarian deity is not possible. We have shrines dedicated to Lugh all over Gaul from the Pyrenees in the south to the Rhine on the northwest. Laon*, Lyons, and Leydon are places founded in his name and devoted to his worship. But the most enduring piece of evidence is the great festival Lugnassad celebrated in Lyons in the month of August, held in honour of Lugh that attracted the whole Gallic world. All these facts go to show that the celtic gods not only stayed long in Gaul but moved on the most intimate terms with the mortals. But suddenly matters are seen taking an hostile turn, and the once firm friends are now found quarrelling. It is not difficult to find out the causes that led to this friction. It is probably the conceit malady of the gods combined with their political ambitions that led to this outburst. They probably wanted to rear some sort of regal soverignty in the land, and reign as over lords. France we know is now divided between two hegemonies, one ruled by the Gauls in the west, and the other by the Kells in the east. The Fir Bolgs had been in the land for near twenty centuries, taken firm root in the soil, and established enduring sovereignties. Such a people are not likely to yield their power to an outsider be they gods or divinities. First they may have tried peaceful measures which failing they have restorted to force. Immediately we see the whole land, up in arms against the gods, The Fir Bolgs in their two-fold array of Gauls and Kells, joined their forces together,

* Origin of Aryans by I. Taylor, Page 256.

and gave a sound thrashing[1] to the so called gods or secondary Celts. We have roughly fixed the age of this fight in 2100 B. C. After the defeat, such of them as proved incorrigible were expelled out of France and made to seek a home elsewhere. From the rest a binding peace is said to have been extracted, and they were allowed to continue in the land. At the time the quarrel began the secondary Celts or Vels must have been seated in the heart of France. After the defeat they are pressed into a corner and confined in North West France. Gaul in the first century B. C. is riven by five factions[2], one of which is contributed by the Veneti. By the light thrown by our comparative key we are led to infer that these Veneti may be the descendants of the Vels or the Celtic gods who fought against the mortals in 2100 B. C. One peculiarity of this fight is that no hero god was developed on either side. From this dearth of divinities we are led to infer that the fight was of an insipid kind not attended with any copious flow of blood. The Celtic gods on seeing the superior force of the enemy Fir Bolgs, seem to have collapsed and made peace with them. So ended the fight known as the war between the gods and the mortals.

Having given a general view of the fight as derived from our comparative study, we now proceed to give the monkish version[3] of the story as reported in the Irish chronicles. The monks are as usual narrow visioned and locate this fight like all its predecessors in obscure Ireland. Till now they had started four batches of invaders and brought them into the land. Each and every one of them we know are started from the ark of Noah and sent into the land. Like their predecessors the mortals are also started from the self same ark and brought and let loose in the land as the fifth batch of invaders. To give a flavour to the story there is a slight variation in details. A new fiction giving an elaborate Biblical pedigree is coined for the mortals and it is bearing this heavy burden that they are seen starting on their journey from the east. They are passed through the portals of Syria, Egypt, and Greece, taken along the south coast of Mediterranean and finally landed in Spain. In all previous cases the monks designated the invaders after the names given to them by epos. In the present case we see them adopting a new procedure. To the people known as mortals in epos, they are seen coining a new name, and styling

1. Celtic Myth and Legend by C. Squire pp. 130—132.
2. History of Rome by Mommsen, Vol. 4. Page 212.
3. Celtic Myth and Legend by Squire, Chapter 10; also refer to page 229. Old Celtic Romances by Joyce, Note 1.

them by the sonorous title of Milesians. These mortals, after being brought to Spain, are given a short sojourn in that land, where they are made to multiply and increase in numbers. Here they are made to suddenly conceive the wild project of conquering petty Ireland and are next found busy engaged on that scheme. Two invasions are started from Spain and brought into Ireland. The first is headed by a fabulous Ith and it ended in failure. We next see a second invasion starting which is headed by Mile who is reported to be the son of Bile. Bile mentioned in this connection is a very important name whose significance we shall soon mention. Soon after landing, the mortals are seen coming into clash with the Celtic gods of Ireland and a battle is fought between both. In this fight the Celtic gods are beaten and given a sound thrashing. Unable to bear the shame, they are seen shaking the dust of Ireland off their feet and migrating to some other land. But it is not all that share in this migration. A few are left behind in Ireland where they are seen hiding in barrows and underground cells, and tormenting the people of the land in endless ways. Such is the version of the report put before us by the monks regarding this fight between the gods and the mortals.

We shall next take item after item out of the reports of the monks and point out its flaw. The first blunder committed by them is in the field of actors. They have no correct conception of either gods or mortals. We in a previous page noticed a similar defect in connection with the Fomors, and the same kind of ignorance is also seen in the case of the two actors in the present drama. This want of clear conception as to the nature of gods is also seen in the previous chapters of epos. But it is now that it is prominently made visible. The monks are found totally ignorant as to what is meant by gods and mortals. They, as in the case of Fomors, thought them to be some imaginary beings, and it is swayed by this vague conception that they are seen writing their fictitious stories. These two species of men are found in Ireland itself. The gods are in Ulster and Leinster, and the mortals in Connaught. But of these secrets connected with epos they seem to have been perfectly ignorant. For this blunder committed by the monks, epos itself is partly responsible, Hitherto it designated the latter flock by their ordinary name of Fir Bolgs and styled them as such. It is only when bringing them into clash with the gods

that epos is seen styling these Fir Bolgs as mortals. Even this change of designation is intentional and is carried with the special object of informing the world that two Bull flocks are fighting. The monks, not knowing all these facts connected with their history, thought these mortals to be some people other than those till now mentioned in epos and immediately began to act under that false conception. Whatever may be the amount of fiction introduced in the first four chapters of Gaelic epos, at least the actors in each of these dramas is founded on fact. But in the present instance even that truth is wanting. The monks, conceiving these mortals to be some imaginary beings, are seen coining them out of air and placing phantom figures before us. It is to these phantom ghosts that they have given this sonorous title of Milesians with the object of giving them a Hellenic colour. These Milesians we are further told are from Miled or Milesius* (Miletus) of Greece. It is out of these phantom ghosts that all the leading Gaelic families of Ireland are said to have descended. It is a matter of no surprise to us that the monks coined all these fables and circulated them in the land. But what is incredible to us is that these idle fictions should have been credited and believed by the intelligent Gael. It is this phantom ghost raised in the east that the monks are seen passing through the portals of Syria, Greece, and Egypt and finally landing in Spain from whence they are transferred in two instalments to Ireland. The whole story is a fiction, and no such people as Milesians ever landed in Ireland.

This want of correct conception about the mortals has entangled the monks in another grave error. Everywhere it is the mortals that are seen going in advance and the gods coming late after them. Such is the case in France, Britian and Ireland which are the only three places where the mortals are seen coming into contact with the gods. In every one of these places it is the Fir Bolg mortals that are seen entering first and the Vels or Celtic gods coming in long after them. But in the story put before us the monks are seen reversing the true order of things, first bring the gods and next the mortals. This perverted narration of facts is by itself quite sufficient to condemn the story.

The monks are here seen bringing into play another great ingenuity. Bile we mentioned is the patron god of the Gael whose

* Old Celtic Romances by Joyce p. 427.

name they have suppressed in the Partholon and Nemed episodes. He is now surreptitiously introduced into this account of war between the gods and the mortals. This Bile we are told is the ancestor of the mortals or Milesians that are now seen invading Ireland. But even this fictitious Bile is not allowed to come into Ireland. He is dimly exhibited to us from Spain and from thence dismissed. Such is the great dread with which they viewed the patron god of Gael. The introduction of Bile into this episode of war between the gods and the mortals is another piece of fiction. It is not only intended to show that Bile is a mortal, but that the Gaels have no sort of direct connection with him. Further it is intended to knock the conceit out of the head of the Gael, and show that they are not god descended but men of ordinary clay like the general run of mankind.

In the study of the story we are deprived of one great check. In all previous episodes hero gods were evolved that proved of great use to us in checking the lying narratives of the monks. But here we are not given that help. As already pointed out this fight is of such an insipid kind that neither the gods nor the mortals evolved a hero divinity and placed him before us to serve as a landmark. But notwithstanding the absence of such a land mark we have many pieces of circumstantial evidence to show that the story put before us is not in the least believable.

From whatever point we view the question a fight between the gods and the mortals is not possible in Ireland. Time, place and the flow of Indo-European movement, all point to France as the scene where this fight was fought. As already mentioned this struggle was waged in the latter land in 2100 B. C. In that early age neither the mortals nor the gods had got into Ireland. The former we know entered the land in 1900 B. C. and the latter got access into it in two streams in 1600 and 620 B. C. Considering the time in which this war was fought in France, such a fight is not possible in Ireland, as neither the mortals nor the gods had entered that land in 2100 B. C.

In this connection we wish to point out one peculiar feature noticed in Gaelic epos. This cult of designating a whole flock of people by the title of gods is not seen long persisting in any other epos. Among the Celtic flocks it is the secondary and tertiary branch that have taken this malady. The representatives of those two stocks found both on the mainland and in Britain have abandoned the distemper under the pounding of the Snake. It is

only in Ireland that this god cult is seen persisting for a long time. The reason for the persistence of the malady has to be sought for in the exemption of Ireland from the devastation of Snake tempests. It is the longer duration of the distemper in that land that has enabled the monks to capture this god cult and bring it to our notice. Because Ireland has preserved and handed down to us this god-cult, that is no reason for locating this fight between the gods and the mortals in that land. There is another difficulty connected with the question. If we locate the fight in Ireland it is not possible to give a sensible interpretation to the events mentioned in the three subsequent chapters of Celtic epos. All facts point to France as the only place where this fight could have been fought.

SECTION X. THE MIGRATION OF THE DEFEATED GODS TO A LAND ACROSS THE SEAS

The next incident in Gaelic epos is the migration[1] of the defeated Celtic gods to a land across the seas. But the legends connected with the incident have been so greatly corrupted as to deprive it of all sense. Since the fight took place in France, the migration must be to some land contiguous to the mainland. Using our comparative key we find that such a land is the island of Britain. But in the monkish episodes even this simple fact is corrupted by importing into it the cradle legends and placing before us a falsified story. We mentioned that after the sinking of the cradle, the Indo-European progenitors are seen migrating from that land, and going elsewhere in search of new homes. It is this old world incident enacted in the southern hemisphere that is now being dragged and used in this recent event enacted on the soil of Europe. But even in using this old world legend, it is a perverted version which is placed before us. In the original report the migration is from the sunken Cradle to the lands in the Northern Hemisphere. But in the present instance the facts are reversed, and the defeated gods are being taken from the scene of their engagements to the sunken Cradle. In Gaelic epos the Cradle is known by the name of Mag Mell[2]. We are elsewhere showing that the monks, who collected the Mag Mell legends out of the mouths of the people, attached no value to them and treated them

1. Celtic Myth and Legend by Squire. Pages 132—139.
2. Old Celtic Romances by Joyce. Notes 8, 13, and 19.

as fables. It is this fabulous legend that they are importing into this episode connected with the gods and mortals and reducing it to the same level. Innumerable are the ways in which this fabulous legend is used in the many fictitious stories coined by the monks. We pointed out several such instances in the first five chapters of Gaelic epos. Here is a sixth way in which the same legend is taken and given a perverted twist, and the defeated gods are taken and accommodated in the fabulous land of Mag Mell. The whole story is a fiction. We have the testimony of British epos to say that the gods after the defeat in France are being taken and housed in Britain, which is the only island of sufficient magnitude contiguous to the mainland that is capable of accommodating such a large flock as that known as the Celtic gods emigrating from the soil of France. In what form the original legends had come down we are not in a position to state. In whatever form it may have come down, surely it would not have located this fight between the gods and the mortals in Ireland. The monks committed the grave blunder of locating this fight in their own obscure island. Having located in that land they had to sensibly account for the next step namely the migration of the gods from the scene of combat. Such a course is not possible in Ireland as there is no land of sufficient magnitude in its neighbourhood where the stream of gods can be taken and emptied. Having no other alternative they resorted to the use of this fabulous Mag Mell where they are seen taking and hiding them. But studying things by the light thrown by our comparative key we find that the whole story is a fiction. The true place to which the defeated gods are seen going is Britain where we shall catch them and unravel their further movement.

SECTION XI. THE BINDING OF THE DEFEATED CELTIC GODS

It is not all the defeated gods that are seen quitting the scene of fight and migrating elsewhere. It is only a part of the flock that is seen shaking the dust off their feet and going to some other place. From the rest a bond is extracted and they are allowed to continue in the land. Here again the monks are seen committing another grave blunder. What Gaelic epos is reporting is the story of a whole flock known as the Celtic gods. Either wilfully or through

ignorance they are seen substituting in their places, the few Hero gods[1] of the Gaelic pantheon, and shaping the story using these few figures as their basis. Such a perversion of facts runs counter to the whole tenor of Gaelic tradition. Having reduced their strength to a few individuals, they not only found it easy to bind them, but also found room for their accommodation. These disinherited gods are dispossessed of the upper surface of the earth, and given convenient residences in barrows and under-ground cellars where they are found hidden and leading a stealthy life. The whole story is a fiction of the monks who are driven to resort to all these subterfuges by locating the various incidents connected with this episode in Ireland. But we reading things in the proper light are able to give a more sensible interpretation to Celtic tradition. This fight as we stated was waged by the gods on the soil of France, and it is in that land that we must look for the remnants of that flock. Using our comparative key we state that it is the Vels or the Secondary Celts that waged this fight, a part of whom are left behind on the mainland, and the rest migrated to Britain. The history of the latter flock we shall later on mention. But the former are probably represented by the Veneti in north-west France, that are seen keeping a separate life and not mingling with the Gauls and the Kells who represent the people known as mortals in epos.

SECTION XII. THE FIGHT AMONG THE GODS

The next item is a fight among the gods themselves. But it is so badly[2] reported in Gaelic epos that it almost looks like a mockery. As usual the monks are again seen misconstruing them with Hero gods, and bringing about a fight between two nondescript divinities whose very identity it is not possible to find out. This fight among the gods is one of the important episodes in Celtic epos, that has far reaching effect on the distribution of the Secondary branch of Celts. It was fought on the soil of Britain where we are giving a full description of that struggle. But here it is enough to know that the Celtic gods that entered that land are seen splitting into two factions, one going by the old name of Vels and the other taking the name of Llyrs. Soon after the two factions are found fighting. It is one of the many sanguinary fights reported in

1. Celtic Myth and Legend by C. Squire. pp. 133—139.

2. Ibid. pp. 140—142.

Celtic epos. One proof of the fact is that it has given birth to a Hero god. In this fight the Vels are defeated and driven into Ireland leaving Britain in the possession of Llyrs. Another important fact in the episode is that the leader who led the latter is also known as Llyr, who is later on found defied and worshipped.

The events mentioned in this and the three preceding sections seem to have come down as a single story. But even this connected story that was handed down as a single piece, the monks have spoiled by thrusting in all sorts of fictions. In the case of events mentioned in the three preceding sections there is at least some room for confusion, as no god was evolved in the course of the struggle between the gods and the mortals. Such a plea cannot be urged in the case of the intestine fight raging among the gods themselves, as a clear divinity known as Llyr was evolved in the course of the struggle. But even in the present case, they are not only seen falling into the same confusion, but have not given us a clear view of the fight raging among the gods. Had it not been for the help given by British epos, we would not have been able to place before our readers a true picture of that episode. It is with its help that we have given a fair account of this struggle between the mortals and the gods, and the subsequent intestine fight among the latter flock.

SECTION XIII. THE MISSING CHAPTERS OF GAELIC EPOS

We mentioned in the previous section that Gaelic epos has not given us a clear report of the intestine fight which once raged among the gods. All that Ireland has given us is the god Llyr without any legend adorning his divinity. To know who he is and unravel his identity we have to seek the help of British epos. This is not the only defect in Gaelic tradition. The gods or the Secondary Celts during their sojourn in Britain are seen fighting two more battles and evolving two more divinities known as Bran and Manawyddan. The former is seen passing under the name he acquired in Britain, but the title of the latter is changed, and he is known in Ireland as Manannan Mac Lir which means Manannan son of Lir. Like the son Manannan, the name of the father is also changed to Lir[1], who is the Irish counterpart of the British Llyr. Like the unlucky father Lir, both his sons Bran[2] and Manannan are

1. Also spelt as Ler.
2. Celtic Myth and Legend by Squire pp. 60 and 134.

found totally deprived of their legends on the Irish soil and exhibited to us as bald figures. In the case of the former we even see a worse fate overtaking him in his new home. Manannan at least is recognised as a god and receiving homage in the land. But even this scant respect is not shown to Bran, who is reduced to the rank of a temporal king in Ireland. The fate of these three gods Lir, Bran and Manannan is miserable. They are no man's gods. Ireland as we see would not recognise them. When we come to Britain, we shall show that a worse fate is awaiting them there. It is in this deplorable position that these three unlucky gods are found. Divinities like men seem to be subject to the same laws of fortune.

SECTION XIV. THE IRISH PANTHEON

§ 1. INTRODUCTION

Ireland we mentioned is inhabited by five Indo-European flocks, three Bulls, and two Fomors. The former are the Kells, Vels, and Llyrs, in Connaught, Ulster, and Leinster respectively; and the latter are the Horse Maths in Meath, and the Wolf March in Munster. Since both the wings of the Indo-European flock are found in the land, we must naturally expect that the gods of both the flocks will be represented in the Irish Pantheon. That is also what we find. But at the same time we notice a great difference in the vitality of the two species of gods. The Fomor gods are not only few in number but are not seen playing any prominent part in the land. That in itself is a proof that the Fomor element is comparatively small in the land. The Fomor gods are nothing but mere names and all through their life are seen taking a stealthy course. It is the Bull gods and Bull divinities that are seen theatrically moving up and down the land. This great vitality of the Bull gods we attribute to the larger numbers of the Bull flock.

The mark is an astute man, and though small in numbers knows how to make his influence felt. Of the two classes of Marks, the Horse is the most intricate man and one peculiarity connected with him is that he has specialised himself in the religious field, which he is found lording over his lesser brother

Wolf in the same fold. It is such a man that is now found in Ireland. Another strange peculiarity connected with the Horse is that, when located in the vicinity of an alien flock, he is often seen taking to his religious cult and befooling the people of the land. It is such a game that is now being played in Ireland. To perform that function he has brought into existence a dubious cult known as Druidism, about which we are making a detailed study elsewhere. But here it is enough to know that it is a dual cult made up of part Horse and part Bull. To run that cult he has established a special school known as Druids. The Bull detests the very sight of Horse gods and Wolf gods. So in this new evolved cult of Druidism, these gods will be kept to the background. If at all he introduces them, he will present them with changed features and changed names so that the identity may not be found out. One peculiar trait connected with the Mark is his creed of magic. He will therefore import a large quantum of it into the new cult of Druidism. In Ireland* we are told that it is the magic cult which is said to be a predominant ingredient in the tenets of Druidism. This larger influence of magic we attribute to the presence of the Horse who is the fore-most exponent of that cult.

But this coming into existence of Druids and Druidism has to be associated with the later phases of Irish History. The Kells, Vels and Llyrs entered the land in 1900, 1600, and 620 B. C. respectively. The Math and March in 700 and 600 B. C. respectively. It is long after the entry of the last two flocks that we can think of Druidism. In the early phases of Irish History the Bulls will be worshipping their own gods, and the Horse and the Wolf their respective divinities. There would be no sort of mingling either in the gods or in the creeds of the two flocks. It is only sometime after the two flocks get confounded in the furnace of the Irish fight that we can expect the hybrid cult of Druidism to come into existence. Till then each will be running his religious life undisturbed.

§ r. THE CELTIC GODS

The Celtic gods we divide under the two heads of great and small. The former represent the gods evolved in the divine age, and the latter those that came into existence in the semi-divine age.

* Old Celtic Romances by Joyce. Note 3.

We shall begin with the first mentioned set. They represent the gods of the first rank that fought against the Fomors and vanquished them in engagement after engagement. Under the head of great gods are found three, namely, Bile, Nuada and Lugh. First in rank is Bile who fought against the Horse and vanquished him completely in the cradle. He is the patron god of all Celtic flocks. Next in rank is Nuada who fought against the Wolves in Lochlann and shattered their nerves. Lugh the third god fought against the Wolves in France and gave them a crushing defeat. In Gaelic epos Nuada and Lugh are respectively styled as the son and grandson of Bile who is the father god of all. Out of these three gods, only the former two were evolved on the soil of Europe, but the last mentioned divinity had his genesis in the Cradle.

Bile has not played any personal part in the drama enacted in the west. All that the Bulls brought with them to Europe is his worship. Succeeding generations, not understanding an old world tradition, are seen giving perverted interpretations to his legends. We mentioned that Nuada and Lugh are the son and the grandson of Bile. Relationship among gods should not be interpreted in the human sense. It only indicates their rank in the divine hierarchy, but the confounded Gael not understanding this ancient truth is seen misconstruing things. The first blunder he committed was to give Bile an aboriginal[1] wife named Dannu. It is after her that the Celtic gods are styled as Tuatha De Danann, or more briefly Dedananns. This distemper is not only seen in the Gael, but in many more Bull flocks whose names we shall mention as we proceed with our story. All that we here wish to point out in this connection is that this marrying of gods and finding for them wives is contrary to sacred traditions, and must be eliminated from our narrative.

We have many evidences to show that Bile is not only the Dis Pater or the father god of Ireland but a very potent god in the Gaelic Pantheon. One of the strong instincts of the Bull is to name places after their patron founder. This feature is most seen in Ireland which abounds with such place names. Innumerable[2] are the cities and towns, villages and hamlets, whose names begin

1. Celtic Myth and Legend by Squire. Page 48. Old Celtic Romances by Joyce. Page 427.
2. Vide Index in Nelson's Atlas.

with a Bel or a Bal which we construe as an abbreviated form of the title born by the patron god Bile. Such a wide distribution of place names indicates that his worship was once prevalent all over Ireland. This kind of trait is not seen in any other land either in the east or in the west. All facts go to show that the worship of Bile had a stronghold on the land. It is to extinguish this strong worship that the monks are seen falsifyng his legends and resorting to all kinds of stratagems. A careful study of Gaelic epos shows that there is not one genuine report connected with Bile in that record. Even his very name they seem to have dreaded, whose very mention they have studiously avoided in their long narratives. When at last they have made up their mind to mention his name, they are seen exhibiting him from distant Spain[1] and curtly giving him a dismissal. But this monkish silence should not induce us to misread things. We are even able to quote words that have inadvertently come out of their mouths to show that Bile worship had once a stronghold in the land. In one of the oldest records,[2] the monks have not only stated that Bile worship was widely prevalent in Ireland, but told us that the Gaels were passionately attached to that god. Among such places of worship the shrine at Ballymagauran is said to be the foremost. The monks have even told us that Bile is the greatest god of the Gaelic pantheon. He is styled as Gromm Gruaich which means the cenn or chief god of the Gaelic flock. There is another piece of evidence to show that it is the worship of Bile that is being conducted in the village. Samhain we know is a festival conducted in honour of Bile. On that day a great festival is said to have been held in the village of Ballymagouran which we are inclined to associate with Bile. All these facts the monks have informed us. But at the same time they do not explain to us as to why this Bile who is such a potent god in Ireland is not seen figuring in the anecdotes narrated by them. Such is the kind of bad treatment awarded to Bile whose worship the monks want to extinguish by withholding all information about him.

But in the case of the other two gods Nuada and Lugh more drastic steps are taken. Nuada they converted into a king of Ireland and next took and beheaded him on the battlefield. As

1. Celtic Myth and Legend by Squire pp. 586 to 590.
2. Ibid pp. 37-41.

for Lugh, they degraded his pedigree in sundry ways and gave him a comfortable reign [1] in Ireland, after which they took and buried him in a grave. Neither of these gods have anything to do with Ireland. They were evolved by the Secondary Celt on the mainland of Europe, the former in Russia and the latter in France. All that the Gael brought with him to Ireland is their worship which the monks are seen misreporting to us.

This trinity of gods have another common feature. All are Bull gods with Bull faces. But this feature is not clearly brought out in Ireland. In the case of Bile we have the support of British tradition where his counterpart is found given clear Bull features. As for Nuada we pointed out that such a hint is given in Gaelic epos itself. For Lugh we have more to infer his Bull face from his grandson pedigree.

We next take the gods of the semi-divine age who form another group of three divinities. Their names are Lir, [2] Bran and Manannan, In Gaelic epos they are nothing but mere names with no anecdotes attached to them. To know who they are we have to go to British epos.

In addition to these six figures there is an amphibious god kown as Balor. He is no doubt a god evolved in the divine age, but the great defect in his mould is that he did not win his laurels in a fight with the Fomors. He won a cheap success in a insipid fight with the aboriginal folk of the west. It is this demerit which has rendered him a shadowy god whose very existence is doubtful. It is the very same disqualification that induced the monks to launch all sorts of scurrilous attacks against him. But notwithstanding all these drawbacks Balor possesses one great merit. He is the only god in epos who has come depicted in a true theriomorphic Bull face.

The monks have told us casually that there are twelve [3] gods in Ireland. Out of this number how many are Bull gods, and what is the exact amount of strength to be allotted to the Fomor divinities we are not told. The monks are not in a position to give us this information, as they do not know the difference between the

1. Old Celtic Romances by Joyce. Page 431. Celtic Myth and Legend by Squire pages 229—230.

2. Ibid. pp. 60 and 134.

3. Ibid. Page 39.

two classes of gods. But with the help of our comparative key we can easily solve the problem. We have already pointed out that there are seven gods of Bull origin. Using this data, we state that the remaining five are Fomor divinities. What their names are we shall mention under the next head.

§ 3. THE FOMOR GODS.

We mentioned that there are two flocks of Fomors in Ireland namely the Maths in Meath and the Marchs in Munster. The former are Horses and the latter are Wolves. The presence of the Fomors in a land must naturally induce us to look for their gods. Making a careful search we find that there are also Fomor gods in the land. Among this class of divinities, Dagda [1] stands foremost. Let us study his features and fix his identity. He is found armed with a club which is the traditional weapon of the Surans. His legs and feet are found encased in a horse hide boots with the hairy side turned outwards. From this clue of horse hide we are led to infer that it is a horse god which is brought to our notice. Properly speaking they should have given Dagda a horse face which theriomorphic feature they have suppressed, probably to deceive the Bull flocks in the land. But still the religious instinct is all powerful and would find its vent in some form or other. It is to satisfy this craving that Dagda though deprived of his horse face is given a horse boot made of horse skin with the hair turned outwards. We are further told that he is a short stumpy figure, which is the physical description given about Marks in works on Ethnology. The very term Dagda means great fire [2]. The Surans we are elsewhere showing are worshippers of fire to which they have given the high sounding titles of Ignis and Agni. It is this fact that tradition is labouring to communicate to us in this round about manner. All facts go to show that Dagda is an Irish edition of the Greek Zeus.

There is another peculiarity about this Dagda. He is given a prolific brood [3] consisting of five children whose names are Brigit, Angus, Mider, Ogma and Bodb. How many of these names are taken from local Irish history and how many are fictitious person-

1. Celtic Myth and Legend by Squire pp. 54-60.

2. Ibid page 54 and foot note. Old Celtic Romances by Joyce. Page 428.

3. Celtic Myth and Legend by Squire, Page 56.

ages coined by the monks, we are not in a position to find out. All that we can state is that these names do not find mention in any one of the epos that have come under our scrutiny.

In this connection we wish to bring to notice another grave blunder committed by the monks. Not knowing the exact nature of these Fomor divinities the monks are often seen enlisting them in the ranks of the Celtic Bulls and making them fight on their side. It is in the Little Fomorian * war that we see this kind of blunder at its height, where we find Dagda and Ogma siding the Celtic Bulls and fighting on their side. What is most surprising to us is that there is not one clear visioned scholar in all Europe who is able to detect these fictions and expose its flaws.

There is another defect we notice in these records. The Maths and Marchs we know came by way of Britain to Ireland. In the course of their passage through the former land they evolved three gods namely Math, March, and Gwydion, who find mention in British epos. But not a trace of these gods is seen on the Irish soil.

SECTION XV. THE HEROIC AGE

§ 1. INTRODUCTION

Gaelic epos has classified its old time story under the three heads of divine, semi-divine and heroic ages. Having already explained what the first two mean, we now come to the third age. One and all the incidents mentioned in Gaelic epos are located by the short visioned monks in the narrow chamber of Ireland. This general statement of theirs we have not only refuted, but also pointed out that all the incidents mentioned in the divine and semi-divine ages were enacted outside Ireland. Now we come to the last point, where we are at one with the monks, and state that all the incidents mentioned in the heroic age were enacted in Ireland itself. Next we have to determine the period within which the events mentioned in the third age took place. Before determining the question, we have to take note of the great commotions going on in the land. The Kells and the Vels entered the land in 1900 and 1600 B. C. respectively. Both being Celtic Bulls situated in a sufficiently wide stretch of land, there would

* Celtic Myth and Legend by C. Squire, Chapter 9.

not have been any great clash between them. So there would be no incident worth mentioning in the twelve centuries falling between 1900 and 700 B. C. Three more flocks are seen entering the land between 700 and 600 B. C.; and their names are Maths, Llyrs and Marchs. Two of these, namely, the first and the third it must be noted are Fomors. Between the Bull and the Fomor, hatred and fight are instinctive traits. So from 700 B. C. downwards, Ireland would be the scene of a great storm, and a bitter fight would be raging for at least seven centuries among the five flocks now found in the land. That is also what is dimly expressed by Gaelic tradition, which though giving no data to the upper limit is at least found mentioning the lower limit, and brings the heroic age to a close about the end of the old era.

We have nothing to do with the heroic age. All our business is in the divine and the semi-divine ages. We only deal in gods and demi-gods. We have nothing to do with the mortals. Properly speaking we need not dwell on the events connected with the heroic age, as the themes which it deals with are all connected with mortal men. Irish tradition is one confounded mass, wherein the episodes of the divine and heroic ages are found jumbled together, and put before us in one great muddle. It is to enable our readers to separate the one from the other and know how to identify the episode of the divine and semi-divine ages that we are entering into this lengthy examination of the events enacted in the heroic age. Two grand events are reported in that period, namely, the Cuchulainn saga and the Fenian episode. We shall take them one after another and study it briefly.

§ 2. THE CUCHULAINN SAGA

We shall first take the Cuchulainn* saga and find out what it narrates. The story as put before us is in such a confounded form that it is not possible to get from it a correct view of things going on in the land. What tradition wishes to bring to our notice is the great fight waged by the two Bull flocks in the land, namely, the Vels in Ulster and the Kells in Connaught. In the old time stories the former was probably styled as the Brown Bull and the latter as the White Horned Bull. The Bulls when we took them out of the cradle is a homogeneous flock with no qualifying epithet

* Celtic Myth and Legend by Squire, Chapter XII.

of any kind. But after coming to Europe they are seen spreading all over the continent, and giving birth to myriads of sects and sub-sects. These tiny flocks settled in the different countries of the west are exposed to various kinds of environments, which are seen producing far reaching changes in their constitutional mould. Among these changes, one is that produced by the aboriginal element which is causing havoc among the ranks of the new invaders. In the end when we look at these tiny flocks, we find innumerable differences that go to separate the one from the other. In order to distinguish one flock from another flock, each is seen coining a particular kind of epithet, adding it to the original Bull title and designating himself by a compound name. The Brown Bull and the White Horned Bull are two such flocks in Ireland, and respectively denote the Vels in Ulster and the Kells in Connaught. Similarly the Brindled* Bull, the Yellow Bull, the Dun Bull and many more Bulls are found in Britain. Later generations, not able to understand an old world tradition, have given the most ludicrous interpretation to these titles and misreported them to us as beast bulls. It is this kind of muddle that is now being committed in the Cuchulainn saga. The first blunder consists in misconstruing the human Bulls into beast bulls. The second blunder consists in reducing their numerical strength and representing them to us as two heads of beast oxen owned by two individuals, who are found quarrelling over their respective merits. The queen of Connaught is the owner of the White Horned Bull, and the king of Ulster is the possessor of the Brown Bull. We are further informed that these two Bulls are of fairy descent and endowed with many miraculous qualities. The Queen of Connaught swayed by a mischievous freak asked for a loan of the Brown Bull from the king of Ulster, who refused to comply with her request. This curt refusal given by the latter is said to have raised the anger of the former, who is immediately seen massing her army and going and fighting the offending king. But this fight instead of confining its hold to the people in these two provinces is seen extending all over the land, and enveloping the whole of Ireland in one great conflagration. So we see that this great commotion which is shaking Ireland to its bases is said to have arisen out of a silly quarrel over two beast bulls. A more monstrous interpretation of

* Celtic Myth and Legend by Squire, Pages 320—321.

an ancient tradition we cannot conceive of, and we are simply astonished at Celtic scholars remaining satisfied with such childish explanations.

We shall give a more sensible interpretation of the course of events now taking place in the land. As already pointed out Ireland would be the scene of a great commotion after all the five flocks had entered the land. The last of them namely the March entered the land in 600 B. C. We next allow one century for the five flocks to settle in their respective territories. After each had taken up its position in the land, they are next seen carrying on a vigorous fight for the supreme leadership of Ireland. This sort of struggle is seen going on for five centuries from the fifth to the end of the first century B. C. What the Cuchulainn saga depicts is one of the phases in this long struggle going on in the land. This fight is being waged by the two Bull flocks, namely the Kells and the Vels against each other. Both are no doubt Bulls, but owing to variation in environments sundry changes have crept into the mould of each. After this change in the constitutional build, each is seen coining a new qualifying epithet and adding it to his title so as to enable him to distinguish himself from the other flock. It is in this manner that the Kells in Connaught styled themselves as the White Horned Bull and the Vels in Ulster as the Brown Bull. At the time we are speaking of, the old Bull helmet made out of a full ox skull would have gone out of use. In its place they would be found using a head gear* with a pair of projecting horns, that is not in the least seen hiding the facial features of the wearer. In the case of the Bull in Connaught we are plainly told that the horns were painted white. Using this clue we state that the Bulls in Ulster painted their horns brown. In addition to this colouring of of the horn they might have resorted to other devices to distinguish one from the other. So this struggle, that we are about to narrate, is a fight between two of the oldest Bulls in the land for the leadership of Ireland. In this fight all Ireland is found ranged either on the side of the White Horned Bull in Connaught, or on the side of the Brown Bull in Ulster. Taking advantage of this quarrel between the two Bulls, the cunning Horse in Meath is seen standing behind the screen and egging both to fight, without

* Celtic Myth and Legend by Squire. Vide Figure facing page 172 wherein a picture of Cuchulainn with his Bull head gear is given.

himself taking any part in the struggle. Not only he is found inciting both the Bulls to fight, but is later on seen actively helping one of the sides and finding for him many allies. Of the two Bulls in the land, the Vels in Ulster are not only the stronger people, but were very near acquiring the leadership of Ireland. The rise of such a formidable people has provoked the ire of the Horse, who is seen contriving all sorts of steps to put down his rival. He first won over Connaught and made him his tool. To see that his weak ally does not suffer, he has found for him many helps. The March in Munster we know is a man of the same Mark origin as the Math in Meath. The latter being the senior, induced the former to throw in his lot with Connaught and, fight on his side. We know that there is a third flock of Bulls known as Llyrs in Leinster, that are situated between the Maths in Meath and the Marchs in Munster. Under the grinding influence exercised by these two flocks, they are made to throw in their lot on the side of Connaught, and fight against Ulster. Such is the kind of fight that is now going on in the land. On one side is seen Ulster standing single handed. Against her are found arranged a great coalition consisting of the rest of Ireland, viz, Meath, Connaught, Munster, and Leinster. The Horse in Meath is the brain centre of the whole undertaking, and in the early stages of the struggle is seen standing behind the screen, and making others fight without himself taking any personal part in the drama.

In the course of this long struggle many battles must have been fought. But tradition has taken notice of only the last scene in the struggle, and placed before us a report of that fight. But the account handed down is so confused that it is with great difficulty that we are able to extract the minimum amount of truth. Cuchulainn is the great leader who led the Brown Bull in Ulster. He marched at the head of his army, and caused great havoc among the White Horned Bulls of Connaught. These repeated fights must have greatly weakened him and his army. When they are in this weakened state, the other three[1] namely the Wolf in Munster, the Horse in Meath, and the Llyrs in Lienster, join the fray and fight a great battle. In this final struggle[2] Cuchulainn is killed. After he is dead, Erc the king of Meath is seen coming to have a look at the face of the departed hero who caused so much terror to all Ireland. But the Wolf in

1. Ibid Page 179.

2. Ibid pp. 182—183.

Munster is more revengeful than the Horse in Meath. The king of the former land is reported to be Lugard who is seen cutting off the head of the dead hero Cuchulainn, and taking and giving it as a trophy to the queen of Connaught. With the death of Cuchulainn has also ended the greatness of Ulster. So ended this great duel between the Bull and the Horse in Ireland.

The Math Horse that is now found in Ireland is a disappointed man raging with fury against the Bulls. We are elsewhere showing that he attempted to bring Britain under his sole sway in which project he ignominiously failed. It is with this grievance against the Bulls that he is now seen coming into Ireland. There are a number of Horse legends which clearly refer to the Math Horse now seated in Meath in Ireland. Firstly there is a Horse[1] faced king known as Labraid Longsech mentioned in the epos of Ireland. What relationship this Horse faced king bears to our Erc the actor in the Cuchulainn drama is not known. Most probably the former is a progenitor of the latter. In the present episode there is a beast horse[2] biting and killing people on the battle field. It probably refers to the Human Horse who is now emerging out of his hiding retreat and causing great havoc on the battlefield. But it is now misconstrued into a beast horse, and given as a riding vehicle to Cuchulainn. All such false interpretations are contrary to the spirit of the tradition. We pointed out a similar error in the rival field, where the Brown Bull of Ulster and the White Horned Bull of Connaught are degraded to the rank of beasts. The same error is continued, and in the course of the struggle, the beast bull of Ulster is seen killing the beast bull of Connaught. After killing the latter, the former is said to have gone mad and himself died choked with mad rage. A careful study shows that saga writers not understanding an old tradition are seen misinterpreting all human actors, and reporting them to us as beast horses and beast bulls. All such interpretations run contrary to tradition and must be eliminated from our story. The true fact is that a life and death struggle is going on between the Bull and the Horse in Ireland.

Interpreting things in the true light we state that the two Bulls in Connaught and Ulster have fought themselves to death

1. Ibid Page 328 and Foot Note 2.
2. Ibid Page 181.

and sank into insignificance. Their greatness is gone and they do not play any more prominent part in Irish history. After their fall, the Horse in Meath is seen gradually lifting his head, and making himself the high king of Ireland. It is before this Horse king seated on his high throne at Tara* that all the Bulls in Ireland are seen prostrating and paying homage. From the trend of events taking place in the land, we are led to infer that this great fight waged by Cuchulainn must have been fought about the third century B. C. This greatness which Meath acquired in the old era, is seen lasting to the present hour. Dublin, the present political centre of modern Ireland, is situated in the very land where the Math Horse once held sway. We ask all students to take the clue given by us, and read their history in the correct light.

England and Ireland are seen figuring as bitter foes all through the historic ages. Not one of the students of the West, has tried to ascertain the causes for this deep seated animosity between the two neighbouring peoples. Even after the setting up of a Free State in Ireland, the traditional animosity between the two lands has not in the least subsided. We think it is the embodiment of an overdose of the poisonous Horse element, with the quintessence of that acrid venom centred in Dublin, that is the cause of this deepseated hostility. The Bull and the Horse are now so much confounded in blood that there is no good in keeping up the old feud. Now that we have placed things in a clear light, we hope that better sanity will prevail, and a more agreeable relationship resumed between the two lands.

§ 3. THE FENIAN STORIES

The next great event mentioned in the heroic age is the Fenian episode. The term Fenian literally means a blond man, and we have now to find out as to how a blond element managed to enter the land in this early age. Ireland we mentioned is a land inhabited by dark Iberian aborigines. Into this land we sent five colonies of Indo-European flocks who at the most can only said to be a fair coloured people. We are elsewhere showing that the Nordic is the man who contributed the blond colour to the west. We have now to find out as to how a Nordic element got into Ireland in this early age. We are elsewhere showing that the

* Ibid Page 147.

Kells that came into Britain are a triple grained people consisting of a Bull, a Ligurian and a Nordic element. We are further pointing out that these Kells in the language of Ethnology are known as the Round Barrow Men. The Kell by himself is a dual grained man consisting of a Bull and a Ligurian. This additional Nordic element he took on the way from France to Britain. In the course of the racial movements taking place in the land we have lodged various moieties of this triple grained flock in British Isles. So we see it is these Kells that took this initial Nordic element and distributed it in Britain, Scotland, and Ireland. We shall later on show that the Teuton is the man who took a second instalment of this Nordic and scattered him broadcast all over Europe. But this Teutonic explosion commenced in the fifth century A. D., and went on for a long time in the New Era. But we have clear evidences to show that long prior to that occurrence, this Nordic element is found in the British Isles. Tacitus[1] writing in the first century A. D. mentions that the people of Scotland resemble the Germans, by which statement he means that they have a Nordic element in their build. Since such an element is found in Scotland long prior to the Teutonic explosion, we have to naturally infer that that element was brought into the land by some earlier human movement. This movement is connected with the Kell. In the case of Britain and Scotland archaeology has come to our help, unearthed the remains of these Kells or Round Barrow Men, and brought them to our notice. But in the case of Ireland no such proof either from history or from archaeology is forth coming. This missing piece of evidence is given by epos which comes forward to tell us, that as in the case of Britain, and Scotland it is the Kell who brought and supplied this Nordic element to Ireland.

We brought five Indo-European flocks and let them loose in Ireland. Their names are the Kells, the Vels, the Llyrs, the Maths, and the Marchs. The first three are the Bull flocks and the last two are Fomors. From 1900 B. C. down to the end of the old era, a great clash is seen going on among these five flocks. After all the fury of the combat have subsided, we see the racial elements in the land segregating into three different compartments and giving birth to three different peoples. Such is also what is told in the old time stories of Ireland. The names of these three peoples are the Goidels,[2] the Scotae, and the Finns. We have already

1. Agricola Chap. XI.

2. Celtic Myth and Legend by Squire. Page 120.

mentioned who the Goidels or Gaels are. They are a triple grained people made up of three Bull elements with a tinge of the Mark. We have now to find out who the other two people are. A careful study shows that the Scotae are a Fomor people with a dominant Mark element. One result of the long struggle going on in the land is that Ireland took as much Mark element as it can conveniently digest into her body politic, and rejected the rest. It is this unassimilable Mark element that is seen taking the name of Scotae and waging a furious fight in Ireland. The Goidel found him such a great nuisance that he expelled him out of the land. It is this expelled Scotae that are seen seeking refuge in Scotland, England and Wales and causing great commotion in those lands. The Scotae has not left behind any relic of his life in the land of his birth. That name which he has failed to give to his own native land, he has conferred on the foreign soil of Scotland which after his advent is seen putting on a brilliant life.

Let us take the Fenians and find out who they are. We mentioned that the Kells have a blond Nordic element in their build. In the long struggles going on in the land this Nordic element is seen segregating, setting up a separate camp, and forming a new group of people. The peculiar feature of this new formed people is their blond or white colour which has given them the name of Fenians. The kings of the land have enlisted them in their services and utilised them in the many wars raging in the land. A study of the Fenian[1] stories shows that at least the oldest of these anecdotes must have been fought in the closing scenes of the old era. But all of them have been corrupted and put before us in the shape of fictitious[2] tales. Some students seem to think that these Fenian stories are connected with the explosion set in by the Norse people in the new era. But this is based on a wrong reading of history. A careful study shows that the Fenian stories are the doing of a blond white people who came into Ireland long before the explosion of the Norse people in the new era. All facts go to show that the Fenians are a white people formed on the soil of Ireland very early in the old era, out of the Nordic element brought by the Fir Bolg Kells into the land.

1. Ibid Chapter XIV. Old Celtic Romances by Joyce, Notes 18 and 22—28.

2. Old Celtic Romances by Joyce. Stories Nos. 4, 6, 7,8 and 11.

SECTION XVI. THE THREE TRAGIC TALES OF IRELAND

Epos is not the only theme which has attracted the attention of the monks. As already pointed out they have written myriads of fictitious tales wherein these old world legends mentioned in epos are taken and utilised. Ireland has put before us near 200 of these fictitious tales which in the language of the land are known as romances. Out of this vast array, three are styled as the most tragic tales of Erin, and found receiving the greatest attention in the land. The titles borne by these three [1] tales are as follows; (1) The fate of the children of Tuirenn, (2) the fate of the children of Usna and (3) the fate of the children of Lir. We in a previous age had occasion to notice the first tale. The Tuirenn story is connected with some incident enacted in the recent history of Ireland, somewhere about the ninth [2] century A. D. It is this recent event which took place in obscure Ireland that is taken and introduced into the Lugh epic which was enacted in France in the divine age. It is not clear wherefrom the materials for the second tale were taken. All that we know about the Usna story is that we find it introduced into the episodes of the heroic age, and given a part in the commotions going on among the Brown Bulls of Ulster. The third story seems to be a wholesale fiction, and we find it introduced into one of the episodes of the semi-divine age known as the fight among the Celtic gods. We shall here offer a few remarks on the nature of the Lir story just to show our readers the kind of work upon which the monks are found engaged. Lir or Llyr is a god evolved in Britain and he never stepped into the Irish soil. All that Ireland received is his worship, which was imported into the land by the Celtic flock known as Llyrs who are found lodged in the province of Leinster. Discrepancy in scene and place is not the only flaw. Llyr is a god who was evolved in 1600 B. C. But the Celtic flock known as Llyrs only entered Ireland in 620 B. C. It is only after the latter date that Ireland would have known that there is such a god as Lir or Llyr in the pantheon of the Secondary Celt. It is this old time individual of a bygone age that is made to reappear in his bodily vesture in Ireland, and given a part in the drama enacted in that land. The whole thing is a fiction and must be summarily rejected. But behind these monkish fictions we think there is some truth which we wish to bring to the notice of our readers. We mentioned that the god known as Llyr

1. Ibid Pages 1–97; Celtic Myth and Legend by Squire, pages 190—200.
2. Old Celtic Romances by Joyce. Preface, pages X to XI.

never stepped into Ireland. Those that came into the land are his children, by which we mean the people who own allegiance to that god. It is these people we have styled as Llyrs who are a branch of the Secondary Celt. These Llyrs entered Ireland in 620 B. C., and came between the Maths and Marchs who got into the land in 700 and 600 B. C. respectively. Having come between the two latter flocks, the former had to take its place with the other two situated above and below. The result is that we find the Llyrs placed between the upper and nether stones of a mill furnished by the Maths and Marchs respectively. Here they are ground and pulverised into powder, and transformed into some other shape. It must be noted that it is not the god Llyr that is being ground and transformed, but his children that are made to undergo that ordeal. By the children we mean the Celtic flock known as Llyrs who are the people owning allegiance to that god. In what shape the original legends had come down it is not possible to state. All that we can infer is that there must have been current in the land some legend to indicate the painful transformation process undergone by the Llyrs in Leinster. And it is this story that is mutilated by the monks and put before us in this ludicrous shape.

SECTION XVII. THE CRADLE LEGENDS.

Gaelic epos has preserved sundry memories of the life once led by the Bulls when in the Cradle. For want of a proper key, these traditions have not been correctly interpreted to the world. These legends connected with the Cradle could not be sensibly interpreted under the new environments in which the Indo-European flocks are now placed in Europe. But if we go to the Cradle or the ancient home of man situated on either side of the Equator, they will be found pregnant with significance. The monks who collected these traditions attached no value to them, and treated them as incredible fables. They have rendered them worse fables, by taking the materials furnished by these legends, and weaving them into all sorts of fantastic tales. If they had at least recorded them in the form they collected out of the mouths of the people, they would have rendered immense good to the cause of Indo-European history. But this course they have not taken. They have broken them up into fragments, and scattered them through the whole mass of Irish records. But for the aid given by our chain of Indo-European epos, we would not have been able to understand their

exact significance. It is with the aid of our comparative key that we were able to hunt out all the broken fragments, arrange them in their proper order, and bring out the true history of the cradle. The Gaelic tradition * has given many names to the Cradle out of which we select half a dozen titles namely (1) Mag Mell, (2) Tir Tairngire, (3) Tir Fa toun, (4) O Brazil, (5) Tir nam beo, and (6) Tir nan og. Each of these names may be construed as a descriptive title which is intended to convey some particular aspect of the Cradle. Out of these half a dozen titles, it is only Meg Mell that is found retaining a distant Velan ring. The British tradition has handed down intact the original title in the shape of Gwald, and Avallon, which we can easily see are variants of Velan which we know is the ancient name given to the Northern moiety of the Cradle. But in Ireland we find it changed and put before us in all sorts of fantastic shapes.

We shall take these titles; and see what light they throw on the past history of the Cradle. Mag Mell means the land of pleasure; Tir Tairngire means the land of promise or a bountiful land; and from these two titles we are led to infer that the Cradle is a land filled with all the bounties of nature, and overflowing with milk and honey. Fruits and cereals, food and meat, were available in plenty. In fact there was nothing wanting in that land to fill the cup of human pleasure. Tir nan og means the land of perpetual youth; Tia nam beo means the land of ever living, or a place where death has no entry; and these two titles are more hyperbolic expressions coined out of the fertile brain of the Gael, that has no foundation in fact. The Cradle is neither a land of perpetual youth nor a place exempt from death. Decay and death is the normal lot of man whether found in the cradle or in any other place in this world. Tir fa toun means the land beneath the waters. It refers to the sinking of the Cradle beneath the waters of the ocean, under the destructive effects of the awful cataclysms let loose by Nature. O Brazil means a dim land seen beneath the waters of the ocean surface; and this title again is founded on another foolish conception. The Gael we are elsewhere showing is found saturated with the absurd cult of magic which he has borrowed from the Horse found in his neighbourhood who is a past master in that craft. Under the sway of this foolish thought, he seems to think that the cradle was sunk beneath the ocean

* Old Celtic Romances by Joyce, Notes, 8, 13 and 19; Celtic Myth and Legend by Squire, Pages 133-134.

waters by a magic spell where it is supposed to lie enchanted. It is not by spells and incantations that the Cradle was sunk. It was sent beneath the waters by the awful cataclysms let loose by Nature. But the Gael in his new environments has forgotten all these old world legends. Swayed by this absurd cult of magic he seems to think that he can bring back the Cradle above waters by performing another counter stroke of spell of equal potency. It is under this mistaken impression that he is seen looking about for the Cradle, beneath the waters of the ocean found in his near vicinity. In his heated imagination he thinks that he sees the sunken Cradle beneath the waters of the Atlantic ocean. It is to this dim land seen beneath the watery surface that he has given the title of O Brazil. This crude thought did not end with Ireland. It is carried across the Atlantic by the pioneers to the new world, and given as the title of a country in South America. We shall not any further trouble ourselves with these ignorant conceptions of the Gael, but go on expounding the true history of the Cradle.

The Gaelic epos has not only given myriads of titles to the Cradle, but handed down elaborate descriptions outlining the main features of its life. But all these legends have been taken by the monks, and scattered broadcast[1] among the many chapters which go to compose the Gaelic epos. To make matters worse they have taken its materials and woven them into all sorts of romantic[2] tales. We have already sufficiently dealt with on this point. We shall here bring together these broken fragments, and give a rough picture of the ancient home of the Gael. The Cradle is a land flowing with milk and honey, and richly furnished with every bounty of nature. It is their elysium as well as paradise. The Celtic paradise is not only supplied with a plentiful store of food and meat, but is a land having myriads of ale wells, and rivers running with wine. The Celt was not satisfied with an abundant supply of ale and wine, but thirsted after the strongest drinks. We think there is great truth behind all these statements. The myriads of palm trees poured forth their sweet juice in over flowing profusion; and further the thick clad forests of the land yielded abundance of honey. All these seem to have been vatted and fermented in rock caverns situated on ground level. We have even proofs to show that the spirits so fermented were preserved

1. Celtic Myth and Legend by Squire, pp. 132—135, 150—151, and passim.
2. Old Celtic Romances by Joyce, pp. 58—59, 87—88, 107—108, 147—148, 166—171, 252—259, 385—399, 421—422, and passim.

and kept for a long time, so that they may acquire a mellowing flavour. The Celtic tests for a good wine are two. Firstly it must froth and hiss like a cobra when poured in the drinking horn; and secondly it must sting like a scorpion[1] when it touches the lip of man. It is with such kind of strong drinks[2] supplied in overflowing abundance that the Celt passed his time. Such is the bill of fare on this single item of wine. The next topic we have to deal is the item of food supply. Information under this head is brought to our notice by the legend of magic cauldron[3] which is a miraculous vessel that supplied food to all in abundant profusion. This magic cauldron of the Celt has as its counterpart the miraculous[4] vessel mentioned in the Indian tradition that is seen performing a like function. These legends should not be interpreted literally, but must be taken for symbolical images through which tradition is labouring to convey to us the abundant food supply which man had in his old world environments. But this magic cauldron legend only makes a general statement without mentioning any particular kind of food. To cure this defect we have other legends coming to our help. Food may consist of animal meat, and vegetable cereals and fruits etc. Information under the former head is conveyed to us by the Kamadenu[5] or the miraculous cow legend. The Bulls when in the Cradle were given a plentiful supply of beef or ox meat. But this Kamadenu lost on the western soil, is found preserved in Indian tradition where it is found surrounded with all sorts of divine attributes. But we must eliminate all these corruptions introduced by the distempered mind of man and see in Kamadenu a symbolical cow supplying both meat and milk. We are even able to assign for its going out of use under the western environments. The Indo-European progenitors at the time they are seen emigrating from the Cradle are in the agricultural stage. They are acquainted with the tillage and cultivation of the soil, and breeding of animals. All these facts of their agricultural life we are elsewhere dealing. But here it is enough to know that they had at their disposal a numerous flock of horned cattle which

1. Pura Nanuru Page 303.
2. Pura Porul Venba Malai pp. 9 & 10.
3. Celtic Myth and Legend by Squire, Page 54.
4. Mahabharata Book 8, Page 377, Manmatha Nath translation; Mani Megaly Canto and Sqq.
5. Rig Veda by Ragozine diagram on Page 277.

supplied them with milk and meat. But Europe at the time the Indo-European progenitors entered upon its occupation is a land of dark aborigines who have not advanced beyond the hunting stage of life. Under such an environment it is too much to think of beef and other products of the cow. We have to wait for some time when alone they will be able to bring into play all their agricultural and breeding characteristics which they had evolved in the Cradle. But for the present they have to adjust themselves to their new environments. Europe at the time the Indo-European progenitors entered upon its occupation is a land of dense forest overrun with boars and pigs. What they did was to give up beef meat, and to take to ham and pork. This is brought to our notice by the legend of the miraculous boar[1] which is seen yielding a perennial supply of ham and pork. Every time the boar is killed and eaten, the miraculous animal is found immediately renewing itself, and ready to give a fresh supply of meat. Such is the mine of information supplied by the Celtic boar legend. But at the same time we wish to point out that this Kamadenu or the miraculous cow legend is not altogether lost on the western soil. In the Teutonic epos we have the mysterious cow Audhumbla which is supplying milk to her children. What amount of truth we are able to make out of this legend we are elsewhere dealing. All that we wish to be taken note of in this connection is that the Bulls when in the Cradle were given an abundant supply of beef, and behind this single beef meat, we have to assume all kinds of meat derived from animals domesticated and wild.

The Celt was not only given an abundant supply of meat and wine, but also supplied with deserts of all kinds. This is brought to our notice by the apple tree legend with its perennial supply of fruits. This kind of virtue is not only attacked to the tree, but is even seen extended to the fruit, which is said to renew itself every time it is eaten. As a counterpart of the apple tree legend of the west, we have the Kalpaka[2] tree mentioned in the Indian tradition where also it is found surrounded with many miraculous properties. We have to go behind these exaggerated reports handed down by tradition, and simply infer that the Celt was given an abundant supply of desert fruits in his ancient home.

1. Celtic Myth and Legend by Squire, Page 61.
2. Buddist India by Rhys Davids, Page 227.

The Bulls when in the Cradle, we mentioned, is an agriculturist who must have raised a plentiful crop of cereals which is his main article of diet. Tradition, while it has long dwelt on meat, wine, and fruits, has said nothing about this ample supply of cereal food stuffs. Such a grain store we have to find in the magic cauldron which in the west has been given a generic value and made to denote all kinds of food stuffs.

These old time legends have not only told us about the luxurious life led by the Bulls, but also mentioned many facts connected with the geography of their ancient home. The cradle is described as a land of perpetual summer. From the description we can easily infer that it refers to a land situated on either side cf the Equator. But all these gifts showered on the proto-Celt is not seen having an enduring sway. The same nature which supplied these gifts with one hand, is seen destroying it with another hand, and sending the Cradle beneath the waters of the ocean. This is brought to our notice by the legend of Tir fa toun which means a land sunk beneath the ocean.

These legends connected with the Cradle are found better preserved in the west than in the east. The reason is that the Bulls in India are living under a similar aspect of climatic conditions, and hence had no necessity to dwell on the plesant features of the Cradle. But those that came to the west are living under the inclement northern sky, where they are found deprived of even the necessaries of life. It is this strong contract in the two environments that induced the Celt to preserve and hand down in loving legends his past memories of the Cradle. But later generations not understanding an old world tradition have misconstrued these ancient legends. The migration from the Cradle to Europe is clean forgotten. The next blunder they committed is to think themselves as the autochthones of the west. And under that mistaken impression they are seen looking for some spot in the west wherein the drama connected with the Cradle could be located. One saw it in the islands in the near vicinity of Ireland, and located it in the Isle of man. Another more imaginative removed it further ahead and saw it both above and beneath the waters of the Atlantic Ocean. The absurdity did not end here. The Cradle is said to have been sunk by a stroke of magic where it is said to be lying with all its old life going on undisturbed beneath the waters of the ocean. Gaelic epos abounds with many silly tales giving minute descrip-

tions of the events transacted in the sunken Cradle after its disappearance beneath the ocean surface. All these fabulous stories are the foolish thoughts of a foolish brain. The Cradle was not sunk by a stroke of magic. It was torpedoed by a mighty volcanic eruption crumbled to dust, and the materials that once went to form that land were scattered far and wide. Gaelic epos has not told us of all these awful occurrences, and to get that information, we have to go to the sister traditions like the British and the Teutonic. In this particular case it has proved laconic and told us in the Tir fa toun legend, that the Cradle was sunk beneath the waters of the ocean. We have to go behind that single laconic legend, use the sister traditions and unfold all the other awful concomitants connected with that mournful occurrance. Such is the sum and substance of the Cradle legends.

SECTION XVIII. THE MIGRATION OF THE INDO-EUROPEAN PROGENITORS FROM TNE SUNKEN CRADLE TO THE WESTERN CONTINENT OF EUROPE

The Gael has preserved vivid memories of his passage from the sunken cradle in the southern extremity of the earth to far off Europe in the north. This rare piece of information he has embodied in many legends and handed them down. But all have been broken into fragments and scattered broadcast through the whole mass of Gaelic epos. Properly speaking there is only one migration of the Bull from the Cradle. But the monks have multiplied it half a dozen[1] times and mentioned it in connection with every chapter of Gaelic epos. We have to eliminate all these fictions and read the migration episode in its true light. The Bulls quitted the sinking Cradle, and migrated to Europe. Such is the only peace of reliable information put in our hands. Gaelic epos is full of vivid memories of their long stay in Lochlann[2] or the Baltic coast of Russia where they stayed ten centuries, and even thought of making it their permanent home. But even this valuable piece of information is spoiled by it being confounded with events enacted in recent historic ages.

1. Old Celtic Romances by Joyce, Notes 1, 5, and 6; Squire's Celtic Myth and Legend pp. 65, 68, 72, and 119.
2. Vide Note on p. 310.

SECTION XIX. THE CLAN MESS

The Indo-European progenitors we mentioned had evolved a four fold system of institutions known as tribal, military, political and social. Gaelic Epos has not handed down any useful information on the subject. All that it has told us are a few facts connected with the first institution. We are elsewhere showing that in the Indo-European society every clan[1] or fighting unit is required to make its own arrangements as regards the feeding of its members when on the battle field. Neither the trial chief nor the sub-tribal head will concern himself with these details. It is the duty of the clan chief combined with his clan members to make the necessary arrangements as regards the feeding of the men when engaged on the fighting field. And this information is conveyed to us by the self same magic cauldron mentioned above. The magic cauldron legend when viewed in the civil aspect of life, represents the unfailing store attached to each house when living under peaceful conditions at home. But the same, when viewed under the military aspect, represents the common mess attached to each clan or fighting unit. In Celtic[2] epos it is the latter aspect that is prominently brought to our notice. The Indo-European progenitors after their advent to the west are found engaged in a life of continous fight. It is probably this changed condition of life which induced them to pay too much attention to the military aspect of the institution. Gaelic epos has not told us anything about the agency by which this clan communal mess is run. This information we shall give under the head of British epos.

SECTION XX. THE QUEST LEGEND

One of the features peculiar to Celtic epos is its Quest legend. It is not found figuring in the epos of either the Teutonic or the Vendo-Lettic Bulls. We think it is the preservation of the Cradle legends in a highly vigorous form that has led to the development of the Quest legend in the Celtic fold. Of all the Bulls that came to Europe, it is the Gael that has best preserved and handed down an elaborate account of the Cradle. This superior merit, we attribute, to his early isolation and seclusion in the extreme western

1. History of Rome by Mommsen, Vol. I, pp. 72, 73.
2. Celtic Myth and Legend by Squire, pp. 54 and 107—108.

most corner of Europe. The Gael we pointed out although he had well preserved and handed down the Cradle legends, was not able to give a sensible interpretation to them. The latter defect has given birth to another infirmity known as the Quest legend. The poor Gael thinking that the Cradle must be somewhere in the vicinity of his home in Europe, began to search for and find out some spot in the west wherein all the incidents connected with the Cradle could be located. Such is the origin of the Quest which word simply means a search after some object really in existence. This Quest first began with the Cradle, in the course of which search he committed many blunders. One saw it in an island like the Isle of Man in the vicinity of Ireland; and another more imaginative went further beyond, and saw it beneath the waters of the Atlantic.

The Cradle legend we know has not come alone. Along with it had come down many legends connected with the daily life of the Bulls when in that ancient home. These legends we know are connected with (1) the magic cauldron (2) the perennial apple tree, (3) the miraculous cow which is later on replaced by the mythic boar and (4) the never failing wells of ale and rivers of wine. The ignorant Gael in the course of his wild hunt after the Cradle, is also seen hunting after the objects mentioned in the above noted legends. Such is probably the form which the Quest legend first assumed. In its original shape the Quest or hunt concerned itself with objects that were once really in existence. The monks who collected these legends out of the mouths of the people treated them as fables. And they made them worse fables by adding to the list, many more imaginary things not met with in the present order of the world. In this swelled list are mentioned twelve * objects which are mostly concoctions emanating out of the brain of the monks As far as we see students have not given a sensible interpretation to the Quest legend. The best way to treat it, is to style it as an infirmity of the human mind, use the comparative key; try to separate the several ingredients, and place before the world, the sub-stratum of truth upon which it is founded.

* Old Celtic Romances by Joyce pp. 51—96.

CHAPTER IV

THE BRITISH EPOS

SECTION I. INTRODUCTION

By British epos we mean the old time records connected with the past of the Celtic peoples that are found in the land now known as Britain. The titles Britain, Briton, and British are terms of very recent origin in the history of the island. We are elsewhere showing that the term Britain is a variant of Bellan, who we know are the Tertiary Celts that entered the island in 1000 B. C. The other two terms Briton and British are derivatives from the first title Britain. From the title British epos it should not be assumed, that the records solely relate to the Bellan Tertiary Celts. What we are going to deal with in this chapter are the epos common to all the three branches of the Celts, Primary, Secondary and Tertiary, found in the island, although it is seen bearing a name which is coined after one of the branches known as Bellans. The title Britain would have come into existence only after the tenth century B. C., which is the date on which the Bellan Celt entered the land. But prior to that date the land bore a different name. According to the most authentic traditions, the earliest name given to the island, is Vel Inys, which was given by the Vels or Secondary Celts who entered the land in 2000 B. C. So the best title to be given to the records from the island, is to style it as Vel epos, or using the adjective form, style it as Velsh epos. But this ancient title has been replaced by a second one which was given by the Bellans who styled the island as Britain, which has taken permanent possession of the land. Hence it is that we have styled the records found in the land as British epos in recognition of the permanent title which it has acquired. But this British epos as already pointed out should not be interpreted in a narrow sense. It must be construed liberally, and made to connote the records connected with all three branches of Celts. This liberally interpreted British epos, will be found in its most vigorous form in the Celtic age which is seen coming to a close in the first century B. C.

In the new era took place the inroads of the Teutonic hordes who occupied the whole extent of the eastern part of the island now known as England. Under that lash most of the Celtic flocks found in the eastern part of the island, are driven into Wales which is now found filled to saturation by all the three branches of that stock. The remnants left in England itself are devoured by the Teutonic hordes who are a voracious flock that will consume any thing thrown across their path. So what is known as British epos is mostly derived from Wales. Properly speaking it must be styled as Welsh epos, after the land which gave us that record. But this title it is not seen carrying. It is a good thing that it was not given such a title. The term Welsh is now equated with another word known as Cymry. So if this title Welsh epos were given, it would be equated and transformed and styled as Cymric epos. That means that you will be giving an incorrect designation to the records which is the subject of our study.

The Welsh are a blind people whom we cannot trust. They call themselves Cymry* which word we know is a title borne by the Marks who are either Horses or Wolves. What we are now studying is the epos of the Bull. It is no doubt such a record that is now put in our hands. But it is the blind people of the land not knowing the true significance of the term that are seen styling themselves as Cymry. The mark we pointed out is an adept in the art of befooling mankind, and mentioned many cases in support of our statement in the foregoing pages. Here is one more such instance. We know that a flock of Horses entered Britain in 1000 B. C., under the deceptive title of Maths. Among Marks, the Horse is the most delusive man. These Maths after going through various vicissitudes in life, are ultimately found pressed into the north eastern coastal tract, where they are seen flinging aside their deceptive title, resume the old title of Cymry, and pass as such for the rest of their life in the land. This title they are even seen transferring to the tract occupied by them and styled it as Cumbria which means the land of Cymry. This Cumbria is seen persisting for a long time in the Saxon era, and represented the north eastern coastal tract of England lying to the west of Pennine range. Under the lash of the Teutonic inroads in the new era, these Cymry in Cumbria are disturbed from their homes and scattered in three directions north, south and east. We have a suspicion that a fragment of that stock may have gravitated

* Study of Celtic Literature by M. Arnold, pp. 4 and 233; Keane's Man past and present Page 524. (1900)

southwards, moved into Wales, and entered into the build of the heterogenous peoples found in that land. Wales after the Teutonic inroads is filled to suffocation by all branches of Celts, that are for a long time seen passing through life without any common title to indicate the myriads of flocks found in that land. They were for a long time seen looking for a convenient title, and did not know which way to move. While they are in this puzzled state the deceptive Horse appeared before them, and offered the title Cymry which they have blindly accepted without knowing its true significance. There is a world of difference between Celt and Cymry, and one term cannot be substituted for the other. If they required a common convenient title, what they should have done is to go to their own past, take some title evolved by the Celtic flocks and use it as a group name. They should not have gone to the rival camp, and taken a name evolved by that stock. The people in Wales are not Cymry. They are not Wolves and Horses, but are Bulls. We have carefully studied the records put in our hands by that land and find that it is the epos of the Bull that she is labouring to communicate to us. To style the people found in such a land by the term Cymry is the most absurd thing that we can think of. If they had been allowed to continue in this erroneous course they would have transferred that title to epos, styled it Cymric epos, and made it carry a still more absurd significance. To save their reputation a new man intervened, took away from them the false title Cymry, and imposed on them the name Welsh which has pemanently stuck to them. It has not only permanently stuck to the people, but is soon found transferred to the land itself, which was till now without a name. Wales means a land occupied by the Welsh people. The saviour who conferred so many benefits on this erring flock is the Teuton. But this gift was not conferred with any clear sighted vision.

The Teutons are another blind people ignorant of their past about which defect we are dealing elsewhere. The term Welsh is form the same root as Vel and means a people of Bull origin. The Teuton after he had become muddled in mould and build, retained little or no memory of his Bull pedigree. It is in that confounded state that he threw aside all his old titles evincing a Bull origin and took to the name of Teuton whose significance we are elsewhere expounding. He had not only discarded all his old names, but also came to attach a degrading significance to the very term indicating a Bull origin. But the Celts are a more patriotic

people, and one and all of them are seen styling themselves by some title which can be traced to the root Vel. We also find a similar term in use among the Marks[1] of South Germany who are seen styling all Bull fiocks found in their neighbourhood by the group designation Walha which we can easily see is also a variant of Vel. We are elsewhere showing that a long bitter fight is seen going on between the Bulls and the Marks situated in the southern part of Central Europe. Owing to the bitterness of feeling caused by this long struggle, the Mark came to attach a contemptuous significance to the term Walha, which as time rolls on is further degraded and converted into an opprobrious title, and made to designate all foreigners. So what was originally an honorary title is now converted into a term of contempt. The term Walha and Welsh being words of similar origin, all the degrading sense attached to the former will also descend to the latter. It is probably to avoid the opprobrious sting, that the Bull flocks in Central Europe, shunned the use of all terms evincing a Bull origin, and took to the new fangled title of Teuton. Soon after we see them like their fellow Marks in Central Europe, attaching a degrading sense to the term Welsh[2], and applying it as a contemptuous title to designate all foreigners. It is after acquiring this distemper on the mainland, that the Teuton is lashed by the fury of the Snake tempest and scattered all over Europe. In the course of their outward expansion, they are seen taking along with them all the malady ridden conceptions acquired in the continental lands, and carrying them into their new homes. A flock of these Teutons invaded Britain, conquered the eastern part of that island now known as England, and settled therein. Unable to face their fury, most of Celts are seen running away and taking refuge in the western parts of the island. In the vocabulary of the Teuton all foreigners are styled as Welsh. It is in this sense that he applied the term, and called all the Celtic flocks found in the western parts as Welsh, and the land occupied by them as Wales. And notwithstanding the degrading sense attached to the term, it designates a people of Bull origin. As such it eminently befits the people found in Wales who are all Bull flocks of Celtic origin. It is in this way that the Celtic flocks found in that land, came to acquire the correct designation Welsh. But if they had their own way they would have styled themselves as Cymry which name they are found even now using although it is not generally

1. The Wanderings of Peoples by A. C. Haddon, page 42.

2. The House of Wolfings By W. Morris, Page 10 and foot-note; also passim.

recognised. Such is the round about way in which the Celtic flocks found in the western parts of Britain came to acquire the title of Welsh, and the land occupied by them to be known as Wales. Having acquired the correct title, they should not any further indulge in their past erroneous course, and connect their name in any way with Cymry. Having performed this purificatory cermony we may style the records recovered from that land as Welsh epos. But this Welsh should not be restricted to any particular branch, but construed as representing all three branches of Celts.

But this term Welsh again has to be given a wider significance and interpreted in a liberal sense. It is not from Wales alone that we get all our information regarding the past history of the Celts. To this principal supply has to be added another subsidiary source. The Celts left behind in the eastern parts of Britain, after passing through the body of Teuton, are seen transforming the latter into their mould, and make them repeat the old time stories of the Celt. One tangible proof[1] of this influence has to be found in the fact, that in the later parlance of the land, the terms Britain and British are being gradually substituted for the names England and English. Such a usage is dimly seen finding expression in the pages of Geoffrey who lived in the twelfth century A. D. The further we proceed the more visible becomes the all powerful influence of the Celt. In England Oddinism is completely dead, and we hear little or nothing about the many gods mentioned in the pages of Teutonic epos. The Teuton after a short stay in the land is seen forgetting all things connected with his ancient past. From the time of Nennius in the sixth century down to the time of Malory in the fourteenth centry A. D., it is the themes of Celtic epos that are found attracting the attention of the peoples in the land. For a further proof, we sight Geoffrey and Layamon and many more writers in the land. One of the hotly disputed points in the field of ethnology is the question of the racial mould of the English people[2]. One school denies the presence, and another affirms the existance of a Celtic element in that mould. Our investigatins in the field of epos shows, that the Celt is the predominat-

1. History of the Kings of Britain by Geoffrey, PP. 120 and 244.
2. Arnold's Celtic Literature, pp. 23—25; Celtic Myth and Legend by Squire, page 3 and foot note.

ing ingredient in the English mould. In England there is not a trace of Odin, Tyr, Thor, and Balder. When the new formed hybrid flock is seen turning its attention to the past it is the epos of the Celt that is found engaging its attention and from which it is seen quoting anecdote after anecdote. This by itself is a sufficient proof to show that the Celt is the dominant element in the land. A careful study of all the aspects of the case shows that a large fund of records connected with the Celtic epos are seen pouring forth from all parts of England. So to this initial supply obtained from Wales, we have also to add the documents obtained from various parts of England connected with the past of the Celt. Tradition has offered three titles to designate the epos found in the land, namely Velsh, British, and Welsh. After a careful perusal of all the aspects of the case we find that the second is not only the best suited, but one sanctioned by usage. By British epos we mean the records relating to the ancient past of the Celt proceeding from Wales and all parts of England, and obtained from all sources whether Celtic or Teutonic. Such is the wide significance which we attach to the designation British epos.

SECTION II. THE RACIAL MOVEMENTS TAKING PLACE IN CELTIC BRITAIN

In order to enable our readers to intelligently follow our exposition of British epos, it is necessary to know the racial movements taking place in Britain, during the age of its Celtic occupation. In the course of our work we have often to repeat the same thing over and over again in some form or other. But this is a thing which we could not avoid, and our readers will have to put up with these repetitions. This kind of repetition is most seen in the field of Celtic flocks. When describing the general movement of Celtic flock all over Europe, we had to say something of Britain. When studying Gaelic epos we had to take notice of Britain, as it is through that land that Ireland received all its ethinic supply. Now we come to Britain itself to study its epos. If we wish to have a clear view of that record, it necessary to know the racial movements taking place in the land. Without such a knowledge it is not possible to make out anything out of British epos.

Britain has one great peculiarity about her. Of the two lands now open to our study of Celtic epos, Britain is the only place where all the three branches of Celt are found. But whereas the sister island of Ireland, is only peopled by two branches namely Primary and Secondary. It is in Britain that Primary Secondary and Tertiary branches are found. It is this peculiar virtue in Britain that has made it of great use to us in our study of Celtic past. It is from her alone, that we can hope to receive information connected with all the three branches of Celt. Britain herself is conscious of this fact. She has told us that the land is inhabited by three herds* of Bulls. As if to further enlighten us, she has mentioned that, at the top of each herd is placed two kinds of master herdsman, one spiritual and the other temporal. The former represents the gods to whom each flock is seen owning allegience; and the latter represents the kings wielding sway over the herd and governing its every day life. But later generations, not able to understand an old world story, have misconstrued them into beast bulls. What tradition wishes to communicate to us is information about human Bulls. The one important point that we have to bear in mind in connection with Britain is that the land is peopled by all three branches of Celt, Primary, Secondary, and Teritary. These three branches of Celts, are known in the language of epos as three herds of Bulls. If one does not know this fact he will be never able to understand the history of Britain in its proper light.

These three herds of Bulls did not come into an empty land. Britain prior to its colonisation by the Indo-European progenitors was found long in the occupation of Iberians. The first to disturb this peaceful aboriginal haven is a herd of Indo-European Bull known as Primary Celts, who entered the land in two streams and styled by us as senior and junior Kells. The former entered the land in 3500 B. C., and continued in its undisturbed occupation for five centuries. Next came the latter flock in 3000 B. C. The two Kells are not seen behaving peacefully. They fought with one another, and in this fight the junior Kell defeated the senior Kell, drove him northwards into Scotland, and took possession of Britain where he continued for ten centuries. Such in short is the history of the first herd of Bulls, who in the language of the epos are known as Fir Bolgs.

* Mabinogion pp. 318—319, 327—328, and 344—347.

In the year 2000 B. C. came the second herd of Bulls who are given the title of Vels or Secondary Celts. The newly arrived herd is seen fighting with its predecessor the junior Kell, drove him into Ireland, and took possession of Britain where he continued for ten centuries. During the period we see them splitting into two flocks one known by the old name of Vels, and the other passing under the new coined title of Llyrs. Soon after the splitting in the year 1600 B. C. we see the two flocks fighting with each other. In this fight the Vels are defeated, and driven into Ireland, leaving Britain in the possession of Llyrs who continued in the land for six centuries. Such in short is the history of the second herd of Bulls.

We now come to the third herd of Bulls to whom we have given the title of Tertiary Celts. In 1500 B. C. Europe is deluged by Snake inundation. Under its lash two streams of Bulls, known as Bellans and Pwyllans, are seen fleeing from the mainland and taking refuge in Britain in 1000 B. C. It is these two flocks that are conjointly known in epos as the third herd of Bulls.

Now a new complication is being introduced into the land. Hitherto Britain was the sacred preserve of the Bull, and none but members of that flock were allowed to enter the land. This kind of purity she is found maintaining during a space of twenty-five centuries from 3500 to 1000 B. C. The former represents the date on which the first herd of Bulls came into the land, and the latter that on which the third herd of Bulls entered the land. Along with the latter, are seen entering in 1000 B. C. two flocks of Marks, one known as Marchs, and the other styled as Maths. The former are Wolves and the latter are Horses. After the entry of these four flocks in 1000 B. C., a great fight is seen raging in the land. The first phase of the fight is between the Llyrs and the Maths, in the course of which the latter are defeated and driven into Ireland in 700 B. C. The next struggle is between the Bellans and the Pwyllans, and after a short fight both come to a mutual agreement. The united Bellans and Pwyllans are next seen turning their arms against the Llyrs. In this fight the latter are defeated and driven into Ireland in 620 B. C. After this victorious career the Bellans are next seen turning their arms against the Marchs, defeat and drive them into Ireland in 600 B. C. In the end we find Britain under the supremacy of Bellans who are the paramount people in the land.

Thus we see that Britain has been the battle ground of various races for near twenty-nine centuries from 3500 to 600 B. C. Flock after flock is seen entering Britain, fighting with its predecessor, expelling him out of its precincts, and taking possession of the land. But that does not mean that the defeated enemy has been enblock driven out of the land. We have clear evidences to show that the expelled enemy has left behind sundry relics in the land itself. So in the fifth century B. C. there will be found in Britain eight Indo-European flocks, six of Bull origin and two of Mark origin. A tabular statement of the eight flocks is given below.

Name of the Flock	Racial status	Date of entry
(1) Senior Kell	Bulls	3500 B. C.
(2) Junior Kell	do	3000 B. C.
(3) Vels	do	2000 B. C.
(4) Llyrs	do	
(5) Bellans	do	1000 B. C.
(6) Pwyllans	do	
(7) Math	Horse	do
(8) March	Wolf	

In addition to these eight Indo-European flocks, we will have to take note of the Iberian who will be found all over the land. Within the narrow chamber of Britain are seen nine flocks, who, after undergoing a series of permutations and combinations, are seen giving birth to myriads of tiny flocks. The enclosing of so many inflammable materials in a small island cannot but bring about perpetual fighting. The supreme sway which the Bellans established came to an end, soon after it was reared. We see the land going through a series of petty intestinal struggles, during a period of 500 years, from the fifth to the end of the first century B. C. When we again take a view of Britain about the close of the old era, we find it occupied by more than fifty* tribes, which are formed by the splitting of the original flocks brought into the land.

* Caesar's Commentaries by T. R. Holmes, Book V, Chapters 21 to 23; Agricola by Tacitus, Chap. XVI to XVIII and passim.

We here wish to give a comparative view of the racial mould of the two sister islands of Britain and Ireland, as it would help us to properly estimate the value of the records obtained from these two lands. In Ireland we placed five Indo-European flocks who have divided the land into five provinces, occupied them at the rate of one each, and named it respectively after the people found in each division. These five ancient provinces which came into existence about the closing scenes of the old era, continued intact to the twelfth * century A. D., which is the date of the English conquest of Ireland. Not only the five provinces have become permanent territorial divisions of the land, but even the people found in each of these provinces are seen owning some sort of allegiance to the parent flock that first entered into its occupation. But on turning to Britain we meet with a different picture. Not one of the flocks has conferred its title on any tract, or left any permanent impression on its face, so as to enable us to identify its stay in the land. Except in one case even the names themselves have been lost. The Bellans under the latinised name of Belgae are the only people left in the land intact. In two other cases we are able to trace some sort of connection between the present flock and its predecessor. There is a Cattuvellaunus to the north of Thames that probably represent the descendants of the Vels or Secondary Celts left behind in the land. There is Cymry in Cumbria that is the descendant of Maths who have thrown aside their deceptive name and taken to the old title as current in the mainland. In all other cases it is not possible to trace out any sort of connection between the existing tribes, and the progenitor out of which they arose. Britain in the first century B. C. is found inhabited by a highly decomposed people consisting of a heap of atoms. It is only when a people occupy a definite tract of land, and lead a coherent life, that they will be able to give us a codified epos. Such a feature is not found in Britain. So we cannot expect from the land that codified system of epos which we noticed in Ireland, where every episode is found arranged in regular sequence in the order of their occurrence. British epos like the people will be found in a highly decomposed condition consisting of a heap of atoms.

* Mabinogion, page 297.

SECTION III. THE SOURCES FROM WHICH WE DERIVED OUR KNOWLEDGE OF CELTIC EPOS, TOGETHER WITH A DESCRIPTION OF THE NATURE OF ITS CONTENTS

When studying the racial movements taking place in the land, we pointed out that Britain is a heap of atoms in the first century B. C. which marks the closing scene of the orthodox Celtic age. Except in one case, namely, the Bellans, all the other flocks that entered the land have been disintegrated and reformed into new groups. Such a state of things is not conducive to the coming into existence of a codified epos. What we can at the most expect is a confused mass of records, where everything will be found without any order or system. Such is the state of things which confront our gaze in the closing part of the orthodox Celtic age of Britain. Events that have taken place in her subsequent life have rendered things still worse. Britain in the new era is inundated by Teutonic hordes, and for a long time the land is the scene of violent commotions. Under its lash most of the Celtic flocks found in the land are seen taking refuge in Wales. All our knowledge of Celtic epos is derived from the tiny land of Wales, which has become the refuge of all Celtic flocks. We stated that British epos even in the orthodox age of the Celt is one confounded mass. After the irruption of the Teutonic hordes, the confusion will be further increased and we will have one chaotic mass placed before us. Such is also what we find. Even a causal study of British epos is enough to show that it was exposed to violent cataclysms that has crumbled it into atoms and thrown its contents together in one chaotic heap where nothing sensible can be made out. Such is the nature of the records that we have obtained from Wales which is our principal source of supply in the field of Celtic epos.

Britain has also given us another supplementary source of information in the same field. The Teutonic hordes are a highly voracious flock that will devour anything and every thing that is thrown across their path. We know that many Celtic flocks are left behind in the western parts of Britain to which we have given the name of England. The voracious Teuton is seen devouring them all and placing before us a hybrid flock. The Celt after passing through the body of the Teuton is seen communicating his trait to the latter, and makes him follow his lead in many walks of

life. When the new formed hybrid people are seen turning their attention to the stories of the ancient past, it is to the pages of the Celtic epos that they are found turning their attention. It is in this manner that we have secured a second source of information. But the records obtained from the second source will be more chaotic than the one obtained from the first source of Wales. Such is the nature of the record known by the name of British epos.

Let us now study through what all vicissitudes this British epos had to pass in the course of its long life before assuming its final form. All epos we know is handed down orally. It is only after the introduction of writing that they are recovered from memory and reduced to paper. British epos must have followed the same general rule and handed its traditions orally through long long ages. The epos that now forms the subject of our study covers a long period, begins in 6000 B. C., and ends with the first century old era. The Celt in Britain is given the herculean task of carrying in his small brain a voluminous tradition relating to sixty centuries. What we have to now find out is, as to when he reduced his oral traditions to writing. Britain, we know, was during the first five centuries of the new era, under the rule of the Romans who are acquainted with the art of writing. Prior to that date she is found in close touch with continental Gaul where also a similar knowledge may be said to be found prevalent during the last five centuries of the old era. All facts go to show that Britain must have become aware of the existence of the art of writing in the ten centuries intervening between 500 B. C. and 500 A.D. If she was in a mood to reduce her oral epos to writing, she could have very well done so during the long period of ten centuries. Coins bearing inscriptions minted and issued in the fifth century B.C., are available in plenty, but not a trace of any written record connected with the epos has been put in our hands during this long period. All the records that we now possess were committed to paper in the centuries subsequent to 600 A. D. The question now is: Why did not the Celt in Britain reduce his epos to writing as soon as he became acquainted with that art? To account for this shortcoming we are able to find two explanations. Prior to the advent of the Teuton into Britain, the Celt in the land was under the influence of the Druids who prohibited the committing to paper of all religious lore. It is

probably swayed by their bad teachings that no Celtic flock reduced its epos to writing. Even in spite of the prohibitory mandate of the Druids, we have a suspicion that at least a few might have committed their traditons to paper. But even this little seems to have been lost under the lash of the Teutonic tempest. The result is that we have no written record of any kind emanating from the land in the orthodox age of the orthodox Celt. All that we now possess were produced in the period subsequent to the sixth century A. D.

But even in the performance of this work the land is found subject to another kind of baneful influence. After the subsidence of the Teutonic tempest, the confounded peoples in the land will try to recollect their old time stories and reduce them to writing. Just about the time they are attempting to engage in the task, a new enemy has crept into the scene. This new foe is Christianity which is a proselytising religion. The agents of that faith are seen at busy work all over Britain, and trying to convert the people of the land to their fold. In spite of all the cataclysms through which the land has passed, the people are found attached to their old Celtic faith. In the process of conversion they found the old faith a stumbling block which is opposing their progress. Immediately we see them turning their attention to the enemy faith, and trying to root it out of the land. Many are the ways adopted by Christianity to fight against a rival. Among them one is to write defamatory reports about the gods of the rival faith and cover them with all sorts of low attributes. Such a process[1] is now seen going on all over Europe, and Britain is seen receiving a part of this attention. All the records that we know possess are from the hands of hostile Christian monks. It is out of such hostile records proceeding from enemy hands that we are made to depend for all our information on Celtic epos. Even in the midst of our difficulties we possess one advantage. The monks who are writing these false stories are found 'pillaging an antiquity', about whose secrets[2] they have not the least knowledge. In the course of their work, they have used many old world legends without understanding their exact significance. It is these antique gems

1. See Buckle's History of Civilisation in England Vol. I. pp 306—35?; also read the whole of Chapter VI.

2. Arnold's Celtic Literature' Page 54;

embedded in their stories that enable us to pierce the veil, pry into the past and unfold many of the secrets connected with Celtic epos.

There is another peculiar feature noticed in Britain, that is not seen in the sister island of Ireland. In the former land are found many Bardic[1] schools whose function is to keep repeating old time stories, and hand them on from father to son. Taliesin, Aneurin, and Myrddin are of this kind. These are often mistaken and construed as names of individuals. A careful study shows that the titles represent different Bardic schools, which are found handing down the traditional lore through long long ages. As we shall soon show, the monks are seen intruding into these ranks and corrupting their lore. Even in spite of all these corruptions, we are able to find among the writings of the Bardic schools many records that are not tainted by Christian bias.

We shall next give a list of all the records from which we derived our information about British epos. Firstly there are the four[2] ancient books of Wales known by the titles of (1) the Black Book of Caermarthen, (2) the Red Book of Hergest, (3) the Book of Aneurin, and (4) the Book of Taliesin, All these four Books have been passed through the monastic laboratory, and subjected to the corroding influence of Christianity. Next comes a bulky work known as Myvyrian[3] Archaeology published by Owen Jones. He, in conjunction with two others, collected all the manuscripts available in the land, and gave them out to the world in three bulky volumes. Among its contents we may hope to find at least a few writings that are not tainted by Christian bias. And third in rank comes the monkish chronicles,[4] that are found in the religious houses scattered all over the land. It is needless to mention that one and all of them will be corrupted. Besides these three sources, there are still said to exist many ancient manuscripts lying unpublished among the libraries[5] of the leading families of the land. The first two records are now safely deposited in the library of some university or among the archives of the British museum The third also may be said to be available to the public in some form

1. Ibid 253.; Mabinogion, pp. 424—428.;
2 Celtic Myth and Legend by Squire, pp. 11—12.
3. Studies on Celtic Literature by Arnold, Page 252—255;
4. History of Britain by Geoffrey, Introduction, pp. VII and VIII.;
5. Studies on Celtic Literature by Arnold, Page 254; Mabinogion, Page 354.

or other. But no systematised work had been carried out under the fourth head, and all that we get from this source is a casual notice here and there. What we urge is that the same sort of collection work undertaken under the first two heads may be carried out under the fourth head also, and the scattered records now found all over the land be brought together and housed in some central place.

Britain has no doubt given us a voluminous record in the shape of epos. But nobody knows how to interpret these old time records. British epos is now a sealed book. If anybody entertains the least doubt on the point, let him read Arnold's work 'On the study of Celtic Literature'. Most of these records are written in the dead Celtic tongues with which the lay public are not in the least acquainted. It is only a few records that have been translated into the English tongue, and made available to the general public. But the little that has been given out is enough to give an intelligent insight into the Celtic past. But students have not approached the problem from the right direction, and studied the question with an intelligent vision. In any field of epos a single key however valuable is useless. It is only a comparative study covering all phases of Indo-European epos, that can help us in the field. This sort of comparative key no one knows, and much less has it been used in the complicated field of British epos.

Into this complicated field, students are seen entering and preaching the most destructive theories. As already mentioned all the records that we now possess were reduced to writing in the ten centuries of the new era intervening between the sixth and the sixteenth. Using this plea as an argument, critics are found stating that no reliance could be based on these records for events mentioned therein, that are said to have taken place prior to 600 A. D. For an example of such unsound criticism we cite Nash *. The records are no doubt recent, but the episodes mentioned in them relate to occurrences that were enacted in the 55 centuries intervening between 6000 and 500 B. C. As already pointed out by us, they were recovered from oral traditions handed down through long long ages, and reduced to writing in the centuries subsequent to 600 A. D. To test the value of these oral traditions, and find out their truth, neither Nash nor men of his school have the necessary appliances

* Arnold's Study of Celtic Literature, pp. 223-260.

on hand. It is over six decades since Arnold[1] raised his voice against such destructive criticisms which produce no good. But notwithstanding all his vehement pleading, nothing has been done till now to lift the veil that now surrounds British epos.

It is upon this long neglected work that we are now entering. The powerful weapon, which we are bringing to our help, is the comparative key derived from an all round study of Indo-European epos, now found scattered over the two continents of Asia and Europe. British epos is now a chaotic mass where every thing is found thrown in utter confusion without any order or system. The first thing that has to be done is to arrange them in their proper order according to time, place, and scene of action. Using the Gaelic key we divide British epos under the two heads of divine and semi-divine ages. The first represents the age of the great gods who were evolved outside Britain and lived and fought outside that island in the 35 centuries falling between 6000 and 2500 B. C. The second represents the age of Little gods who were evolved in Britain, and lived and fought in that land in the nineteen centuries falling between 2500 and 600 B. C. What we have to find out are the episodes relating to the various gods falling under the two heads mentioned above. In carrying out this work we are confronted with one great difficulty. Britain has been long under the occupation of Bulls. During a period of near 35 centuries, from 3500 B. C. down to the end of the old era, these Bull flocks have been creating and making history in the ordinary sense of the term. During this long period many lay kings and mortal chiefs not raised to the dignity of a god would have ruled over the land. One of the strong instincts connected with the Bull is to name common place individuals after their gods great and small. In accordance with this trait, we find many of the common place kings and mortal chiefs that ruled over the land named after their gods. A perusal of British epos shows, that the stories connected with the gods are often confused with the incidents mentioned in connectiou with the mortal kings and chiefs, and great muddle caused in the field. This sort of confusion is most seen in the case of Velan, whose name is assumed in some form or other by the many chiefs that have come and reigned over the land, in the long history of Britain. For example we cite a few cases like Cyn--Velyn[2], Dyvyn-Wal, Ho-Wel, Sa-

1. Study on Celtic Literature, pp. 35, 42 and passim.

2. Mabinogion, pp. 317, 318, 322 and passim.

Wyl, Dy-Vel, Cuno-Belinus and etc. We shall later on point out that in the case of Arthur also a similar error is being committed. The first task that awaits students is to correctly understand the legends connected with the gods, and know how to distinguish them from the anecdotes mentioned in connection with mortal chiefs.

After giving this initial purification, we enter into the field of British epos, use our comparative key, and tabulate the episodes of its gods under the two heads of divine and semi-divine ages. Under the former head fall six items namely; (1) The Beli epic. (2) The Fir Bolg episode, (3) The Cole episode, (4) The Big Fomorian war, (5) The Little Fomorian war fought in the western front of France, and (6) The Little Fomorian war fought in the eastern front of Switzerland. Under the latter head fall seven items namely; (1) The war between the gods and the mortals fought on the soil of France, (2) the migration of the defeated gods from the mainland to Britain, (3) the war among the gods fought on the British soil, (4) the fight between the Llyrs and the Maths, (5) the fight between the Bellans and the Pwyllans, (6) the fight between the Bellans and the Llyrs, and (7) the fight between the Bellans and the Marchs.

Even a casual look at the main contents of the British epos is enough to show that most of the incidents mentioned in that record were enacted outside Britain. Even among the incidents that took place outside that island, it is not all that were enacted in Europe itself. Out of them one great incident with a vast group of adventitious legends is connected with the Cradle. Numberless are the students that have worked in the field of Celtic antiquities. Among them it is Lady C. Guest,* the learned editor of Mabinogion that had the keen insight to find out and reveal to the world, that there are many things in Celtic epos, that is not explicable under a European atmosphere. It is over eight decades since that learned lady threw out of the hint, but up to date the clue has not been put to any useful purpose. We ask all students in the field to make up for the lost time, use the comparative key given by us and expound the secrets connected with the British epos.

* Mabinogion, page 11

SECTION IV. THE BELI EPIC

We shall now take the Beli epic, the first item mentioned for the divine age, and study that episode. Beli is a mere name in Britain with little or no legend adorning his personality. Very little of that great war which the Bulls waged in the Cradle has come down to us. Britain is the home of all three branches of Celts namely Primary, Secondary and Tertiary. Beli being the patron god of all Bulls, will be worshipped by all the three branches of Celtic stock without any distinction of colour or creed. But all this worship has proved of no use to us, as very little information has come down regarding him. The Beli epic we know consists of many scenes, a land fight, a water fight, and a tree fight. Finally comes the peace scene wherein the Horse is seen surrendering in the form of a bird, and binding himself to all the terms imposed by the victors. All these details connected with the various incidents, must have been embodied in separate legends, and handed down in the form of an epic. As there are three branches of Celts in the land, there must have been at least three editions of Beli epic current in Britain. Epics are not the only instruments in his favour. Shrines and temples dedicated to his worship will be found all over the land. Further he has two annual festivals one celebrated in May and the other in November. Of the two festivals the latter is the most important, as it depicts the peace scene wherein the vanquished Horse is seen assuming the bird guise, and surrendering before the conquerors. But very little of this information conveyed through myriads of channels has come down to us. All that we now possess, is the last scene in the November festive celebration wherein the Horse is seen sueing for peace. On that day a mock fight is held in the course of which the Horse is defeated, made to assume the form of a bird, and appear in that humble shape before the victors. Such a festival observance is being celebrated down to the present day in the Tamil lands of South India. As we proceed we shall bring to the notice of our readers similar celebrations practised in other lands where the Bulls are found settled. We have many proofs to show that a like festival must have been long celebrated in Britain. It is this festival observance that is now being captured, given a concrete form, and placed before us in the shape of an accurate image. British

epos has clean forgotten all the manifold details mentioned in the voluminous Beli epic. The only thing she remembers is the peace festival celebrated in the land. We are given a word picture, as well as an eye picture of the final scene enacted in the great drama. Out of the two it is the latter which is found most valuable.

Let us now see how this peace scene is brought to our notice. Aneurin has written a poem on Cyn-Velyn* wherein he is seen describing this incident in obscure terms. But even in the midst of his obscurity, we are able to make out a strong case. Cyn in the Celtic tongue means head or chief; and Velyn we can easily see is a variant of Velan the patron god of the Bulls. Hence the compound word Cyn-Velyn means the great Velan who subjugated the Horse. So we see that the poem of Aneurin is really intended to describe some scene connected with the great Velo-Suran war fought in the cradle. This scene is connected with the monster Horse, who in the British tongue is given the unpronouncable title of Trychetin Trychinffwrch. One peculiarlty connected with this Horse is, that he is found deprived of his natural head, and in its place given a bird's head which again in the British tongue is given another unpronouncable name and styled as Ysfach. Interpreting things by the light thrown by our comparative key, we state that the monster Horse described in the poem represents the Suran Horse surrendering in the shape of a bird before Cyn-Velyn.

In addition to this written record, we are able to produce another peice of evidence in the shape of a coin which goes to substantiate the statement of Aneurin. Cunobeline is a British king who reigned in the first century B. C. In the gold coins minted and issued in his reign is given a concrete picture of this incident described by Aneurin. The figure given on the coin, represents a beast horse with all its parts except the head accurrately depicted. In place of its natural head, the animal is given a bird's head. This monster figure depicted on the coin has attracted the notice of Celtic antiquaries who are seen giving all sorts of far fetched explanations which are found wide of the mark. Without the Indo-European key, it is not possible to give a sensible interpretation to the figure placed before us. The image on the coin should be construed as a symbolical figure depicting an incident in the life history of the Bull. Britain must have been long toiling to find out in what shape to represent the surrender scene of the

* Mabinogion, pp. 330—331; Myvyrian Archaeology of Wales by Owen Jones, Vol. 1 page 60,

Horse enacted in the annual Beli festival celebrated in the land. After long thought and labour, has hit upon this device of a monster animal, part horse and part bird. The only defect in the figure is the complete suppression of the human personality. But this we can easily cure by the help of our comparative key. So reading things by the light thrown by the Indo-European past, we state that the figure on the coin represents the Horse surrendering in bird guise before the victorious Beli, the patron god of the Bull.

Celtic antiquaries are often seen confounding this Trychetin Trychinffwrch legend enacted in the cradle, with the Twrch Trwyth[1] episode which represents a recent event played on the British soil. We are elsewhere showing that the Twrch Trwyth is a monster Boar against whom Arthur fought in the sixth century B. C. It has nothing to do with the Cynvelyn episode described by Aneurin which was enacted in the cradle in the sixth millenium B. C.

Such is all the information that we are able to get out of Britain regarding Beli. This information as we pointed out we secured not from the old time epic stories, but from the ceremonial observances conducted in the land. Britain must have once possessed a voluminous edition of the Beli epic, but not a line out of that work has come down to us. As in Ireland the monks have corrupted them all, and in place of the true stories have given us a set of spurious anecdotes. Beli is degraded from his divine pedestal, and reduced to the position of a lay figure. He is given a father known as Manogan[2], and made the first king of Britain. In that capacity he is taken all the way to Palestine, and made to witness the birth of Christ[3]. As if all this absurdity is not enough, he is brought still lower down and made to fight with Maximus one of the Roman emperors. Turning to the pages of Geoffery[4] we find him giving another version of story. We must eliminate all this fiction, and read his history in the true light. Beli has not played any personal part in the history of the west. All that the Bulls brought with them to Britain is his worship. In spite of all these suppressions of his true history, we have clear evidences to show that Beli is a great figure on the British soil. The Bulls in the land once styled Britain after his name, and called it

1. Mabinogion, pp. 116 and 330.
2. Ibid stories Nos. 5 and 6.
3. Study on Celtic Literature by Arnold, page 258; Mabinogion p. 86.
4. History of Britain, page 54.

Beli Ynys or the Honey Island[1] of Beli. But all these are things of ancient past. But for the help given by our comparative key we would not have been able to prove, that Beli once had a voluminous epic which was long current on the soil of Britain.

SECTION V. THE FIR BOLG EPISODE.

The second item in our list is the Fir Bolg episode. British epos has given us only a single obscure legend on that great explosion which shook west Europe to its bases. There is a monster mentioned in that record known as Yspaddaden Penkawr, and we would not have known who he is, had it not been for the help given by Gaelic epos. He is the counterpart of the Irish Balor, who we know is the leader that led the Fir Bolg Bulls, in that great fight which they waged on the mainland. But Britain has not told us anything connected with that episode. All that she has given us is the name of the leader without any legends accompanying his personality. Balor is a god evolved by the Primary Celts who we know are a people beaten and driven out of Britain. The god of a defeated man will not have a strong hold on the land. Further as only a few relics of that flock are left behind in the land, his worship will be confined to a restricted few. When greater gods are found faring badly at the hands of monks, it is no wonder that they are seen treating with contempt this godling who won a cheap victory against the aboriginal folk of Europe. Even in Ireland where the Fir Bolgs are found massed in great strength, this Balor is found loaded with ignominy. When such is the case in Ireland the dominant home of Fir Bolgs, he must naturally experience a worse fate in Britain where that element is small. The Irish monks captured Balor, gave him a Fomor origin, shunted him several centuries downwards, and made him play a part in the Little Fomorian war. The British monks are found treating him still worse, made him a hideous looking monster, saddled him with the unpronouncable title of Yspadaaden[2] Penkawr, shunted him still further downwards, and gave him a ridiculous part in the concocted Arthurian drama. We have to brush aside all these fabrications of the British monks, and see in the Penkawr the counter-part of

1. Mabinogion, Page 293; Myvyrian Archaeology Vol. 1 page 73; Study on Celtic Literature by Arnold, page 258 and foot note.
2. Mabinogion, page 96 and passim; also read the whole of Story No. 7 Kilhwch and Olwen in the same work; Celtic Myrh and Legend by Squire Chap. XXII

the Great Balor who waged a furious fight on the mainland of Europe. Britain has furnished us very meagre information in this field of Fir Bolg Episode. If we had to solely depend on her alone we could not have made out anything connected with that incident. Even in the middle of this grave defect she is seen serving one useful purpose. The meagre information which we have received from British epos goes a great way to corroborate the report we have secured from the Gaelic sources.

SECTION VI. THE COLE LEGEND

The next item in our list is the Cole episode. British epos we mentioned is a heap of crumbled atoms where everything is thrown together pell-mell. Legends old and new are found indiscriminately blended, and the whole thing is placed before us in the utmost confusion. Before undertaking a study of British epos, one has to use the comparative key, sort out all its legends, and arrange them in their proper order. The benefits arising from such an arrangement, are best seen in the field of Cole episode. The Cole legend represents the oldest incident enacted by the Bull on the British soil. Owing to the defective studies carried on in the field, it has not been up till now correctly interpreted to the world.

We mentioned that the Kells are a hybrid flock formed on the soil of France by a fusion of the Bull with the Ligurians. We also stated that a second flock of the self same kind known as Gauls are also formed in the same land by a fusion of the Bull with the Iberian. We are elsewhere showing that a great fight is seen going on in the mainland between the two hybrid flocks. Under its lash two bands of Kells are seen migrating from the continental lands and taking refuge in Britain. This Cole is probably the leader who headed the first band of Kells. The term Cole we are inclined to construe as a variant of Kell. It looks like a device taken by tradition in order to enable us to distinguish the one from the other. This Cole after entering the land, carved a small bit out of Britain, styled it as Caer Coelvin,* and brought it under his sway. The title probably means that part or district of Britain brought under the sway of Cole. It is he who founded Camulodunum which may be construed either as a designation

* Celtic Myth and Legend by Squire, pp 275—276 and 323—324 with foot-notes; Mabinogion, page 303; Myv. Arch. Vol II pp. 205—225.

coined after the people styled Kells, or one framed after its leader Cole whose name is also written in the form of Coel. The invading Kells must have fought many fights with the native Iberians of Britain, but all these struggles are not brought to our notice. All that we are told is their subsequent peaceful progress in the land. Myrddin we are elsewhere showing is the patron god of the Iberian. This Myrddin we are told married Elen the daughter of Cole. From this legendary hint, we are led to infer that a fusion of blood is going on between the newly arrived Kells, and the native Iberians. But prior to all these peaceful blood alliances, the latter must have waged many a fight with the former, It is probably owing to the tactful management of Cole, that things quieted down and peace prevailed in the land. In recognition of his diplomatic services Cole was defied and worshipped by his flock.

One important fact to be noted in connection with Cole is, that he is the first god to be evolved by the Bulls on the British soil. The age in which he lived and transacted his diplomatic services we have dated as falling in the year 3500 B. C. It is this ancient god that is captured by the monks, and given a part in the historic Roman period.* We must eliminate all these fictions and construe the Cole legend as the oldest incident enacted by the Bull on the British soil. Cole is a weak god who attained his divinity by gaining a cheap success over the aboriginal folk of Britain. He is a weaker god than Balor who played a similar part on the mainland of France. Comparing the two gods we find that the fight waged by the former is more insipid than the one fought by the latter. Cole is more a diplomat than a fighter. We estimate the strength of a god by the quantum of blood poured by him. Judged by this standard, Cole makes a sorry figure. It is this weakness in his mould that has rendered him such a shadowy figure in British epos.

The Kells led a long life on the British soil covering a period of full fifteen centuries, from 3500 to 2000 B. C. To unravel this long history, we have no other information but this simple Cole legend. To make up for the defect we have no other alternative but to resort to our comparative key. This Kell in Britain is found linked with another Kell in Scotland. From the existence of two flocks bearing the same name, we are led to infer that a second flock of Kells entered Britain, drove their seniors into Scotland, and took possession of the land. Tradition has not given us any information

* Mabinogion pages 81 to 89 and 304 to 305.

either about the entry of the second flock of Kells, or the work performed by them during their stay in the land. To unravel their further history we have to seek other helps. A great explosion is seen going on in France, and under its lash a colony of Vels are seen entering Britain in 2000 B. C. The new invaders are seen driving the junior Kells out of Britain and taking possession of the land. From the existence of a branch of Kells in Ireland, we are led to infer that they represent the flock next expelled from Britain.

We shall now give a brief review of the career of the Kells in Britain. The first band of Kells entered in 3500 B. C., and stayed in the land during a period of five centuries. During their stay in Britain, they carved a bit of its territory, called it Caer Coelvin, and reigned there with their headquarters at Camulodunum which we construe as a variant of Kelldunum. A second band of Kells entered Britain in 3000 B. C., drove their seniors northwards and took possession of the land. The latter when running carried their Kelldunum on their back and deposited it in Scotland which in ancient times was known as Caledonia* which also we construe as a variant of Kelldunum. The victorious junior Kells stayed in the land for ten centuries and led a peaceful life. In 2000 B. C. the Vels entered Britain, drove the junior Kell into Ireland and took possession of the land. With the expulsion of the latter flock the sway of Kells has ended in Britain.

In this exposition of epos we are taking to our aid many sciences, and among them one is Ethnology. We are elsewhere showing that all the flocks emigrating from the mainland are travelling by a land bridge running from the base of Jutland to the Essex coast, and entering Britain. Scandinavia, after the irruption of the Indo-European flocks into the west, has become the home of Nordics. In the course of this migration going on from the mainland to Britain, some of the early flocks are seen carrying along with them an element of Nordic in their mould. Such a feature is brought to our notice by the two Kell flocks, who are the first and second colonisers of Britain. The Kells we know are a duel grained people formed by a fusion of Vel and Ligurian elements on the soil of France. These Kells, in the course of their migration, are seen coming into contact with the Nordics of Jutland,

* Brewer's Dictionary, see under Caledonia.

taking a tinge of that element into their constitution, and entering Britain. Ethnology has unearthed their remains both on the mainland and in Britain and brought them to our notice. They are known as the Round Barrow[1] men which subject we are elsewhere fully discussing in the part devoted to Ethnology. But here it is enough to know that the Kells are a triple grained people having a Vel, a Ligurian and a Nordic element in their mould. Such is the nature of the Celtic people that are first seen colonising Britain. Under the effects of the later upheavals going on in the land, these Kells are taken and lodged in Scotland and Ireland. Long prior to the Teutonic outburst, Tacitus[2] has noticed a Nordic element in the build of Scotland. Our study of Gaelic epos has brought to our notice a similar element in Ireland[3]. This early distribution of Nordic element all over British Isles we attribute to the two flocks of Kells.

SECTION VII. THE LLUDD LEGEND

The next item in British epos is the epic of Lludd who is also known as Nudd in that record. Lludd or Nudd is nothing but a name on the British soil, and we have not been able to get out of her even a fair edition of the great epic connected with that god. It is in the midst of this dearth of information that we are going to unfold his narrative as seen from the British standpoint. Since he is seen bearing two names in Britain, we are led to infer that two branches of Celts are worshipping him in the land. Lludd is probably the name which he bore in one group, and Nudd is the one given by another. This inference of ours is confirmed by our study of history. We mentioned that a flock of Bulls migrated from Russia, moved westwards, divided into two branches on the banks of Rhine, and entered into France and Switzerland. To the former we gave the name of Secondary Celts, and the latter we styled as Tertiary Celts. The god Lludd was evolved on the soil of Russia when both the flocks led a conjoint life, and hence his worship would be common to both the groups. After their separa-

1. Keane's, Man past and present, pp. 516 to 517; Huxley's Man's place in Nature, page 207; Taylor's Origin of Aryans, pp. 69 to 70 and 104 to 105.
2. Agricola, Chap. XI.
3. Vide this work Part III, Chap. III, See 15, § 3.

tion on the banks of Rhine in the year 3000 B. C. each is seen leading an independent existence for twenty centuries. During all this time both the flocks would have worshipped the god, and kept him equipped with a full suit of legends. After the long separation the two are again brought together on the British soil in the year 1000 B. C. The Secondary Celt entered the land in 2000 B. C. and the Tertiary Celt in 1000 B. C. Notwithstanding the long separation both are found worshipping the same god, and the only difference we note is a change in the title of the god that is probably due to linguistic idiosyncrasies.

We mentioned two names in connection with the god, namely Lludd and Nudd. What we have to find out is the respective title under which he passed in the two flocks. A careful scrutiny shows that Nudd is the title which he bore among the Secondary Celts, and Lludd is the one given by the Tertiary Celt. We have tangible proofs to give in support of our statement. In Gaelic epos the very same god is styled in that record as Nuada which we can easily see is a variant of the British Nudd. Ireland we know is peopled by the Secondary Celt, who took him to his new home, slightly changed his name from Nudd to Nuada and put him before us in the latter shape. We have many proofs to show that Ireland got all its supply of epos by way of Britian. This similarity in names is one such proof.

Ireland being situated in an out of the way corner has given us a fairly good report of Nuada. But under the storm swept atmosphere of Britain everything has been lost. Any little relic left behind has been destroyed by the monks. The only fact brought to our notice by British epos is his lame attribute. Lludd or Nudd is a one-handed[1] god. He is the exact counterpart of the Irish Nuada where also he is found depicted with the very same lame attribute. In British epos he is found styled as Lludd Llaw Ereint, which means a god with a silver hand. This silver hand was not given to him when in life, but was attached to his image set up for worship in temples. Originally the image of the god would have been set up bereft of one of his hands. But later on to give him a more comely appearance they seem to have substituted a silver hand in place of the missing limb. It is this simple fact that is perverted by the Irish monks, and reported to us in all sorts of false shapes. They first exhibit living Nuada bereft of his hand. In order to cure the defect they give him a silver hand,

* Celtic Myth and Legend by Squire, pp. 253 to 254

under whose irritating effect he is found groaning and crying. But from a study of British epos we see that all those stories emanating from Ireland are the idle fictions of the monks. 'All that we know about Lludd is that he is a lame god who had lost one of his hands in a great fight. When, where, and how he managed to lose his hand, British tradition has not one word to say on these points.

Britain has given us another piece of information regarding this god. Lludd is styled as the son of Beli who we know is the patron god of the Celt. The same piece of information is also given by Ireland where we find his counterpart Nuada styled as the son of Bile who we know is a variant of the British Beli. So we have found out that Lludd comes next in rank to Beli who fought and won in the cradle. From this dim hint given by British epos, we are led to infer that the fight waged by Lludd must be located somewhere on the mainland of Europe. The Bulls we know came direct from the cradle to Russia which is their first standing place in the west. As Lludd is placed next in rank to Beli, the battle fought by the former must be located in Russia. That is also what is taught us by our comparative study of all epos.

Beyond these two trifling pieces of information, Britain has not told us anything about Lludd. We are not told anything about the great fight which that god waged when in life. But worse than all is that it has not preserved any memory about the Wolf against whom this fight was fought.

British epos, in spite of all its silence, is seen giving us a rare piece of information in another field. It has told us that Nudd is the owner of 20000[1] cows which has been misinterpreted as beast cows. But what tradition wishes to convey to us is information about human Bulls. Of the many flock of Bulls in the land, 20000 Bulls belonging to the Secondary branch of the Celts are said to own allegiance to Nudd. On the whole the amount of information conveyed to us regarding Lludd is very little. But notwithstanding all this dearth of information we have strong proofs to show that Lludd was an important god once rich in legends, and wielding great power in the land. Beli, his father, we mentioned lent his name to the island which came to be styled as Beli Ynys or island of Beli. The no less powerful son Lludd, had left a more permanent mark by lending his name to the capital seat that is seen enduring down to this day. London[2] is Lludd's town which title in

1. Celtic Myth and Legend, by Squire, page 253; Mabinogion, page 318.
2. Brewer's Dictionary, see under London.

later times is contracted into and put before us as Lud's town. We have also proofs to show that a shrine dedicated to Lludd was once located within the precincts of that city.

But all these true facts connected with Lludd have been suppressed, and in its place we are given only a caricature picture of that great god. This falsifying work is all the doings of the monks. Christianity is found waging in Britain a life and death struggle with the Celtic faith which proved a stubborn enemy. Among the gods of that pantheon, Lludd proved the strongest, against whom they are seen waging the most furious fight. In the course of their unholy fight, they are seen concocting many untrue stories and circulating them in the land. Among them we here wish to bring to the notice of our readers only one piece of their the concoction, as it is of the most daring kind. The monks are seen taking Lludd, and putting him before us as one of the kings* of Britain. The same remark which we offered in connection with the father we also extend to his son. Lludd has not played any personal part in the history of Britain. The place where he lived and won his laurels is in Lochlann on the Battle coast of Russia. All that the Celtic Bulls brought with them to Britain is his worship. We must eliminate all these fictions introduced by the monks and read his story in the true light. So reading we find that Lludd headed the Bull flock, and fought against the Wolves on the Russian theatre.

SECTION VIII. THE LLEU LEGEND

The fifth item in our list is the Little Fomorian war fought on the western front on the battle field of France. We know from Gaelic epos that it is the Secondary Celts who waged the fight and gave a crushing defeat to the enemy Wolves. The leader that led the Bulls is Lugh who after the victory was deified and worshipped As this fight was waged single handed by the Secondary Celt Lugh must be considered as a sectarian god who will be only honoured in that fold. He will not be worshipped either by the Primary or the Tertiary Celts, as they are not in the least acquainted with him. The cleavage once set up is further intensified in the distempered atmosphere of Britain. We shall here mention the

* Mabinogion, Story No. 6, pages 89 to 94

exact relationship subsisting between the Secondary and the Tertiary Celts. In the closing period of Celtic era, a great fight is seen raging between the two flocks, in the course of which the latter defeated the former, drove them into Ireland, and set up supreme power in Britain. The gods of a defeated enemy are always treated with detestation. The ill-will created by the foe is always extended to his deity. Hence it is that Lugh makes a sorry figure in Britain. But in Ireland he is a great figure where most of the Secondary Celts have taken refuge, and surrounded him with a rich store of legends. Turning to Britain we find him placed under the most unfavourable environments. We are elsewhere showing that the Tertiary Celt after establishing his supreme sovereignty in the land, is seen taking sundry kinds of steps to extripate many things connected with the worship of his rival enemy. In the course of this general persecution, Lugh must have suffered greatly as he is the foremost sectarian god of the enemy. Such is the fate of Lugh in Britain. The flock owning allegiance to him are composed of a few members, as most of them have been driven into Ireland. His worship would be confined to a few relics left behind in Britain. Even these are not allowed to worship him whole-heartedly. Under the frequent persecutions of the Tertiary Celt his worship must have been carried on clandestinely. Gods, worshipped in full day-light, have come down, shorn of all their legends. When such is the case with favourably placed gods, it is no wonder that this stealthy divinity leading a clandestine course of life came to be completely shorn of all his legends. It is in that state that the monks found him. They did not know his exact position in time and place. All that the monks found is the simple name without any attribute surrounding his personality.

Christianity we know is waging a crusade against the Celtic faith, and trying to obliterate all traces of that religion from the land. In the course of this work, the agents of that faith are seen giving the gods all sorts of false pedigrees, and surrounding them with many fictitious stories. Such is the treatment given to the greatest gods of the Celtic pantheon. When such is the fate assigned to the foremost deities, surely a stealthy god like Lugh must have suffered a worse disaster. The Gaelic Lugh is styled as Llew in British epos. This Llew being a stealthy god came

shorn of all his legends. The monks did not know his rank in the heirarchy of gods, or the time and place in which he lived and acted. They captured this stealthy god, dragged him out of his hiding retreat, changed his title from Lleu to Llew,[1] shunted him several centuries downwards, gave him a base pedigree, and made him play a part as most suited their fancy. In the monkish tales Llew is depicted to us as the son of Gwydion, who we are elsewhere showing is a Fomor divinity that lived and fought in Britain in the eighth century B. C. But our Llew is the counterpart of the great Lugh who fought and defeated the Wolf in France in the year 2500 B. C. The fictitious figure put before us by the monks, does not exhibit the least trace of the many superior qualities connected with our great Lugh. As if this degradation is not enough, the British Lleu is made to die an ignoble death in a love quarrel with a mean rival. After a careful study of the reports put in our hands, we greatly doubted whether the British Lleu is the exact counterpart of that great Lugh who finds such vigorous expression in Gaelic epos. Since students of Celtic past are found assuring us that both figures indicate the same divinity at the bottom, we took their suggestion, and tried to find out what amount of truth is contained in their assertions. So examining we found out that the British Llew is a mockery of a god pulled down from his high pedestal and put before us in a ludicrous plight. Lleu by himself is not of any use to us. But read in combination with other records, it goes to a certain extent to confirm our account of the Little Fomorian war fought on the western front.

SECTION XI. THE GWYN EPIC.

The next item in our list is the Little Fomorian war fought on the eastern front in the hilly region of Switzerland. We know that the little Fomorian is being fought in two fronts, one in France and the other in Switzerland. On the latter episode British epos is our only authority on the subject. If she had in any way disappointed us, we would have been completely in the dark as regards one of the grand dramas played in the Indo-European past. But fortunately she has taken a saner course in this field. British epos has badly disappointed us in the case of the other war fought in the western front of France. But here she is not our principal

1. Celtic Myth and Legend by Squire, pp. 262 to 268; Mabinogion, pp. 69 to 80.

authority on the subject. She is at the most a supplementary witness called in to corroborate the story furnished by Gaelic epos who is our main informant in the field. This function she has in a way performed by furnishing one or two pieces of stray corroborative evidence. But in the case of the other war, more is expected of her. The Tertiary Celt is the man who fought in the little Fomorian war waged in Switzerland, and it is his duty to supply us all the information on the subject. This flock is found in Britain alone. He is not seen in Ireland as none out of that fold migrated from the former to the latter land. His representatives left on the mainland have all been ground to dust and transformed into other shapes. Britain is the only land where the Tertiary Celt is seen long maintaining his mould in some sort of recognisable form. It is but natural that this man before giving up his ghost must have embodied the epos of his past, in the records of the land where he is last seen leading a living life. Among all the records handed down by the Tertiary Celts, it is the Gwyn epic that we consider the most important. It is to the fortunate preservation of that episode in British epes, that we are able to continue our narrative uninterrupted.

We are able to find out valid reasons for the strong attachment shown to Gwyn epic in the pages of British epos. Gwyn is the strongest god on the British soil. This superior strength he has acquired from the superior virility of the flock that gave birth to him. Of all the Celtic flocks that entered Britain, it is the Bellans that proved the most virile. As we shall soon point out it is they who subjugated the whole of Britain and brought it under their complete sway. Further there are many more things working in their favour. One and all the Celtic flocks that entered Britain have been beaten and driven out elsewhere leaving behind only tiny relics in the land. From this general disability the Bellans are free. They not only came off victorious, but are the only flock found in Britain in the full strength in which they entered the land. Further being situated in the extreme south, are not exposed to any of those corroding influences that are seen at work all over the land. It is these superior advantages working in their favour that have not only enabled them to maintain their solidarity, but also helped them to rear a supreme domain in the land. Such is the nature of the people who are now the rulers of Britain. The epos of Britain is a composite product made up of the epos of three Cellic flocks namely, Primay, Secondary, and Tertiary. Out of these three

classes of epos, it is the epos of the Bellans that is found the most virile, as they are the supreme lords of Britain. Among the many chapters of Bellan epos, it is Gwyn epic that is found receiving the greatest attention. This importance it derives from a number of concomitant circumstances. The Little Fomorian war fought in Switzerland, is the last great fight waged by the Bellan Bull, against the dreaded Fomor Wolf. Hence it is that tradition has assigned it the greatest importance. But unfortunatly we are not given the opportunity of reading this best preserved episode of Bellans in its genuine form. We know that in the new era the Teutonic hordes are seen inundating Britain, and causing great commotion in the land. Under the lash of that tempest the Bellans in South Britain are taken enbloc and thrust into Wales along with myriads of other Celtic flocks. The exposure to such violent cataclysms must naturally have a deteriorating effect on the national traditions. Even in the midst of this general decadence, the Gwyn epic is found preserving some of its good qualities. Such is the form in which the orthodox Celtic faith, had preserved the epic of Gwyn and handed it on to posterity. But what has escaped the destructive fury of the Teutonic tempest, is now exposed to the hostile attacks of bigoted Christianity. The monks have captured the Gwyn epic, loaded it with all sorts of corruptions, and placed it in a highly confounded form before us. It is out of that corrupted record emerging put of the monkish laboratory, that we are made to depend for all our information about Gwyn.

The Gwyn epic as now put before us, is a highly mutilated piece of record. Without the use of our comparative key, it is not possible to make out anything sensible out of that record. Fortunately we have a number of clues, which help us to get at a true version of the story. The first reliable piece of information we get, is out of the mouth of the god himself. He calls himself as Gwyn ap Nudd, which means Gwyn son of Nudd. From his designation we are able to deduce his rank and place in the hierarchy of gods. Lludd or Nudd we know is the son of Beli who fought and won his laurels in the cradle. Lludd again we pointed out, fought and won his divinity on the battle field of Russia. Since Gwyn is placed after Nudd, we must expect to find some spot on the mainland as the place where he lived and fought. Such is the valuable piece of finormation given by the title borne by the god himself.

The next piece of information is contained in a long poem, which is supposed to give us all facts connected with his life history. But the poem* itself is found embodied in a record known as the Black Book of Caermarthen, which is a work emanating out of monkish hands. The very nature of the authors makes us gravely suspect its contents. But having no other alternative we are thrown on its mercy. The poem is in the form of a dialogue between Gwyn himself, and one of his votaries known as Gwyddneu, a king of Wales, who in the course of asking for the favours of the god, mentions all his exploits. The dialogue form is a literary device sanctioned by tradition, and is intended to give information to the flock about the life history of the gods which they are found worshipping. The poem put before us is not a genuine one, but an artful imitation framed by the monks after the ancient model, with the object of deluding the public. In spite of all their cunning workmanship, there are many indications to show, that it is a mixture of true and false statements. We shall only take such things as can stand our comparative test, and reject the rest. Gwyn is represented to us as fighting at the head of a large army, against a formidable enemy among whose ranks he is said to be causing great havoc. The enemy legions are further said to fall, under his feet like broken rushes. Gwyn the leader is styled as a Bull, which may be taken either literally or metaphorically. In the former case it will indicate his Bull origin, but when taken in the latter sense it will connote his great bodily strength. Of the two interpretations, the former is more in accordance with tradition, as it indicates not only his own Bull origin, but also the Bull pedigree of the army which he is seen leading to fight. In one of the verses, the scene of the fight is placed on the top of a high mountain which is styled as the sky-scraping 'cloud mount'. But later generations not able to understand an old world story, have located the scene of fight on the top of the tiny hillocks found in obscure Wales. The British epos is not the only record which we are taking to our help to unfold the history of the Little Fomorian war. We have the Umbrian epos coming to our help, and throwing valuable light on the point. As a further check we have the Latin, the Sabine, and the Gaelic epos. In addition to this proof

* Celtic Myth and Legend by Squire, pp 254 to 260; Mabinogion, pp 100, 127 to 128, and 309 to 310; Myr. Arch, Vol, 1 page 165; and Vol, 2 pages 14 and 71

given by many epos, we have the light thrown by our study of the general drift of the Indo-European movement. Taking all these facts into consideration, we state that the fight was fought in the Alpine heights of Switzerland. It is probably in remembrance of his mountain fight, that the sanctuaries of Gwyn in Wales, are placed on the top of hills. But later generations confusing one with the other have located the scene of fight in Wales itself. But the real place where Gwyn lived and won his laurels, is in the mountain lands situated to the north of Italy.

The fight waged by Gwyn is not of an ordinary kind. From the gruesome descriptions given in the poem, we are led to infer that he waged a great war of the most sanguinary kind. But all this blood curdling description is of no use, as the poem has not informed us the name of the enemy against whom he waged this great war. One of the most disappointing features noticed in Celtic epos, is the absence of all reference to the Wolf, against whom the Bulls fought, all through their life in the west. This defect which we noticed in Gaelic epos, is seen in a more aggravated form in British epos. Though the former had not mentioned the specific name of the enemy namely the Wolf, he had at least given us the generic title Fomor. But even this information is wanting in British epos. It is with the help of the corresponding rival tradition, that we have to find out the name of the enemy against whom Gwyn fought. Using the Umbrian key we state that it is against the dreaded Fomor Wolf that Gwyn waged his great fight.

Another noteworthy incident mentioned in connection with Gwyn, is the handsome dog at his heels. A similar legend is also mentioned in connection with Lugh,* who led the fight in the Little Fomorian war fought in the western front. But as this dog legend is only lightly noticed in connection with the latter god, we have not said anything about that incident in connection with the Little Fomorian war fought in France. It is in the Gwyn episode, that the dogs are given a prominent notice, from which we are led to infer that they played an active part in that warfare. We are elsewhere showing, that the Indo-European races, had brought into existence highly disciplined dog corps, which they are seen using

* Celtic Myth and Legend by Squire, Page 63.

in the course of their long struggles. But it is in Europe that their services are found most utilised. In the course of their fights in that continent, these dogs seem to have played the part of scouts and spies, as camp watchers and carriers of food, and rendered many such useful services. It is some such incident that is brought to our notice by this dog legend mentioned in connection with Gwyn. There is no animal so faithful to man as a dog. We think that the former in the course of his upward evolution, must have cultivated this trait in the latter, and developed it to the highest possible pitch. Else it is not possible to account for such a deep seated trait in the dog. Weak man* may loose faith in his dog, but the latter is found continuing his old attachment even when the former mistrusts him. Early man we know is engaged in a life of perpetual struggle. It is in the ages of this long fight, that he seems to have cultivated this trait in the dog and developed it to the highest possible pitch. The Indo-European progenitors who came late in the stage, took hold of this trait in the dog, enlisted him in corps and companies, infused into them a highly disciplined spirit, and utilised their services in the great wars upon which they are engaged. The Celtic legends convey to us only a dim picture of this dog episode. When we come to the epos of the Teutons and the Hellenes, and the Aryan and the Iranian, we will be able to give more detailed information about the many services rendered by dogs. Coming to the topic on hand, namely the dog at the heal of Gwyn, we must see hundreds of dog corps, trained and maintained for active field service. And in the course of the Alpine fights, these dogs would have rendered efficient service both as scouts and carriers of food. But it is the latter incident, that is brought to our notice by an obscure legend. The very touch of the hounds of the Celtic gods, seem to have possessed the miraculous power of converting rivers of water into streams of wine. We construe this miracle legend as one of the laboured ways in which tradition is struggling to convey to us this food conveying function performed by the dogs in olden times. Such is the mine of valuable information which we derive from the dog legend mentioned in connection with Gwyn. We have even a suspicion, that a strain of these old time dogs brought by the Indo-European

* See Naladiar Chapter 22, stanza 3

progenitors from the cradle, may be found in the present Saint Bernard dogs of Switzerland.

The next legend brought to our notice, is the Cordelia episode wherein Gwyn is reported to be waging a fight on behalf of a woman named Cordelia against a rival who is styled as Gwyrthur. In the monkish narrative, this story is twisted aud reported to us as a love quarrel. But a careful study shows that the legend is connected with some tragic incident enacted in the course of the bitter struggle now going on in Switzerland. Cordelia is reported to be the daughter of Lludd. Our Gwyn we know is also a son of Lludd, The two being brother and sister, a love passage between the two individuals is not sanctioned by the traditional rules of the society. So we have to use some other key, and give such a kind of interpretation as is suited to the struggle now going on in the land. We know that the Bulls and the Wolves are waging a life and death struggle in Switzerland. We previously pointed out that the Indo-European races in the course of their long struggles, are seen taking women captives out of one another's fold, and carrying them home as prisoners of war. It is some such incident that is now being enacted in the course of the fight raging in Switzerland. Here Cordelia must be taken as a symbolical figure intended to represent a group of women captives, taken from the Bull fold and carried home by the Wolf as prisoners of war. Gwyn being the leader of the former flock, he would naturally run a rescue campaign, recover the women from the jaws of the Wolf, and bring them back home. Among the many fights waged by Gwyn in the Alpine theatre, one is his figuring prominently in the rescue campaign conducted on behalf of Cordelia and her associates.

This Cordelia legend is seen giving us another piece of information connected with the struggle now going on in Switzerland. Gwyn is said to have waged this rescue fight against a rival named Gwyrthur. It is highly probable that this Gwyrthur is the leader of the enemy Wolf flock. This inference of ours is supported by Umbrian epos where the leader of the Umbrian wolf is found styled as Quirinal. The aforesaid Gwyrthur we are inclined to construe as a Celtic rendering of the Umbrian Quirinal. In the legends Gwyn is stated to have waged this fight in the month of May. If like Lugh, any festival had been instituted in

honour of Gwyn to celebrate his victory, we would have accepted this statement implicitly. But failing such a confirmation, we use a it as a clue, and state that the final scene in the fight was fought somewhere in the summer months of May and June. We are elsewhere showing that the Switzerland fight was brought to a close sometime after the Lugudunum fight which we stated was fought in 2500 B. C. Using all these clues we state, that the final scene in the Little Fomorian war waged in the eastern front, was fought in the summer months of May and June in the year 2400 B. C.

In the closing dialogue* scene of the poem, Gwyn is reported to have lived in the time of Bran and waged many fights in his company. We know exactly who Bran is and when and where he lived. He came long after Gwyn and lived and fought in Britain in 700 B .C. But the Little Fomorian war we know was fought in Switzerland in the year 2400 B. C. So we do not attach any weight to the statements made in the first five stanzas of the above said dialogue scene. It may be taken either as an error in tradition, or construed as the wilful concoction of the monks.

After solving all difficulties connected with the episode, we have still one more puzzle presented by the god himself. Gwyn from the title we see is a god with a name carrying the Iberian G twang. We mentioned that Gwyn is a god given birth to by the Bellans, whose original title is Velans. As they are a people with a title beginning with a B or a V sonance, any god evolved by them must carry that linguistic peculiarity. Failing that course we offer them another alternative. These Bellans during their stay in Central Europe are seen coming into contact with the P Rhaetians, acquire the P twang, and style themselves as Pwylls and Pwyllans. But the god is not seen bearing a title with a P twang. As already mentioned Gwyn is a title bearing the G twang which is an Iberian trait. But the Tertiary Celts in their two fold branches, had no opportunity, when on the mainland to come in contact with the Iberian. But there are plenty of Iberians in Britain itself. From these facts we infer that that the god had come into Britain bearing some other title which had been changed and given a G twang and put before us in the shape of Gwyn. We have to find out the original name borne by the god, and the series of transforma-

* Refer to the dialogue scene given on page 258 in Squire's Celtic Myth aad Legend.

tions it has gone through before taking the final shape of Gwyn. Wading through the British records, we are able to find information on all these points. We are elsewhere showing that the Arthurian chronicles, is a store house of all Celtic divinities. In the pages of Malory we find this Gwyn passed under the title of Gwalchmai[1]. This is one kind of proof. We mentioned that during the long ages of Celtic occupation, many individuals bearing the name of Celtic divinities have come and gone in the history of Britain. We further pointed out that in many cases, the part played by the former is often confused with the latter, and great complication caused in the field of epos. There is one such instance noticed in the present case. In the pages of British epos we find a person styled Gwyn whose name is slightly changed and put before us as Gawain[2]; and the latter is further changed and given the shapes of Gwalchmai, Walwen and Walwyn. We are not very particular about finding out whether in the present case the anecdotes of the god are included in that of the individual named Gwyn. All that we here wish to point out is that the title Gwyn under British environments is seen presenting two forms namely Gwalchmai and Walwyn. The term Walwyn is stated by students to be a latinised form of Gwalchmai. But we do not agree with this remark. What we think is that the former term approaches nearest the shape of the title which the god bore when he entered Britain. We know that the Bellans are unalloyed Celts with a V sonance. It is therefore highly probable that their god was originally styled as Valvyn. We have many proofs to show that a V under a western environment changes to a W as for example Velsings into Welsings. We therefore think that the original title Valvyn was first changed to Walwyn. Next under Iberian influence was given a G twang, and assumed the shape of Gwalchmai, which has further shortened and taken the form of Gwain, and finally Gwyn. Such are the various stages through which the title of the god has passed before taking the final shape of Gwyn. We hope we have clearly shown that Gwyn under the ancient title of Valvyn is the name of the leader who led the Bellan Tertiary Celts, and fought in the Little Fomorian war fought in Switzerland.

1. Celtic Myth and Legend by Squire, pp. 359 and 360
2. Mabinogion, pp. 374 to 377; Myv. Arch. Vol 1, Page 178

Before closing this narrative we wish to warn our readers against one great danger to which the episode of Gwyn is exposed. As already pointed out by us Gwyn for various reasons, proved the strongest and most virile god on the British soil. The monks we know are waging a long crusade against the Celtic faith. In the course of this general attack it is Gwyn that is found receiving the greater part of their attention. Fictitious episode after fictitious episode is seen emanating from their hands, and launched on his innocent head. The dialogue poem found in the Black Book of Caermarthen noted above is one of this kind. As time rolls on more fictitious anecdotes are seen coming in. In the Mabinogion [1] we find many false stories coined and circulated regarding him. But Gwyn is seen resisting all these attacks, and would not succumb. In the end the monks getting disgusted with him, have reduced him to the rank of a Satan,[2] and made him reign over all the devils in hell. But the lay public are seen treating him more mercifully, reduced him to the rank of a good spirit,[3] and placed him at the head of all the fairy kingdom in the land. Of all the gods of the Celtic hierarchy, Gwyn is the only divinity that is still seen extracting some sort of homage from the people of Britain. This is one more indication of the vigorous hold of the Gwyn epic, which is the only episode about which British epos has given us a connected report of a sensible kind. With Gwyn we close the divine age. As with Lugh in Gaelic epos, so with Gwyn in British epos, we close the age of the great gods.

SECTION X. THE VEL LEGEND

We now come to the next era or semidivine age which covers a period of twenty centuries, beginning in 2400 and ending with 400 B. C. It is a confused age when the two Indo-European flocks are not seen acting with that clarity of vision which we noticed in the previous age. During this degenerate period we see one brother flock fighting against another brother flock, and trying to exterminate one another. The degeneracy had already commenced in the previous age, but now we see the distemper working in a highly virulent form. One of the most disgusting features noticed in this age, is that this sort of fight is not only seen going

1. Mabinogion, Vide stories Nos. 7 and 8, pp. 85 to 150;
2. Mabinogion, pp. 309 to 411; Myv. Arch. Vol. 2 page 71;
3. Celtic Myth and Legend by Squire pp. 389 to 395

on in Britain but all over Europe. It is in recognition of this fact that tradition has conceived the divinities of this age on a lower plane, and designated them as semidivine gods. The first incident brought to our notice in this age is the theme known as the war between the gods and the mortals.[1] In this fight the gods are defeated and expelled out of their home and made to seek a new abode[2] elsewhere. We pointed out that the scene where this fight was fought is continental France, from which land the defeated gods are expelled and made to seek a new home elsewhere. In this early age of west, there is only one drainage channel to take away all the surplus materials from the mainland. That channel is a land route running from the mainland to Britain. Hitherto two such evacuations have taken place, and two flocks of Bulls have migrated from the mainland and taken refuge in Britain. A similar evacuation is now seen taking for the third time. After this great fight fought between the gods and the mortals on the soil of France, the defeated gods are seen taking the beaten track, quitting mainland and taking refuge in Britain. Britain has not told us one word of information on all these points connected with the Celtic past. It is with the aid of Gaelic epos that we are able to unravel all the events connected with the theme known as the war between the gods and the mortals. But even in the midst of her silence, British epos has given us one valuable piece of information, that goes a great way to corroborate the report handed down by the Gaelic tradition. This piece of evidence we derive from a catalogue[3] put in our hands by British epos, that is seen giving us a list of all the names borne by Britain in the long course of her history. The third name in this list, is Vel Inys which means an island under the sway of a people known as Vels. Reading this Vel Inys legend, in continuation of the Coel legend, we are not only able to fix the exact position of theme known as the war between the gods and the mortals in the Indo-Europe calender, but also bring out a coherent narrative of a continuous kind.

When interpreting the Coel legend we pointed out that there are two flocks of Kells in Britain. Out of the two flocks, the elder man to whom we have given the name of senior Kell is taken and

1. Vide Part III, Chap III, Sec. 9, of this work.
2. Vide Part III, Chap III, Sec. 10, of this work.
3. Mabinogin, Page 295

thrust into Scotland, and the younger man known as the junior Kell is seen wielding sway in Britain itself. It is into this land that the defeated gods expelled from France are seen taking refuge. The Gaelic epos has not told us the title borne by the gods who waged this fight in France. It is by the light thrown by the British epos, that we found out that the men passing under the grandiloquent title of gods, have also a common place name known as Vels. Not only have we found out their name, but are also able to trace the further progress of their history. Even a casual study of Celtic past is enough to show that two Celtic flocks cannot be penned in the same fold, and made to lead a peaceful life. That is what we are now witnessing in Britain. Soon after the entry of the Vels into Britain, we see a battle raging in the land between the new comers and the junior Kells already found settled in that island. In this fight the Kells are defeated and driven out of the land. But there is not one episode to substantiate all the story of fight mentioned by us. It is more with the help of our comparative key combined with a number of pieces of circumstantial evidence, that we have to infer these things. The vanquished junior Kells expelled out of Britain cannot proceed northwards, as his old enemy the senior Kell is found seated there and blocking his passage in that direction. He must out of sheer necessity proceed westward. We find him not only moving in that direction, but quitting Britain and migrating to Ireland which has now become the home of the junior Kell. A study of Gaelic epos shows that a Kell flock is a prominent actor in the drama that is being enacted in Ireland. After a careful study of the Indo-European movement, we state that it is the commotion caused by the Celtic gods or Vels in Britain, that sent into Ireland its supply of Kells, which is the first Indo-European element received into the land. When bringing the two Kells and the Vels into Britain we brought them by a land route running from the mainland to the island home. It is by the same route that four more flocks are seen entering Britain in 1000 B. C. We have now to fiind out the route taken by the junior Kell in their journey from Britain to Irelrnd. An ocean travel in this early age is not possible. Both epos * and tradition has brought to our notice extensive changes in the configuration of the western sea board of Britain. Earthquakes, and land subsidences, are said to have taken place in this part of Britain, that ended in the formation of many islands. From this clue we are led to infer that there

* Mabinogion, Page 321; Triad 67

must have been some sort of land connection between the western part of Britain and the eastern coast of Ireland. It is by this land route that the junior Kell passed from Britain to Ireland in 1900 B. C. We are elsewhere showing that four more flocks are seen going from the former to the latter land. They also are seen taking the same land route and going from Britain to Ireland.

The Vels after driving out the Kells took possession of Britain where they are seen reigning for a long time. Such is the first part of the history played by the gods or Vels in Britain. So we see that Britain even in the midst of her dumbness has given us a very valuable piece of information regarding the incident known as the war between the gods and the mortals in the Celtic epos. It is with her help we were able to find out, that the people styled as gods, bore a common place name known as Vels in epos. This simple clue in its turn has enabled us to take and link it with the epos of the Bull, and give a connected account of the Indo-European movement.

SECTION XI. THE LLYR LEGEND

The next theme that we have to unravel and expound is the history of Vels in Britain. Britain is the central pivot round which the whole scheme of Celtic epos is seen revolving. But what kind of record is being supplied by the land to unravel that grand episode we have already mentioned. It is a number of disjointed stories without any order or system that is placed in our hands. This kind of confusion is not only seen in incidents enacted out of that land, but also in events that took place within her own bosom. The first two events falling under the latter head are the Coel and the Vel episodes. We can excuse Britain for not having supplied full information under the former head, as the Kells are a low order of people poisoned by plenty of Ligurian and Nordic elements. But the same defect is also seen under the latter head, although the Vels are seen passing under the grandiloquent title of gods; and further a careful study of their mould shows that they are free from aboriginal taints, as they are coming straight from the Russian theatre by way of France, in both which lands there is now no scope for an amalgamation with the primitive folk of Europe. But all these advantages are of no use to us. The same dearth of information that we met with in the field of Kells, is equally seen

confronting us in unfolding the Vel history. There is another difficulty facing us when interpreting events connected with the local history of Britain. For events enacted outside that land, we have the comparative key and the information furnished by a number of epos proceeding from different sources. But for the event enacted in her bosom we have to solely depend on Britain. It is with her help that we have to unravel the history of the Vels from the moment they landed in Britain in the year 2000 B. C., follow them through all their intricate movements, and expound them to our readers. To perform this arduous task all that we are given is the help of two tiny legends.* One is a divinity known as Llyr; and the other is a shrine dedicated to that god found in the city of Leicester, which is located in the very heart of Britain. It is with the help of these two tiny legends coupled with a series of other circumstantial evidences, that we have to unfold the whole history of Vels, in Britain.

The first piece of direct evidence is furnished by the god Llyr himself, who after repeated questionings has condescended to open his mouth and inform us many things connected with his past history. The evolution of a god always indicates a sanguinary fight attended with great loss of life. And that means that Llyr waged a great fight in Britain and gained some note-worthy victory, which has enabled him to attain the rank of a divinity. What we have to find out is the nature of this fight, the parties who figured in that warfare, and the causes that led to that great explosion. From our study of Gaelic epos we found out, that there is a people in Ireland styled as Llyrs who have given their name to a province in that land known as Leinster. We also pointed out that their original home is Britain, where they seem to have had their head quarters in the county of Leicester with a capital bearing the same name. So we see that a flock known as Llyrs once migrated from Britain to Ireland. Since people are generally found styling themselves after their patron god we state that the Llyrs are a flock owning allegiance to a divinity named Llyr. We have next to find out who these people known as Llyrs are, and what sort of relationship they bear to the Vels.

We know that a flock known as Vels entered Britain in 2000 B. C. After a study of Gaelic epos we pointed out that a similar

* Celtic Myth and Legend by Squire, pp. 269 to 270.

flock bearing the name of Vels are not only found in Ireland, but have given their name to the province known as Ulster. When dealing with the history of that land we also mentioned that these Vels migrated from Britain and entered Ireland.

Now we have found out two things. Firstly that Britain was once occupied by two flocks of people known as Vels and Llyrs. Secondly that these two flocks, one after another, quitted Britain and migrated to Ireland. Using these two clues we shall unfold the history of the Vels in Britain. Faction and fighting are permanent traits of all branches of Celts. The Vels soon after their entry into Britain are seen splitting into two factions, one known by the old name of Vels, and the other styling themselves by the new coined title of Llyrs. Soon after the formation of the factions both are seen fighting. In this fight the Llyrs are found headed by a chief known as Llyr, but we do not know the name of the leader who led the opposite faction of Vels. In this struggle the former gave a crushing blow to the latter and drove them out of the land. In honour of the victory the Llyrs deified their chief and worshipped him as a god. In rememberance of his memory they raised a shrine in the city of Leicester which probably mark the scene of the fight. This migration of Vels from Britain to Ireland took place in 1600 B. C. After their expulsion the Llyrs reigned over Britain for six continuous centuries. It is this struggle between the Vels and the Llyrs that is known as the fight among the gods in Gaelic epos.* After expelling the Vels into Ireland the rest of the Celtic gods or Llyrs carried on an undisturbed reign in the land down to 1000 B. C. Here we are wholly concentrating our attention on Vels and the manner in which they were forced to quit Britain and migrate to Ireland. It is only so much of the Llyr legend as is necessary to unravel that episode that we are here examining, and the rest of the Llyr history we are narrating at full length, in the subsequent pages.

SECTION XII. THE MABINOGION AGE

After 1000 B. C. Britain is seen passing into another age. Gaelic epos has divided the age of gods into divine and semi-divine ages. British epos is seen further refining, and dividing the latter

* Vide Part III, Chap. III, Sec. 12.

age into two separate periods. Out of these two periods we shall call the first period by the original title of semi-divine age, and the second, for want of a better term, we shall style as the Mabinogion age. In Teutonic epos we have what is known as a distinct Snake age, wherein the Snake is seen intruding into the Teutonic Bull fold, and causing great havoc. This Mabinogion period mentioned in British epos, roughly corresponds to the Snake age of Teutonic epos. But there is this great difference between the two periods. In the Snake age of the Teutonic epos, the Snake is actually seen thrusting his head into the fold of the Bull and playing great havoc. But in the Mabinogion period of British epos the Snake has no direct part in the drama. The part played by him in Britain is only indirect. It is the tempestuous fury let loose by the Snake, that is seen reaching the shores of that island and causing great havoc within its limits. What kind of havoc it is, we shall mention in the next six sections. And while so engaged we shall mention the exact significance that is attached to the term Mabinogion in British epos.

SECTION XIII. THE ENTRY OF THE SNAKE-STROM WAVES INTO BRITAIN

In 1500 B. C. Europe is inundated by the Snakes. And it took full five centuries for the strom raised by that outburst to reach Britain. And under the lash of the Snake, four groups of people are seen running from the continent and taking refuge in Britain. The names of these four flocks are Pwyllans, Bellans, Maths and Marchs. After the subsidence of the commotions caused by the initial entry, these four flocks are found located in four different corners of Britain The Bellans are found in the tract to the south of Thames, the Marchs in Cornwall, the Pwyllans in South Wales, and the Maths in North Wales. The central portion of Britain extending from Thames in the south, to Humber in the north is occupied by the Llyrs, who have their head quarters in the county of Leicester with a capital seat bearing the same name. It is even possible that their northern limit extended as far as the Cheviot Hills. These Llyrs seem to have had a second capital in London. The latter was probably the chief seat during the regime of Vels. But after their expulsion, the Llyrs seem to have removed their chief seat to Leicester which is now endeared to them by many sacred memories. Firstly it is in that place that they gained their great victory over their rivals the Vels. Secondly

they raised a sanctuary in honour of Llyr their leader in that fight and worshiped him as a god. Thirdly is its central position in the very heart of the realm, that is very convenient for purposes of administration. All these and many more considerations induced the Llyrs to make the city of Leicester their capital seat, wherefrom they have been reigning for six centuries from 1600 to 1000 B. C. It is while they were so seated in the very heart of Britain, that these four flocks are seen intruding into the island home, and penetrating into all corners of that land.

The Llyrs committed a great blunder in removing their capital seat from London to Leicester. The Vels had chosen well, and located their chief seat in the former place. The high way from the continent to Britain is by a land bridge running from Holland to the Essex coast. It is by this route that the two Kells came. Following their precedent, the Vels took the same route and entered Britain. Thinking that more alien flocks may come in, the Vels as a safe guarding measure, built their capital seat in London which is situated at one end of land bridge; and here they stood sentinel for four centuries and put an end to all further irruptions from the continent. The short sighted Llyrs instead of continuing the old policy, removed their seat to an interior place and located it in Leicester. Notwithstanding their removal, the old safeguarding measure instituted by the Vels, continued its beneficial influence, and saved the land from further irruptions for six more centuries. But the storm now raging on the mainland is so great, that any amount of preventive steps taken, would not save Britain. Further, being located in the interior, they left the way clear, and gave easy access to all the alien hordes running from the continent. It is only after some of the hostile flocks had entered deep into the land, that the matter would have reached the ears of the Llyrs. Immediately they would have run to London, waged the most furious fights, and tried to stop the rushing torrent. But the thing is past redumption. The only step that the Llyrs were able to take, is not to allow the alien hordes to get into the heart of Britain which is their home domain. The net result produced by the Snake storm raging in the west is, that four flocks of people have been taken from the mainland, and thrust into Britain. As already mentioned their names are Bellans and Pwyllans, and Maths and Marchs. The first two are Bulls and the rest are Marks.

SECTION XIV. THE PWYLL LEGEND

After the entry of the four new flocks into Britain, we find a great fight raging in the land. We shall take these fights one after another, and describe them to our readers. A confused account of these fights is given in the Mabinogion. We shall use our comparative key and make it yield a sensible narrative. The first phase of the fight is being waged by the Pwyllans. Before unfolding that story we have to find out who these Pwyllans are. Celtic scholars are seen vaguely speculating, and making random statements about P Celts. But here we are capturing a concrete sample of that people, and placing them in the hands of students, so that, henceforth at least, these investigations may be conducted on a sound basis. The people known as P Celts, are the Pwyllans who are a hybrid flock formed by a fusion of the Celtic Bull, with the P twang Rhaetian. We mentioned that the pristine Celt, is a man having the title of Velan with a V sonance. In the initial distribution of the Celt, we lodged in Central Europe a branch of that flock known as Tertiary Celts. This Tertiary flock, in the course of their long sojourn in Central Europe is seen splitting into two peoples, one going by the slightly changed name of Bellans, and the other taking the new title of Pwyllans. The former represents the original flock not contaminated by any alien colouring. But the latter represents a hybrid stock formed by a fusion of the Velans with the P twang Rhaetian. Suited to their change in their bodily mould, they are seen modifying their old title, giving it a P twang, and styling themselves as Pwyllans. It is these Pwyllans that are a standing puzzle to Philologists, on whom they have conferred the name of P Celts. We shall latter on deal more fully with all the peoples who carry this P twang characteristic. But here it is enough to know, that the P Celt first entered Britain in the tenth century B. C. Epos has not told us the name borne by the P Celt when entering Britain, and it is with the help of our comparative key that we are made to deduce that title and give it out as Pwyllans. This inference of ours is confirmed by one of the Mabinogion stories, where we are told that a flock of Bulls came headed by a leader known as Pwyll which we construe as a shortened form of Pwyllan.

Let us now study the history of these Pwyllans whom for brevity's sake we shall call as Pwylls. They in company with the

other three flocks entered Britain in 1000 B. C. We shall allow one century for the initial commotions caused by the entry of these four flocks, and take and locate the Pwylls in 900 B. C. in South Wales, which is their final abode. After establishing themselves in that centre, they are found waging a long struggle with their neighbours. Tradition has captured a few of these fights and brought them to our notice. All these fights are reported to have been waged by a leader named Pwyll, who probably lived about the later part of the ninth century B. C. We shall mention a few of the fights * waged by this Pwyll. On one side he is seen fighting the aborigines of the land and subjugating them; and this incident is brought to our notice by the Annwn legend. The second episode mentioned in connection with him is a fight waged against a leader named Gwawl which we can easily see is a variant of Gaul. We previously pointed out that Gaul as Gaul never left continental France and migrated into Britain. But at the same time there is plenty of scope for producing a local variety of Gaul in Britain itself. We mentioned that the Gaul is a hybrid product formed by a fusion of the Vel with the Iberian. There is plenty of Iberian element in Britain. And in 2000 B. C. we brought a flock of Vels and let them loose in the land. And these two elements would in course of time have blended together and given birth to a local Gaul, who in the British tongue are known as Gwawls. These Gwawls are probably found seated on the out-skirts of Wales. The Pwylls in the course of their expansion, seem to have come into clash with these Gwawls, and fought a great battle against them. In this fight both the leader and his people seem to have been well beaten and subjugated. After repeated fights, both the aborigines and the Gwawls found in the neighbourhood of Wales, seem to have been conquered and brought under the complete sway of the Pwylls.

The two fights which we have narrated in the foregoing para are inspid events compared to what follows. The most important event narrated in the Mabinogion story, is the great fight waged by the Pwylls against the Maths. The former are a Bull flock and the latter are a Horse flock; and in the narrow chamber of Britain both are seen bringing into play their old time animosity, and waging a life and death struggle. Fortunately for us the former are headed by a chief named Pwyll who is seen

* Mabinogion, Story No. 1 pp. 13 to 32; Celtic Myth and Legend by Squire, Chap. 17.

bearing the name of the flock itself. We are elsewhere bringing sufficient proofs to show that these Pwylls are a Bull flock who we mentioned are situated in South Wales. Ranged against them are the Maths in North Wales with their head quarters in Carnarvon shire; and we shall soon show that they are a Horse flock. Of all the fights waged by the Pwylls, it is the one fought against the Maths that is the most sanguinary. But unfortunately it is this very incident that is reported to us in a highly corrupted form, so as to deprive it of all sense. We shall eliminate these corruptions and bring out a sensible story. The Maths are the only Indo-European flock with whom the Pwylls are found in direct contact. All the other flocks namely the Llyrs, the Bellans and the Marchs, are found separated from them either by some narrow stretch of land or water. The situation of the two flocks is such, that a clash between them is unavoidable. The struggle between the Pwyll Bulls and the Math Horses is brought to our notice by a number of Horse legends. We shall here give a list of these legends, with a brief abstract of each, (1) The Horse block stationed at the gate of Pwyll; (2) the Mare and Colt legends mentioned in connection with Vliant a vassal of Pwyll; (3) Every time the mare of the above individual foals, there is reported a mysterious disappearance of the colt given birth to by that animal. (4) The many tragic incidents mentioned in connection with the birth of Pryderi who is the son of Pwyll. (5) Soon after his birth, he is found mysteriously carried away and deposited in the door steps of Vliant who on the very same night is found watching the foaling of his mare, so as to prevent the colt from being carried away. But in this enterprise he was not successful. As soon as the mare foaled, a mysterious monster appeared to carry away the colt. It is while Vliant was waging a duel with this monster, that Pryderi was brought and left on the door steps of his house.

Such are some of the Horse legends mentioned in the Pwyll story. In what form the original legends had come down we are not in a position to state. All that we are able to see is that later generations not understanding an old world tradition have corrupted it in many ways, and placed it before us in a confused form. Into this confused field, the monks are seen entering, and further adding to the confusions. We have to get behind all these corruptions, and interpret the story in its true light. So interpreting we state that a great fight is seen going on between the Pwyll Bulls and the Math Horses in the narrow chamber of Wales. We

are not clearly told, as to who is the victor in the end. But viewing the question from the general trend of events taking place in the land, we are inclined to state that the advantage is all with the Math Horse, We allow three decades for this struggle, and state that the final scene in the fight between the Math Horse and the Pwyll Bull was fought in 800 B. C, After this chequered life the Pwylls are found leading a precarious career in Wales, where we shall again meet them sometime after.

SECTION XV. THE BRAN LEGEND

The next scene in the struggle is the fight between the Maths and the Llyrs which is brought to our notice by the second story in the Mabinogion.* It is now styled as the tale of Branwen, daugther of Llyr, but properly speaking it should be called as the story of Bran son of Llyr, as it is the latter individual that is seen waging the fight. Whether Branwen is a real figure of flesh and blood, or a pure fiction of the monks, we do not care to examine. Whether real or fictitious we have nothing to do with her. The Mabinogion stories, as put before us, is a net work of monkish concoctions whose object is to destroy the worship of Celtic gods. Bran proved one of the virile gods of the Celtic pantheon. And it is probably to obscure his name, and throw him into oblivion that they are seen changing the title of the story and styling it after a false figure. We shall eliminate all these fictions, and only admit such facts as can stand the test of our comparative key. So reading we state that the second story in the Mabinogion, relates to the great struggle waged by Bran, the leader of the Llyr Bulls, against the Math Horses. We shall next unfold the various stages in that campaign.

Either elated by their success against the Pwylls, or acting under the grave provccations given by the Llyrs, the Maths are seen directing their arms against the latter flock. Of the two excuses put forward by us the latter is the more probable cause of fight. The Llyrs are the lords of the land, and they have been wielding supreme sway over Britain for ten centuries, first under the old title of Vels for four centuries, and next under the new coined name of Llyrs for six centuries. It is into their sacred preserve, that four new flocks have crept in and creating a great

* Mabinogion, pp. 33 to 48.

commotion. The Llyrs as pointed out had their chief seat in the city of Leicester situated in the very heart of Britain. On hearing the new incursions, they must have moved to London, the old abandoned capital founded in the time of Vels, and fought many a battle with them. But tradition has not brought to our notice all these initial fights waged by the Llyrs. It is only when man is seen pouring blood, that epos is found taking notice of him. Such a fight is now being waged by the Llyrs. They, after the initial commotions have subsided, put a strong guard in London to prevent further irruptions, and moved back to Leicester their capital seat. Here they have ample opportunity of coming into clash with their next door neighbour the Maths who are found seated in North Wales. A long fight must have been raging between the two flocks, but epos has brought to our notice only the final scene that ended in the defeat of Llyrs. The scene of fight is placed in Harlech and Anglesey which are places in north west Wales.

Before unfolding the story cf the fight we wish to bring to notice one grave blunder committed by the monks who are the authors of Mabinogion, upon which work we are made to depend for all our materials The monks are seen bringing the Maths from Ireland and making them wage this fight in Britain. The whole thing is founded on some mistaken conception taken from the later pages of Irish history. We are now, in the opening chapters of Math history, and before bringing them from Ireland to Britain, we have to show when and how they went from the latter to the former land. But all these difficulties do not seem to stand in the way of the monks. Further the passage of the Maths from Britain to Ireland took place long after the period whose history we are narrating. But now they are found in Britain alone which is the extreme western most point they have reached after quitting the mainland. So we have to set aside all these monkish errors of bringing the Maths from Ireland to Britain and state that they are now found only in North Wales which is the final position taken up by them after their entry into the latter island home. Here, owing to various causes, a great fight is seen raging between them and the Llyrs who are situated in their near vicinity.

And this fact of a great fight waged by the Maths is brought to our notice by the many Horse legends mentioned in connection with them. We are elsewhere showing that the Maths are human Horses. But the monks have misconstrued them into beast animals, created a troop of riding horses and given it as an attribute of the

Maths. Steeds and troops of riding horses are things out of question in this early age of British history. What we have now in the land are only human Horses whose history, epos is labouring to expound to us. Every incident mentioned in connection with the beast horse, must be transfered to the shoulders of the human Horse and the story interpreted in that light. It is only then that we will be able to catch a dim insight into the great struggle going on in the land. In the tale the Llyrs are reported to have captured all the beast horses belonging to the Maths, and disfigured them in sundry ways. They cut off their lips to the very teeth, cropped their ears close to the head, sawed of their tails to the very root, removed their eyelids exposing the very bones, and mutilated them in mainfold ways. Unable to bear these provocations the Maths are seen rushing to arms and fighting with the Llyrs. The version of the story put before us looks ridiculous and silly. The grounds which led to the fight, are not to be sought for, in the silly provocations caused by the maiming of beast horses. The causes which led to the fight are as old as the world. It is the old long standing quarrel between the Horse and the Bull, that is now being renewed and fought on the British soil. The Bull detesting the very look of the Horse, took refuge in the island home where he hoped to be rid of his obnoxious sight. Even into this retreat, his old time enemy is seen creeping in, and trying to snatch a bit of his territory. The very breath of the Horse is poison to the Bull. It is this instinctive animosity which has come through long long ages; that has kindled the ire of the Bull, and we see him fighting furiously against the Horse. In what form the original legends had come down, we are not in a position to state. The monks who collected these legends out of the mouths of the people have mutilated them in sundry ways, and put them before us in a highly corrupted form. We have to go behind these corrupted legends, use the comparative key, and only accept such things as can stand the test. So reading, we state that the Llyr Bulls provoked the Math Horses in sundry ways and made them break out into open hostility. Everything else is false. All this maiming and disfiguring of beast horses is a fiction emanating from the brain of the monks. Tradition probably reported, that an account of the frequent irritations caused to the Horse, the land is the scene of a great fight. The monks mistaking the language of epos took them

for the beast horses, coined the other details from their fertile brain, and embellished the narrative in various ways. We must eliminate all these spurious details, and read the story in the true light. So reading we state that a great fight is seen raging in the land between the Bulls on one side, and the Horse on the opposite. In this war the leader of the Bulls is Bran, and that of the Horses is Matholwch. The fight probably began in north west Wales in the vicinity of Harlech and Anglesey, and gradually drifted to Leicester. In the course of the struggle Bran was mortally wounded and soon after died of its effects. The fight between the two groups is so bitter, that the Bulls found it difficult to carry the body of their dead leader and give it a decent burial. In its place they cut off the head of the deceased Bran, brought it to London and buried it in that city. In recognition of his services Bran was deified and worshiped as a god; and over his remains a temple was built which long graced the city of London. The ancient capital established by the Vels is now becoming very famous. Already two temples devoted to Beli and Lludd are found within its precincts; and now a third is dedicated to the memory of Bran. This carrying the remains of the departed leader Bran to London, and burying it within its precincts, gives us another piece of information connected with the Llyrs. The final scene in the fight might have been fought between Carnarvon and Leicester, or even further south of the latter place. The very fact that the Bulls are carrying the remains of Bran, and burying it in London shows that the Llyrs found themselves unable to maintain in their old seat in the city of Leicester. After this final defeat the Llyrs seem to have removed to London, and made it their capital. Such in short is the result of the great fight waged by the Llyrs against the Maths. We have allowed three decades for this long struggle, and state that the final scene in the fight was fought in 770 B. C. After the death of Bran, the Llyrs are found in a woeful plight which fact is brought to our notice by the Manawyddan story. Such is the sad end* of the Llyrs who were till now the lords of Britain.

Before quitting the story, we wish to bring to notice, a great repulsive feature seen in this narrative. We pointed out that in

* Celtic Myth and Legend by Squire Chap. XVIII; Mabinogion, stories nos. 2 and 3. pp. 33 to 61; also pp. 291 to 293 and 299 in the same work; Triads nos. 35, 36 and 53; Myvr. Arch. Vol. 1 page 66.

the sacred history of gods, no sort of allusion should be made either to the mortal features of the human hero, or the tragic manner in which he met his death on the battle field. We have been seriously thinking whether all this gruesome picture connected with the death of Bran, is a monkish piece of concoction, or a true report founded on fact. There is something very disgusting about the end of Bran. His death on the battle field, the severance of the head from the dead body, its transportation all the way to London, its final burial in that city, all these look unpalatable. Many things indicate that the picture placed before us is not altogether a monkish fiction. Arthur who came a century after this incident, is seen for reasons of state unearthing the head of the dead Bran and scattering its remains to the winds. Taking this corroborative evidence furnished by the sacreligeous act of Arthur, we are inclined to think that the monkish version is not a fiction. It seems to be a true story founded on true fact. We have to find out some other reason for all these gruesome details mentioned in the sacred history of the gods. We are now in the degenerate age, when the Bulls are found bit by bit loosing all their fine ideals and going lower and lower down. Suited to their low mental mould, they are also found framing their gods after a low pattern, and surrounding them with all sorts of disgusting pictures. But this low trait of the Bulls, has been of considerable use to us, as it greatly helps us in unfolding the story of Bran. From the gruesome legends that have come in connection with Bran, we are led to infer that a great sanguinary fight was fought between the Llyr Bulls and the Math Horses, in which the former received a crushing defeat.

SECTION XVI. THE GWYDIAN LEGEND

The Maths after giving a crushing blow to the Llyrs, are next seen turning their attention to the Pwylls, with whom they have been fighting in the previous century. From their renewing their old contest we are led to infer that the previous fight with the Pwylls had not given them complete success. The present chief of the Horse flock is styled as Math who is given a father named Mathonwy. From the descriptive details given in connection with Math we are led to infer that the present leader of the Horse flock is one entirely different from Matholwch, who fought against Bran. But in the present case, Math the leader of the Horse flock is not

himself seen coming to the front and waging the fight. In his place he has put up another man known as Gwydion, and made him conduct the fight. The leader of the Pwylls against whom he is seen waging this fight is known as Pryderi. The materials for this narrative are drawn from two stories*, styled respectively as the Story of Manawyddan, son of Llyr, and the tale of Math, the son of Mathonwy.

Before proceeding further we wish to point out one great defect noticed in the Manawyddan story. That tale as now put before us is composed of two different episodes one devoted to Pryderi, and the other to Manawyddan. A careful study shows that these two figures are individuals living in far apart ages, and have no sort of connection with one another. Pryderi is a contemporary of Gwydion, and Manawyddan lived in the age of Arthur, with an interval of near one century separating the one from the other. It is by no means possible to bring together two such individuals who lived in far apart ages. In what form the original story had come down we are not in a position to state. But at the same time it must be pointed out that there are certain common features between the two individuals. Pryderi is a man out of the Pwylls, and Manawyddan comes out of the Llyrs. Both these flocks we know are Bulls. The Pwylls and the the Llyrs after their repeated fights with the Maths, seem to have undergone great losses and left in a pitiable plight. This wreched condition of the two flocks, tradition probably conveyed in the form of separate legends, which had come down in the name of Pryderi and Manawyddan, who are the respective descendants of the two flocks. The monks mistaking the common feature, made the two individuals contemporaries, and wrote a single story. But we must set aside these monkish errors, and read things in the correct light. The Manawyddan story as now put before us should be split up into two seperate tales, out of which one should be set apart for Pryderi, and the other to Manawyddan. For the present we take to our use the former story and reserve the latter for a later occasion. It is from the Pryderi part so seperated from the Manawyddan story, that we derive a part of our materials for this narrative. In it we are told that Pryderi is the son of Pwyll. This relationship should not be construed in the human sense, but interpreted in the sacred light. All that it tells us is, that Pryderi comes next in rank to Pwyll in the hierarchy of gods. From the

* Mabinogion, stories Nos. 3 and 4, pp. 44 to 81

deplorable condition in which Pryderi is depicted, we are led to infer that the Pwylls by their repeated fights have suffered heavy losses, and left in a greatly weakened condition. Even in this weakened condition, Pryderi is seen fighting the Gwawls the old enemy of his father, and subjugated them. But all these petty struggles are nothing when compared to the great fight which he is seen waging against the Maths.

The sources from which we are drawing our materials for elucidating this Math fight, is from the Mabinogion tale number 4 styled as the story of Math, son of Mathonwy. The two great Bull flocks with whom the Maths are found in direct contact are the Pwylls to the south and the Llyrs to the west. A careful study of the British epos shows that the Horse had conceived the wild project of conquering Britain from the regime of the Bulls, and bringing it under his supreme sway. It is with this single object that he is seen waging a fight for three centuries from 1000 to 700 B. C. Now we are witnessing the closing scenes of that great struggle. First he fought with the Pwylls and crippled that flock. Next he fought with the Llyrs and shattered the nerves of that flock. Now he is seen trying a second round of duel with the old Pwyll flock, and trying to obliterate them out of the land. The Pwylls in spite of their many fights, have mended their fortunes and presenting a solid front. At their head is found Pryderi who is seen firmly seated on his throne. It is against him that the Horse is now seen making grand preparations to wage a great war. The leader of the Horse flock is one Math who is styled as son of Mathonwy. He himself is not seen coming to the front, but has sent one lieutenant named Gwydion to wage this second fight against the Pwylls. And this Gwydion is reported to be a nephew of the said Math, the leader of the Horse flock. From this distant relationship and many more clues given by epos, we are led to infer that he is a man of a different totem pedigree. Gwydion in one of the legends is given a Wolf origin. In the course of the tale we find him transformed into a beast wolf and made to pass his life for sometime under that animal shape. And from this confused statement made by epos, we are led to infer that he must be a human Wolf, which the ignorant monks not understanding, have transformed into a beast wolf, and sent us a perverted version of the story. All that we wish to point out in this connection is that from the many hints thrown by epos, we are led to infer that Gwydion is a man of Wolf origin. What we have now to explain

is the way in which a Wolf came to be enclosed in a Horse fold. We know that there is a flock of Wolves styled as Marchs stationed in Cornwall. But it is not from that source, that the Math Horses got their supply of Wolf element. We know that the original Surans or Marks, are a composite flock made up of part Horse and part Wolf. It is in the Russian theatre that this fellowship is broken, and the Wolf is seen going one way and the Horse in another direction. A careful study of Indo-European movement shows, that even after this final separation there are often found traces of Wolf in a Horse flock, and a like trace of the Horse in a Wolf flock. In support of our statement we shall cite many examples as we proceed. This episode of Gwydion is one such instance. All facts go to show, that Gwydion a man of Wolf origin is found leading a Horse flock and fighting against Bulls.

What we have now to find out is, why a man of Wolf origin is found leading a Horse flock in this great fight, which it is seen waging against the Bull in Britain. In the tale we are told that Math, the son of Mathonwy, is the tribal chief of the Horse flock. Either through incapacity or want of pluck, he is not seen coming to the front, and waging the fight in the field of battle. Failing him, he might have chosen some other leader from the Horse fold and made him lead this fight. But even this course he is not seen following. From this failure to choose a man out of the Horse flock, we are led to infer that there is a dearth of capable hands in their own native fold. Finding no other alternative, the united voice of the Horse, has pitched upon the Wolf Gwydion as the fittest man for the undertaking, and made him lead the fight. As compared to the Horse, the Wolf is a man of a very low status. It is the man out of this low Wolf order, that is made to lead the superior Horse. It is not without reason that the latter is seen making this great sacrifice. It is not birth but merit that proves a man's worth. This worth Gwydion exhibited at a very early period of his life. It is this superior merit as a fighter that has placed him at the head of the Horse flock.

We shall now one after another, mention the many enterprises which earned for Gwydion a great reputation and marked him out for a capable leader. He began his life by waging a fight against Dogs* Deers, and Falcons, that probably represent three

* Celtic Myth and Legend by Squire Chap. XX; Mabinogion, pp. 323 to 324; Myvr. Arch. Vol. 1 page 70 and 167; Triad 50.

aboriginal flocks bearing animal named totem titles. Even this fight Gwydion is not found waging single handed. He has won over to his side a number of aboriginal stocks bearing plant totem titles, and enlisted them in his ranks. The story as now put before us represents Bran as being found in the company of the Dogs, Deers, and Falcons, and fighting against Gwydion. But this is not probable, as Bran lived long before the age of Gwydion. The utmost that we can make out is, that the Llyrs are found in the company of the Dogs, Deers and Falcons, and helping them in the fight. The truth seems to be, that the Bulls and the Horses have each won over to their side a number of aboriginal stocks, formed two great coalitions, and waged a great fight in the land. The monks not understanding an old world tale, have introduced several kinds of corruptions into the story, and rendered it ridiculous in many ways. It is in the field of aboriginal stocks bearing vegetable titles, that this kind of corruption is most seen, and we are given a big catalogue of palnt names, that makes the whole story look absurd. We have omitted most of these plant names, and taken only a few like Willow, Alder, and Broom, which our comparative study shows to be real totem titles of aboriginal flocks. The same kind of fiction is seen in the field of dragons, and the monks have given us a large number of animal monsters figuring as fighters. Many human Dragons may have figured as fighters, but the whole thing has been rendered absurd by representing them as beast monsters. We have omitted these weird animal creations also from our story. After carrying out these purifications we are able to bring out a sensible account of the fight. On one side is found Gwydion aided by a number of aboriginal stocks bearing plant titles, like Willow, Alder and Broom etc. On the opposite side are found three aboriginal stocks, styled as Dogs, Deers, and Falcons, helped by the Llyrs the name of whose leader tradition has not informed us. A great battle was fought, and near 70000 men are said to have perished in the fight. In the legendary accounts it is known as Cad Goddeu or Battle of Achren. In this fight it is the Llyrs, and their aboriginal allies that are reported to have suffered a great defeat. One great peculiarity connected with this fight is that all the aboriginal men are killed, their women taken captives, and appropriated by the victors. This fact is brought to our notice by the express statement made in the narrative, that after the

fight Gwydion took home as captives the Bitch, the Hind and the Lapwing which are the female counterparts of the aboresaid aboriginal stocks. What become of the male counterparts, namely the Whelp, the Roebuck, and the Falcon, we are not expressely told. But reading the account as a whole we plainly see that the aboriginal men were killed, and their women taken prisoners and passed into the possession of the victors. Another peculiarity connected with this incident, is that magic is seen playing a prominent part in this fight. The Surans we mentioned are a race addicted to the cult of magic. We see them bringing into play their old vicious trait in the course of this great fight, which they are seen waging in Britain. So partly by playing tricks of magic, and partly by feat of arms, Gwydion has won this great fight known as the Battle of Acheron. Such is the nature of the first feat performed by Gwydion in the course of his life.

The next feat engaging the attention of Gwydion is a marauding* enterprise. He planned and and conducted a predatory expedition against the Pwylls, and met with serious reverses in the course of that enterprise. The latter are reported to have captured and thrown him into a prison. And during this period of imprisonment he is said to have gone mad. We are not in a position to state whether this madeness was feigned or real. But the probabilities are more in the former direction, and was intended to cheat the vigilance of the warders. Either through the clemency of Pwylls, or on account of some stratagem played by him, we again see Gwydion coming out of his prison house, and back in the middle of his flock. But anyhow the second enterprise in spite of its flaws, has also increased his reputation, as he has come out of it successfully, after bringing into play a peculiar kind of marvelous skill and cunning.

Gwydion must have engaged himself in many more daring enterprises and performed heroic feats in life. But in the confounded records placed in our hands, these things are not clearly brought out, and we have to more infer them from the trend of events taking place in the land. The net result produced by all these feats of bravery is that Gwydion is considered the greatest man in the Math fold. The Horse is now engaged in conquering Britain from the clutches of the Bull, and bringing it

* Celtic Myth and Legend by Squire, pp, 305, 316, and 317.

under his sole sway. It is with this object that he has been waging the most furious fights for the last three centuries. During this period, they fought against the Pwylls and the Llyrs, one after another and defeated them completly. Notwithstanding all this strenuous fighting, things have not come to a definite end, as the Bulls are in no mood to yield. The Horse is next seen beginning a second round of fights, and the first enemy against whom he is seen directing his attention are the Pwylls. Foreseeing the arduous nature of the struggle, he is seen making grand preparations. The first requisite in conducting a great campaign, is to choose an eminent leader of good military reputation. Such a leader they found in Gwydion. After everything is readythe fight is opened.

A grand army is equipped, and Gwydion is seen marching at the head of it to fight against the Pwylls, who are now headed by Pryderi. A great battle is said to have been fought in the course of which Pryderi is stated to have been killed. The account of the fight that has come down to us is most confused. In it we are told that this campaign was conducted to capture some pigs in the possession of the Pwylls. The utmost that we see in this Pig episode is that it may represent some aboriginal stock in alliance with the Pwylls. But at the same time we must not forget that a great fight is being fought between the Bull and the Horse for the possossion of Britain. In the course of this struggle the Pwylls were completely beaten and vanquished. The date on which the last scene in this fight was fought, we have roughly fixed as falling on 730 B. C.

The Maths are now a great people. They have vanquished the Llyrs, and twice beaten the Pwylls. But notwithstanding all their grand successes, as we shall later on show, they are not much heard of in the subsquent history of Britain. A careful study of epos shows, that for three centuries from 1000 to 700 B. C., the Maths are the leading people in the land. So great is their prowess that we almost thought that Britain would come under their complete sway. But contrary to our expectation, they are found slinking away from the land, and taking refuge in Ireland. We have now to find out the causes which led to their sudden departure from Britain. One is the rise of the Bellans whose history we shall soon unfold. The other is the weakness in their constitutional mould. The Horse is a despotic man, who is unfit to rear a coherent

state. Even this defectively moulded Horse, might have easily raised a throne in the then confounded state of the land, had he moved alone. It is his going into alliance with Gwydion, that has proved baneful to his cause. Gwydion we mentioned is a man out of the Wolf fold. Elated by his many successes in life, his head is turned. Soon after the great victory which he gained over Pryderi, he is seen moving in a headstrong direction. The first blunder that he committed was seducing a woman* out of the Horse fold, and contracting a secret alliance with her. The heinousness of the offence is further heightened, as the woman so seduced by him is one on whom, Math, the chief of the Horse flock has himself fixed his affections. This scandalous act of Gwydion has created a great commotion in the Horse fold. According to the long established rules of that society, a Horse must wed a Horse, and a Wolf must marry a Wolf. Gwydion out of the inferior Wolf fold has not only transgressed this sacred rule, but seduced a woman out of the superior Horse flock on whom the affections of the chief were fixed. For this great offence, Gwydion is banished from society, and a general order is issued not to give him meat and drink: The result is we see a great commotion going on in the society, and the once united Horse flock is now riven by many factions. It is probably these factions that prevented him from presenting a united front. To these has to be added his long fights in the land. Although he gained victories in each and every engagement, they should be more considered as losing victories. The blood letting that he has under gone, is so great that he has not the necessary strength to profit himself by these victories. When a new formidable enemy suddenly thrust himself into the field, he is not able to face them. The result is that we see the Maths quitting Britain and taking refuge in Ireland. Taking into consideration all the facts of the case, we have allotted three decades, and taken and lodged the Horse in Ireland in 700 B. C.

SECTION XVII. THE MATH LEGENDS.

Before narrating the next phase of the struggle going on in the land, we wish to give our readers a clear view of the two new flocks known as Maths, and Marchs now found in Britain. Math is

* Mabinogion, pp. 66 to 67.

a very puzzling figure in British epos. After a careful study of all the legends, we state that the term Math is a titular title borne by the chiefs of the Horse flock, that has now come into Britain. There is one figure known as Matholwch, who fought with Bran. There is a second figure known as Mathonwy, who is the father of that great Math, under whose regime Gwydion waged that famous fight against Pryderi. It is from the general use of that term in some form or other, that we are led to infer that the word Math is the titular title borne by the chiefs of the Horse flock. The Horse flock has not told us the name under which it passed in Britain. From what we know of his past, he is only entitled to the use of three terms namely, Suran, Mark and Cymry. A close examination of all the records placed in our hands, shows that during the early phases of his life on the British soil, he is not seen passing under any one of these titles. But still he must have borne some name by which to connote himself. Using our comparative key, we find that the term Math when used in the plural, designated the Horse flock. The term is no doubt lost on the British soil, but we find it again appearing in Ireland, where it is seen figuring as Meath which means the land of Maths. So we see that the term Math is used in two senses. Firstly when used in the singular, it connotes the titular title borne by the chiefs of the Horse flock. Secondly when used in the plural it indicates the general run of the Horse flock itself. We have not been plainly told as to when and where the Horse flock coined this new term, and passed under that standard. In the absence of an express information, we are led to fall back on our own inference, and interpret things by the light thrown by our comparative key. We know from our study of Indo-European past, that flocks are found named after great leaders who had done meritorious service to the race. Using this key we state that there must have been a great leader named Math who led the Horse flock into Britain, and finally settled them in North Wales. It is probably after that leader they styled themselves as Maths, discarding the old term under which they were passing when in the continental lands. Even for this sudden change we are able to find a reason. The Surans are a name shifting people whose object is to deceive their rivals. The Bull when once he comes to know the corporeal nature of his rival, his ire is kindled to fever height, and he is found fighting

furiously. To check this fever heat, the Surans are found changing their names and assuming new titles. In the Russian theatre they changed it to Mark which brought no relief. In central Europe they again changed to Cymry, where also the Bull is found fighting against them furiously for a long time. Now a change is made for the third time in Britain, where the Horse is seen coining another new title Math and passing under that standard. We have many proofs to show that this new fledged designation is purposely assumed to delude the Bull, and quench his blood thirst to a certain extent. Such are the many secrets connected with the term Maths, which is now being used as a generic title to connote the Horse flock as a whole.

We shall now take the other use to which the term is put to, and expound some of its secrets. The term Math we mentioned is a titular title borne by the chiefs of the Horse flock. In the long history of the Horse flock many chiefs bearing the title of Math must have come and gone on the British soil. We shall style the first chief who led the Horse flock into Britain as Math I. It is he who is the author of this title, and the generator of the new name shifting device going on in Britain. Following him there must have been many Maths, out of whom epos has taken notice of only a few individuals. Studying things by the light thrown by our comparative key, we state that there must have been a second chief of that name that fought against Pwyll. Epos has not mentioned the exact name borne by this chief; and in the absence of direct information we shall style the chief who fought against Pwyll as Math II. There is a third Math who is given the compound title of Matholwch that fought against Bran; and this individual we shall style as Math III. Next there is a fourth figure styled as Mathonwy about whom we know nothing; and this individual we shall style as Math IV. This Mathonwy again is the father of that great Math in whose time Gwydion waged that famous fight against Pryderi; and this figure we shall style as Math V. Finally comes another figure who probably headed the Horse flock at the time of their migration from Britain to Ireland; and this individual we shall style as Math VI. It is this last chief of the Horse flock, that probably took the generic title of Math and bodily planted it in Ireland, where under the slightly changed form of Meath is seen figuring as the title of one of its

provinces. A careful study of Irish epos shows that Meath is the land where the Horse Maths have taken their seat. It is probably a descendant of Math VI, that is seen figuring in the legendary history of Ireland styling himself as Labraid Longsech, whom we shall call Math VII. One great peculiarity connected with this last named Math VII, is that he is given a distinct Horse face,* which equine feature, all his predecessors have hidden from us. We hope we have proved beyond the possibility of any doubt, that the Maths are a Horse flock, who are headed by chiefs, that are seen either bearing the name of Math, or a compound designation made up of that titular name blended with some sort of suffix. Since the last of these chiefs which epos has captured, and placed in our hands is given a distinct equine face, we are led to infer that he wore a Horse helmet on ceremonial occasions. We are drifting into an age when totemic uniform has fallen into disuse. Even after discarding that costume, people are found retaining many relics of that ancient institution which are seen long at work in the human society. A careful study of the ceremonial rights and religious observances of peoples will bring to light many an antique relic connected with the totemic past of man. It is by resorting to such a process, that we have tracked the footsteps of the Horse, all the way from the cradle down to his final lodgment in obscure Ireland. We do not think that Labraid Longsech of Ireland, would have moved about wearing a Horse helmet, as the totemic uniform would have gone out of use long before his time. Since he is reported in epos with an equine face, the only other alternative is to assume that he wore a Horse helmet on ceremonial occasions about which we shall give more proofs as we proceed.

After a careful study of the whole trend of events, we pointed out that the Horse flock quitted Britain and entered Ireland in 700 B. C. After entering into the latter island, the Horse is seen raising a mighty cataclysm in the land, and waging the most furious fight. Compared to that struggle, the one waged in Britain seems to be an insipid affair. It is probably misled by all these tragic occurrences of a far later date, that the monks are seen bringing the Maths from Ireland to wage that great fight with Bran in Britain. All such statements are not only erroneous, but run contrary to the whole trend of events. The entry of Math into Ireland only took place in 700 B. C. All the tragic occurrences in

* Celtic Myth and Legend by Squire, page 328 and foot note.

that land are of a far later date and took place long after 700 B. C. The fight waged by Bran was fought against the Math in Britain in the year 770 B. C. The only other alternative is to bring the Horse from some other land. The Maths left the continent and entered Britain in 1000 B. C. Here after waging a fight for three centuries they are seen quitting the land, and going to Ireland. The Horse is a delusive man, and we have to keep our eyes wide awake, if we wish to know all his intricate movements.

SECTION XVIII. THE MARCH LEGENDS

The Surans we know are a bicameral flock composed of a Horse and a Wolf. Having dealt with the former we now turn our attention to the latter. The term March like its fellow Math, is found put to the same use in British epos. It is used both as a titular name borne by the chief, as well as a designation to connote the general Wolf flock itself. The Horse at least has left some traces of his footsteps in Britain, but even this trifling piece of evidence is not forthcoming in the case of the Wolf. The former is seen making a great noise in the land for three long centuries from 1000 to 700 B. C. During all this period the latter is also found in the land, but not the slightest whisper is heard from him. This abject behaviour of the Marchs in Britain is another proof of the slave mentality of the Wolf, who when placed in the neighbourhood of his master Horse is incapable of exhibiting any individuality. It is only when severed from his awe inspiring cudgel, that we can expect to see some originality in him. Such an opportunity the Wolf will soon have in Rome. But till then he will make a sorry figure in the world. It is such a scene that we are now witnessing in Britain. The Wolf thought that his master Horse will work wonders in the land, and he hoped to lead a peaceful life under his all powerful sway. But all these fond hopes have been dashed to the ground. The Horse ran away from Britain in 700 B. C., and we shall soon show that his disciple Wolf is seen following the same course and quitting the land in 600 B. C. Before unfolding that story we shall narrate some of the intricate steps taken by the Wolf during the course of their passage through Britain.

We pointed out that the Surans after their advent to Europe, have dropped their old title, and assumed the new fangled name of

Marks, which is used indifferently to connote either a Horse or a Wolf. We also mentioned that the term March is a variant of Mark. We know that there are two flocks in the land passing under the title of Math and Marchs. Out of the two we have proved that the former is a Horse. Since the other flock of March is found leading a separate existence, we have to infer that it may be a Wolf flock.

The Wolf is a much safer man to deal with than the Horse. The former is not seen indulging in any of those name shifting devices, that is such a great vice with the latter. The Wolf is seen making a plainer move through Britain, calling himself March which we know is a variant of Mark, the title originally coined on the Russian theatre soon after their advent to the west. But all this plain move is not of much use, as he has not given us either his totem title, or furnished us with any Wolf legends to indicate his racial identity. Failing information on these valuable points, he might have told us some of the common names under which he passed in the course of his life in Britain. But even on this point he has not given us any information. It is by resorting to a process of comparative study that we have to secure all these informations connected with the Wolf. All that British epos has told us is the name of an individual chief named March styled the son of Meirchion*, that fought in the land some where about the closing scenes of the seventh century B. C. The Wolf entered Britain in 1000 B. C., and stayed in the land for four continuous centuries. Notwithstanding all his long stay, he has not conferred his name on any tract, to show that he at one time lived in tho land. It is after capturing some obscure relics of a far later age, that we had to determine even the tract in Britain, which he occupied during his stay there. Such are the many imperfections seen in the British epos. Had we not the Irish key, we would not be able to solve some of the puzzles connected with the Wolf.

Gaelic epos has told us that there are two Fomor flocks in Ireland, one in Meath and the other in Munster. The former we pointed is the seat of Maths, and the latter of the Marchs. It is with the latter title that that flock passed through Britain and finally entered Ireland. We also know that the Maths are a Horse flock. We are therefrom led to infer that the Marchs are Wolves, as they are seen leading a separate existence.

* Mabinogion, page 348

We have now found out many things regarding the Marchs The title March when used in the singular denotes the chief of the flock. This title may be used either by itself, or in combination with some other suffix. In support thereof we cite the chief named March styled son of Meirchion, that lived and fought in Britain about the closing scenes of the seventh century B. C. Hère we see the chief who waged the fight styled as March; and further his father is stated to be Meirchion, which we consider as March with a suffix added. The title Marchs when used in the plural form connotes the people itself. In support thereof we cite the Irish case, where we see the Marchs transferring their title to the land and styling it as Munster. Even Gaelic epos has not told us plainly that there are Wolves in the land. It is folklore that is seen coming forward, and telling us that there are Wolves [1] in Ireland. Since we have proved one of the Fomor flocks as a Horse, we can safely style the other Fomor flock namely the Marchs as consisting of Wolves.

The March when migrating from Britain to Ireland, did not quit the former land enbloc. He seems to have left a tiny relic, that are long seen leading a hiding life in the forest clad lands of Britain. It is the descendants of this flock, that have given birth to the romance of Marc, [2] which we know is a variant of both Mark and March. The scene where this romance is laid is in the south western corner of Britain known as Cornwall. It is from this dim clue given by a romance of a far later age, that we are led to infer that the Marchs or Wolves during the period of their four centuries stay in Britain, occupied the south western tract of Britain later on known as Cornwall.

SECTION XIX. THE ARTHURIAN EPIC

We shall now narrate the fourth scene in the struggle that is now being waged in Britain. This fight is being waged by the Bellans who entered the land along with the other three flocks. They have been staying in the land for three centuries, and we do not know what they have been doing during all this time. It is only when man is seen fighting, that epos is seen coming forward

1. Lang Custom and Myth, pp. 265 to 266;
2. Tristram and Iseult by Arnold; English Literature by A. Lang pp. 62 to 63.

to take notice of him. Such a fight is now being waged by the Bellans. What sort of a fight it is we shall soon mention. Prior to narrating that story, we wish to inform our readers, as to what sort of people these Bellans are, and how they were engaged during all these three centuries. We mentioned that they had taken their seat in the extreme south of Britain, in the tract lying to the south of Thames. A study of their past history shows, that they are a great people. They once occupied the whole extent of the Danubian valley, wherefrom they have been fighting the Marks situated to the south of them, for ten long centuries from 2500 to 1500 B. C. An examination of their life history shows, that they are a finely tempered people moulded and framed in the temperate furance long kept burning in central Europe. Such a people under the lash of the Snake tempest, are expelled from their homes, and made to seek refuge in Britain. From their past history, we are made to expect great things of these Bellans in Britain. They soon after entering the island must have been waging many fights in the land. The Llyrs who are the lords of Britain are not only situated to the north of them, but in close contact with that flock along the whole extent of the Thames valley. The former we know are seen waging the most gruesome fights with the Maths who are situated to the north of them. Such a people are not likely to leave the Bellans unmolested. Further there is more opportunity for the Llyrs to come into frequent clash with the Bellans in the Thames valley, than with the Maths who are located in far off north Wales. We have many grounds to think that the Bellans must have waged frequent fights with the Llyrs, but all these early struggles have not been brought to our notice. Epos will only take note of a people when a god comes to the front. The birth of such a divinity is not a matter of every day occurrence. It is in the midst of sanguinary battles attended with a copious flow of blood, that gods are born. Such a divinity we have now found in Arthur. This Arthur evolved by the Bellans, proved the greatest god on the British soil. It is not without reason, that Britain is seen worshipping Arthur and paying him extraordinary veneration. We have now to find out the causes that led to this intense hold which he is seen wielding over the minds of the British people. It is only a critical study of history, that will reveal to us the secret springs of Arthur's influence.

We shall one after another take the various episodes mentioned in connection with Arthur, and deal with them in detail. The first reliable incident mentioned in connection with him, is his campaign against the Pwylls. That flock was once a mighty power, but under the repeated assaults of the Maths is now found in a greatly weakened condition. Pwyll and Pryderi are no more. But even in the midst of their many misfortunes, they are still a powerful people, and Arthur thought it best to win them over to his side, and so increase his strength. He must have first tried peaceful means, and that failing he restored to arms. He planned and conducted a series of expeditions in the course of which he suffered many reverses. But nothing undaunted, he went on with the enterprise, until at last we find his arms crowned with success. Taliesin has written a poem on the many eventful incidents, that were enacted in the closing scenes of the struggle. We mentioned that the Bardic lore should be considered as the work of a school, that are seen handing down oral tradition from father to son through a long series of years. It is in this way that the poem put before us must be construed. One Taliesin a contemporary of Arthur, that was actually present in the scene of fight probably composed the poem. This poem in the course of oral transmission, has undergone many corruptions, both in style and matter. It is in this corrupted from, it was recovered from the mouth of the people and reduced to writing. A careful study of the poem * shows that it is found covered with many kinds of corruptions. The Bardic school is evidently parrot like repeating a theme, whose true significance is not clearly understood. In the course of this parrot like repetition, many kinds of infirmities have crept into the work. Even in spite of all these corruptions, we are able to make out some sense with the help of our comparative key. All Celts we know are Bulls. In order to distinguish themselves from one another, each flock is seen coining some epithet, and using it in conjunction with his totemic Bull title. The Tertiary Celt we mentioned is found divided into two branches known as Pwylls and Bellans. In epos the former are styled as Yellow Bulls and the latter as Brindled Bulls. Now a fight is seen raging between these two Bull flocks. The object of the expedition is reported to be the capture of the Magic Cauldron of the Pwylls. Arthur, the leader of the Brindled Bull waged a successful fight

* Celtic Myth and Legend by Squire, pp. 318 to 322.

and brought home the object of his quest. Tradition has not informed us the name of the leader who headed the Pwylls at the time of this fight. From this silence of epos, we are led to infer that he is a poor figure who did not put on a brave fight. We have already mentioned the exact significance that has to be attached to this magic cauldron legend. It represents the army mess of the Bull flock. Its capture means, a symbolical act conveying a symbolical significance. It is intended to convey to us, that the two Bull flocks should not hence-forth keep up a separate existence, but merge their concerns into one and form a single community. The army mess of the Bellans, and the army mess of the Pwylls are combined into one mess, and the two flocks are henceforth to consider themselves as one people, and to act as one united body. We have to go behind this magic cauldron legend, and infer a fraternal ailiance, where the two brother Bulls coming from central Europe are seen sinking their differences, form one united body, and act as one man against the many foes found in the land. It must be remembered that Britain is now peopled by all branches of Celtic flocks. Among the many Celtic flocks found in the land, the Pwylls are the nearest in kin to the Bellans. They are both Tertiary Celts coming from central Europe. In the then state of land, Arthur thought it best to go into alliance with the Pwylls and increase his strength. So the first great work done by Arthur is to fight against Pwylls and subdue them. After subjugation he would have pointed out to them the crmmon bond of blood relationship, bound them by a firm alliance, and made them act as his great allies in all the future wars of the land. It is this astute statemanship played by Arthur, that tradition is labouring to convey to us by this mystified magic cauldron legend. We have roughly fixed that this campaign against the Pwylls might have been conducted by Arthur in the year 630 B. C.

The next piece of work done by Arthur, is his waging a great fight against the Llyrs, and driving them out of the land. Britain we know was under the sway of the Llyrs who have been reigning over the land for thirteen long centuries. It is against them that Arthur is now seen directing his attention. He knew that being the long standing soverigns of the land, he would have to wage an arduous struggle with them. It is probably foreseeing the difficult nature of the enterprise, that he first won over the

Pwylls, entered into a firm alliance with them, and so increased his strength. This fight fought between the Bellans and the Llyrs, is the most sanguinary battle fought in Britain. And tradition has informed us the names of the two leaders that headed the two flocks and waged this great fight. The leader of Bellans is Arthur, and that of the Pwylls is Manawyddan. What we have now to do is to give a clear view of the fight going on in the land. Unfortunately the Mabinogion which is our principle authority in the field, is seen disappointing us at this critical point. We are elsewhere mentioning the causes which led to this grave defect in the record. But here it is enough to know that the story is written with the special object of cheating us of all information about Arthur. But if it had at least stopped there we would have been very glad. We find it even going beyond, and supplying us wrong information in the field. Manawyddan as we shall soon show, is a contemporary of Arthur and waged a great fight against him in the year 620 B. C. And it is this Manawyddan that is taken by the monks, and a false story coined in his name wherein he is represented as the contemporary of Pryderi, who lived and fought against Gwydion in the year 730 B. C. Between Arthur and Pryderi there is an interval of a clear one century, and how can the same Manawyddan be a contemporary of the former as well as the latter. He must have lived either in the age of the former or that of the latter. We have overwhelming proofs to show that Manawyddan lived and fought in the time of Arthur. There is another piece of evidence to show that the monkish version is false. At the time Arthur is seen waging his fights, the land is clear of Maths. By bringing down Pryderi, they are also bring down Gwydion the leader of the Horse, and give the Maths a longer lease of life in Britain. From whatever point we look at this Manawyddan story, we find it teeming with all sorts of false statements. All these ingenious concoctions are carried out solely with the view of keeping us completely ignorant of Arthur, about whom British tradition is seen proclaiming through hundreds of channels. We shall not be misled by these monkish fictions, but seek some other aid and give the true history of Arthur. We mentioned that Britain has a bardic school, that is seen supplying a fund of information on the past history of the Bull flocks in the land. Perusing their writings, we find two valuable legends

which give us information about the great fight which Arthur waged against the Llyrs. This insight is given by two bone fortress legends know as Oeth and Anoeth. Reading these two legends in combination with a number of other facts derived from our comparative study, we are able to give a tolerable view of the fight now being waged by Arthur. In this connection we also bring the Manawyddan story narrated in the Mabinogion, which in spite of all its worthlessness, contains as already mentioned one true fact. It tells us that the Llyrs by their repeated fights with Maths, are left in a greatly weakened condition. At the head of these weakened Llyrs, is now placed Manawyddan, who seems to have repaired the shattered condition of his people, and infused some sort of spirit into them. In this rejuvenated condition they are a formidable power in the land, and Arthur saw that he will have to wage a great fight with the Llyrs, if he is to succeed in his enterprise. With this end in view, he is seen entering into alliance with his brother flock Pwylls, and so increasing his strength. After every thing is ready he is seen beginning his campaign. Arthur marched at the head of his army against the Llyrs, who are now found headed by Manawyddan. A great battle was fought between both, in the course of which the Llyrs were slaughtered in great numbers leaving heaps of dead on the battle field. The Bellans we stated are a finely moulded people well trained in the art of warfare in the fiery furance of central Europe, where they have been long fighting with the Marks situated to the south of them. We shall later on show, that they are coming from a region where there are great facilities for the acquisition of superior iron weapons. It is probably these two fold advantages, that gave them victory in every fight they waged in the land. Of all the enemies they found in Britain, the Llyrs proved the worst foes, against whom they waged many bitterest fights. Such a fight is now being finally waged between the Bellans led by Arthur and the Llyrs headed by Manawyddan. In this fight, the Llyrs lost heavily, leaving heaps of dead on the battle field. Decency requires that those killed in a battle must be given a burial, and their defunct bodies interred in the ground. In the present case this time honoured custom in vogue among the Indo-European flock is not being observed. The bitterness of feeling is so great between the two flocks, that the victorious Bellans do not seem to have given their rivals the Llyrs sufficient opportunity to decently dispose off their dead and bury them

underneath the ground. The result is that the decaying dead bodies have left behind heaps of bones, which are found long bleaching in the sun. We are further told that the decaying bones have enriched the soil, and made it yield bumper crops. Such in short is the brief history of this great fight waged by Arthur. We are elsewhere showing that the monks are seen crrrupting all legends connected with Arthur, and saying the most unkind things about him. One such glaring instance is noticed in the Oeth and Anoeth legends. The heaps of bone left behind on the battle field are misreported to us as bone fortresses built out of human bones, and intended for the imprisonment of prisoners taken in fight. Into this fictitious prison house coined out of monkish brain Arthur himself is next taken and imprisoned. It is the onslaught committed by Arthur, that is responsible for the coming into existence of these bone heaps, out of which the fictitious bone fortress legend is coined. The monkish fiction really amounts to taking Arthur and imprisoning him in the very bone heaps of which he is the author. We must eliminate all these concoctions, and construe the bone heaps as the remains of the dead, left unburied on the battle field. During these fights we are further told that there is great "lamentation among the ranks of Llyrs," which is another proof to show that it is they who left large numbers of dead on the battle field. As there are two such bone heap legends brought to our notice, we think that two great battles were fought by the Bellans against the Llyrs, in each of which the latter suffered great defeat. Unable to bear the heavy slaughter, the Llyrs are fleeing from Britain and seeking refuge in Ireland. In the course of their flight they are seen taking bodily Leicester from Britain, and planting it in Ireland where it is seen passing under the slightly changed title of Leinster. This flight of Llyrs from the former to the latter land, we have dated as 620 B. C. Such is the short account* of the fight waged by Arthur against the Llyrs.

The third incident mentioned in connection with Arthur is the fight which he waged against the Marchs. We mentioned that a flock of Wolves known as Marchs is long seen hiding in the obscure corner of Cornwall. Arthur after settling accounts with the formidable Llyrs, is next seen turning his attention to them. But the causes which produced the latter fight are seen springing

* Celtic Myth and Legend by Squire, pp. 270 to 271, 316 to 317 and 350 to 351, with foot-notes; Mabinogion, pp. 405 to 406; Triads, 50 and 61.

from a different motive. The Wolf is the traditional enemy of the Bull, and between both there could be no peace. It is probably provoked by this ancient instinct of hostility, that Arthur* is next seen directing his arms against the Marchs. The Wolf is a mean foe, not capable of putting on a brave fight. The very breath of Arthur seems to have confounded them, and we see the Marchs running away from Britain and taking refuge in Ireland. Being a mean foe, tradition has not surrounded the Marchs with a plentiful supply of legends. But even this little information the monks are seen corrupting. In the monkish reports, Arthur is reported as a thief stealing the swine of Marchs, who captured him red handed and threw him into prison. This is another instance of monkish ill will exhibited against Arthur, against whom, as we shall soon show, they are entertaining a deep grudge. We must brush aside these monkish fictions. and construe the story in the true light. So reading we state that an insipid fight was fought in the year 605 B. C., between the Bellans headed by Arthur and the Wolves headed by a leader known as March who is styled son of Meirchion. In this fight the latter unable to bear the thrashing, are seen running away from the land and hiding in Ireland. Tradition has given the Marchs a naval fleet and surrounded them with a number of ships. The gloried ships may be the primitive boats or dug-outs. We have to find out to what use they put these primitive boats. We mentioned that one and all flocks, migrating from Britain to Ireland, are seen passing by a land bridge running from Anglesy to Dublin. The Marchs in Cornwall might have also used the same route. As this land route is situated to the north, it is highly probable that the Marchs might have used these crafts to travel along the coast of Britain and reached the land bridge. After reaching the latter destination they might have taken the beaten tract and finally entered Ireland.

The next incident connected with Arthur is his fight against the native peoples of the land. The wars waged by Arthur were till now conducted against three Indo-European flocks namely the Pwylls, the Llyrs and the Marchs. The first two are Bulls and the third is a Wolf flock. After subjugating these three formid-

* Mabinogion, pp. 348, 406 and 407; Myv. Arch. I, 13 and II, 81; Triad 68; Celtic Myth and Legend by Squire, page 316 and foot-note.

able flocks he is now seen turning his attention to the native peoples of the land. Britain is the home of the native Iberian, who are an aboriginal people owning alligiance to myriads of totems. The Bull has been in the land for near thirty centuries, during which period of time he must have entered into a fusion with the aborginal people, and given birth to many hybrid flocks which in the language of the land are styled as dragons. A dragon we know is the title given to a flock formed by a fusion of two or more totem elements. Arthur after subjugating the Indo-European flocks is seen turning his attention to these hybrid peoples and fighting against them. These fights of Arthur are stated to be waged either against dragons or against some animal which is the totem title of an aborginal group. Among such animal fights it is Swine that is prominently brought to our notice. The Swine is a prominent Iberian totem and hence its special mention. But the Swine should be taken as a symbolical figure, and behind it we have to assume of many more fights waged against many more totem animals. But in the narratives put before us, all these fights waged by Arthur have been misconstrued into beast fights and reported to us as beast hunts. We must eliminate all these errors of the past, and see in them human fights which Arthur is seen waging against human flocks. Among these fights it is the one waged against the dragon Twrch Trwyth that is reported to be the most sanguinary. Behind the Twrch Trwyth fight, we have to assume of many more dragon fights waged against many more dragon peoples. This Twrch Trwyth, is reported to us as a human figure who had been transformed into beast boar[1] for the many sins committed by him in life. We must discard all these corruptions of the past and read the legend in the true light. This Twrch Trwyth is a hybrid human flock made up of part Bull and part Boar, in which compound the latter is the predominating ingredient. After a persual of all the records[2] put in our hands we state that Arthur waged a long fight with all the dragon flocks found in the land, and subdued them one after another. For all these strenuous fights we have allotted five years, and state that they may have been waged between 605 and

1. Mabinogion, page 130;

2. Celtic Myth and Legend by Squire Chap. XXII; Mabinogion, story no. 7, pp. 95 to 135; also pp 313 to 314 and 330 to 332; Triad 56;

600 B. C. Arthur is given many honorific titles. Among them one is Pen Dragon[1] which title was probably given on account of his subduing all the dragon flocks found in the land and bringing them under his sway. Later generations not able to understand an old world tradition are seen giving all sorts of perverted interpretations[2] and causing great confusion in the field. We must rise above these things and read the history of Arthur in the true light. Such are the many feats performed by Arthur whose age we have roughly fixed as falling between 650 and 600 B. C.

There is another important fact which has to be noticed in connection with the history of Arthur. This great hero who is found doing so many things, and uprooting all the enemies great and small in the land, is not seen coming into clash with the Maths. Surely if they had been found in the land, he would not have left them go unmolested. Epos has not reported one incident wherein Arthur is seen fighting the Math Horse. And the very absence of Math anecdotes in connection with Arthur, is a sure proof that they are not found in the land during his time. After their last fight with Pryderi in 730 B. C., they are not heard of in the land. Their day is gone. The Maths no doubt fought bravely and earned many victories. But their victories seem to be losing victories, wich caused them much loss of blood, and left them in a greatly weakened condition. And so bad is their plight that they are not able to reap the full benefits of their many victories. The Math who has been making great noise for three continuous centuries, is suddenly grown dumb, his tongue pulled out, and his mouth is shut. The Horse is a very garrulous man who is found bragging much about himself. And for such a man to grow suddenly dumb, shows that there is some all powerful force which has come into existence, that prevents him from opening his mouth. And such an all powerful force is being brought into play by that formidable people known as Bellans who are now seen thrusting themselves to the forefront. The age of Arthur we mentioned falls roughly between 650 and 600 B. C. Prior to his appearance on the stage, the Bellans must have been engaged in many fights which epos has not recorded. The Mabinogion has not mentioned of any Math fight in the land subsequent

1. Brewer, see under Pen Dragon;
2. Geoffrey's History of Britain, pp. 145 to 160.

to Gwydion-Pryderi combat which took place in 730 B. C. Sometime after this date the Bellans must have come to the front, and waged many a fight which, not being of a sufficiently sanguinary kind, epos has not thought worth recording. It is probably these fights which scared the Math Horse. This fact coupled with his highly weakened state produced by his many losing victories, probably induced him to think that Britain is not a safe home for him. Arguing that prudence is the better part of valour, he quitted the land and migrated to Ireland. We have roughly dated this migration of Maths as having taken place in 700 B. C. But there is no harm in continuing it for two or three decades, and allow it to go on down to 670 B. C. So that by the time Arthur has made his appearance in the land there is very little of that flock found in Britain. That noise which they till now made in Britain, they are now seen raising in Ireland. During the next seven centuries, from 700 B. C. down to the end of the old era, the history of Ireland is the history of the Math Horses. But as far as Britain is concerned they are a negligible quantity. But in this flight they do not seem to have enblock left the land. As already mentioned a few relics are still found in Britain, where they probably continued in their old homes in North Wales. But the sudden appearance of that great luminary Arthur seems to have confounded them, and they are seen skulking away and hiding themselves in the out of the way secluded tract lying in the North western coast of Britain, to the west of Pennine mountains. We think it is the dread of Arthur, that induced them to quit Wales, migrate northwards and hide themselves in the forest clad lands found in that mountainous region. There they are seen flinging aside their new assumed deceptive title Math, go back to their legitimate name Cymry, and pass the rest of their life in the land. In course of time we find them transferring their title to the land occupied by them, and style it Cumbria* which means the land of Cymry, Here we find them living and leading a secluded life down to the dawn of the new era, when history is seen capturing them and bringing them to our notice. As time rolls on, they are spreading all over the lands lying to the north of Humber, and lending their name to the many counties found in that tract. For an example we cite Cumberland, Westmorland, and Northumberland. We think it is

* Mabinogion, page 33; Warner's Brief English History see map on page 21.

they who lent their name to that waterway Humber which means a boundary line separating the land of Cymry from the lands of Non Cymric peoples.

Such is the great figure that is now seen in Britain. Arthur the great hero has tamed the Pwylls, tamed the Llyrs, tamed the Marchs, tamed the Dragons, and tamed everyone in the land. We would even go further and state that he had even tamed the Maths, although epos has not said anything to that effect. It is the halo thrown by his sudden effulgence, that induced the Horse to lay aside all his tricks, and lead a clandestine life in the thick forest clad lands lying to the west of Pennine range. Such are the many great works we assign to his credit. Among these works, it is in his dealings with the Bulls, that we admire him most. The Llyrs and the Pwylls are both Bulls, but the treatment awarded to the two flocks is found entirely different. The Llyrs are the paramount sovereigns, who have been reigning over the land for thirteen long centuries from 2000 to 700 B. C. With such a people in his neighbourhood, Arthur rightly thought there could be no lasting peace in the land. Hence he is seen extripating them root and branch, and driving them out of Britain. But for the Pwylls, he is seen showing a different aspect. They are both brother flocks with many things common between the two groups. He subjugated the Pwylls and bound them by a firm alliance. It is this united strength, that enabled him to beat down all the enemies in the land, and bring the whole of Britain under his away. Many are the honorific titles given to Arthur. One is Pen Dragon whose significance we have already explained. A second title is Pen Bellan which means a king at the head of Bellan Bulls. Nennius has quoted this old tradition, but in so doing he is seen giving it a twist and making it convey a different significance. In his work we find it styled as Dux Bellorum * which again we are told means a war leader. Such a misreading of the past runs counter to the general tenor of Bull tradition. The term Bellan should not be corrupted into the latin Bellorum and made to signify war. It should be taken as a proper noun, and made to indicate the Bellan Bull flock. The term Duk and its variant Duke is not from the Bull tongue. It is from the Markian speech and means a chief of that flock. We are now in the oldest pages of British history when the Bull is found in the purest stage, and

* History of Britain by Geoffrey, Introduction, pp. 10 and 21, with foot-note on the former.

his mind not in the least contaminated by any taint of the Mark. And to take in this early age two terms out of the Markian tongue, and give it as an honorific title to Arthur, the purest product of the Bull, looks very absurd. All these corruptions introduced by monkish ingenuity should be eliminated and the history of Arthur read in its true light. So reading we state that Pen Bellan is the correct title to be applied to Arthur. Such a reading in more in consonance with tradition, which has given Arthur a second title known as Pen Dragon. Now Arthur has two titles with the prefix Pen attached to each. In the Bull tongue as we shall soon show, we have a separate word to cannote the chief of the flock. What we have now to find out are the rèasons which induced tradition, to use a new fangled expression instead of the normal term. The word Sen in the Bull tongue means head. This ancient word when passed through the mouth of the P Celt with his P twang, is seen assuming the form of Pen; and similarly the same word when handled by the Q Celt takes the form of Cen. In the new atmosphere of west, the P Celt is seen giving an extended use to the term Pen, and applying it to connote his chiefs. We know that the Pwylls and the Bellans are now seen moving in friendly alliance. It is probably to placate the former group, that Arthur is seen taking the Pen out of their tongue and clothing himself with that title. In the Bull tongue the chief of a flock is styled as Kon which term finds mention in the Eddas*. Our English king is a variant of the ancient Kon. Our hero is also known as king Arthur, which title he probably took to indicate his all powerful away over the whole of Britain. Such is the great hero whose history we are now writing. Prior to his advent Britain was the scene of intestine fights between the myriads of flocks that inhabited the land. Arthur beat them all down, and brought order and peace into the land. In the long annals of Britain, it is Arthur that first assumed the title of king, and brought the whole land under his sway. After his advent there is peace and contentment reigning through out the land. In remembrance of his great services, a greatful people raised him to the rank of a divinity, and worshipped him as a god. Such is the sum and substance of the history of Arthur.

* The Poetic Edda, by H. A. Bellows, page 214; Northern Antiquities, by, Mallet pp. 278 to 279, with foot notes; Science of Languages by Max Muller Vol. II pp. 284 to 285 with footnotes.

SECTION XX. THE DEARTH IN ARTHURIAN RECORDS

There is no doubt a great dearth of information in the field of British epos, but it is in connection with Arthur that this want is most felt. Arthur we pointed is a great god that was evolved very late in the life of British people. Considering all the circumstances connected with his life, we think that he should have come equipped with a plentiful supply of information. But what we on the other hand find is that the records devoted to him are few in number, and even they supply us very scanty information in a half hearted manner. What we have to find out are the causes which led to this great dearth of records in the case of Arthur. Before engaging ourselves on that question we shall settle the exact status of Arthur in the divine hierarchy.

The gods of Britain are over a dozen in number. Viewing these gods from a racial stand point they fall under the following three heads, namely, (1), the gods of the Primary Celt, (2), the gods of the Secondary Celt, (3), the gods of the Tertiary Celt. Speaking from point of age, these three groups of gods fall under the two heads of divine and semi-divine ranks. Of all the gods that either entered Britain from outside, or were evolved on the soil itself, only two survived the ravages of time. The rest were either forgotten or obliterated out of existence. These two gods are Gwyn and Arthur, the former is of the divine age and the latter of the semi-divine age. Both of them are gods evolved by the Bellan Tertiary Celt. The virility of a god runs concurrent with the virility of the race which gave birth to him. Since the Bellans proved the most virile people in Britain, their gods are also seen having a perennial life in the land. The Bellan gods first threw into oblivion all the other divinities of the rival flocks, and crushed them out of existence. Next there is a rivalry among its own gods and after a long clash and combat, only two gods have survived namely Gwyn and Arthur. Finally there is a fight between these two gods after which struggle Arthur is left surviving. He is no doubt a god of a lower order evolved alone in the semi divine age. But it is this inferior god that has sent into oblivion all the superior gods and emerged successfully.

We shall mention a few of the causes which have contributed to this firm hold that he is seen wielding over the people of

Britain. First is the virility of the race that gave birth to him. The Bellans proved the strongest people which quality Arthur is also seen imbibing. Secondly he is a god evolved on the soil of Britain itself. Feelings of patriotism has dragged all men to his side. Thirdly are the many meritorious services which he rendered to the land. Prior to his advent, Britain was a seething cauldron riven with perpetual fights which rendered existence miserable. Arthur beat down all enemies, great and small, and brought peace, order and security into the land. In the long annals of Britain, he is the only chief who brought the whole land under a single sceptre. It is in recognition of these services, he is styled as kynge * Arthur and given the honorary title of Pen Dragon. Such are the many services rendered by him. And finally we have to take into consideration the subsequent state of Britain that has contributed to enhance his value. Soon after his departure from this life, the land is the scene of bitter fights, and the old order of things is renewed. The people remembered with regret the contented and peaceful life which they once enjoyed under the strong hand of that all powerful lord. Such are some of the causes which have tended to shove Arthur the semi-divine god of the semi-divine age to the fore front, elbow all his rivals great and small aside, and made him wield an all powerful sway over the minds of the people in the land. As time rolls on, this sway is seen increasing and continuing its hold not only in the old era, but down to a recent period in the new era. The divinity of Arthur is an accepted gospel in Britain, and is the chief mental food upon which the people in the land are fed.

In the new era came the Teutonic irruptions under whose lash, all epos is ground to dust and thrown into utter confusion. In a previous page we have pointed in a general way the many confusions that would have invaded the pages of British epos. We may safely grant that the same sort of confusions would have invaded the field of Arthurian epic, and made many things unintelligible. But even in spite of all these confusions, we find the British organism passionately clinging to this record recovered from the past and uttering many things connected with the Arthurian episode. After the subsidence of the Teutonic tempest, the hybrid organism formed by a fusion of the Teuton and the Celt,

* Geoffrey's History of Britain, Introduction p. VIII.

is only seen repeating things connected with the past of the latter people. Odinism is stone dead on British soil. The Teutonic flocks that came vociferating about Odin, as soon as they entered Britain, forgot everything connected with that god. After the new formed hybrid people have acquired some sort of conciousness, it is about Celtic past and Celtic gods that they are found uttering. Among Celtic gods it is Arthur that is seen most captivating their attention. For a proof we ask our reader to peruse all the writings that have emanated from Britain from the time of Nennius down to the age of Malory. So perusing it will be seen that Arthur is seen claiming a great part of the national attention. Among the many facts which we bring forward in support of our statement that the Celtic element is the dominant ingredient in the mould of British people, one proof is that afforded by epos. Even a casual perusal of that record shows that it is Arthur that is seen absorbing a great portion of their attention. When such is the case, what is the cause of that dearth which is seen in the field of Arthurian records?

In order to satisfactorily account for that dearth we have to carefully study the course of events taking place in the land. We have already mentioned that great changes are going on in Britain. We shall here mention such of the facts as is nececssary for our present purpose. A new religion known as Christianity has taken possession of the land. All the writings that we now possess are from the agents of that faith. The monks as a class are hostile to all Celtic gods. All the records produced by them are written with the sole purpose of undermining the faith of the people and weaning them from their old time gods. We cannot therefore expect from such biased hands a good account of the old time gods of the land. Their reports must naturally be perverted containing truths and untruths. Britain fortunately possessed a Bardic school which is seen handing down many oral traditions connected with the ancient past. Even into these recesses the monks are seen penetrating and corrupting in many ways.

Let us now find out in what form the accounts connected with Arthur would have come down. British tradition mentions of a Mabinogion, which term is applied to the group stories connected with those Bull gods who have been evolved in the age

of that Snake fire, which traversed from the mainland into the island home. Listening to the lispings of British epos we find that this Mabinogion is composed of four* branches. If we had received that record in the genuine form, it would have containd four stories one devoted to Pwyll, a second to Bran, a third to Pryderi and a fourth to Arthur. Mabinogion is not a record devoted to the eulogy of either Math gods or March gods. It is a story devoted exclusively to the narration of events connected with Bull gods. When so engaged, it may casually allude to the enemy flocks, against whom these Bull divinities were fighting when in life. But a story set apart specially either for Maths or Marchs, has no place in the true Mabinogion evolved in the true Celtic past.

Let us now with this key in hand peruse the monkish Mabinogion that is now put in our hands. They are no doubt found using an old pattern sanctioned by tradition. But a careful persual shows that they are simply using an old term after depriving it of all sense. In the monkish Mabinogion we also find four branches, but with very little of the original semblance. The four stories in their Mabinogion are devoted to Pwyll, Branwen, Manawyddan and Math. We do not care to quarrel much with Pwyll story as it gives a plausible account of that god. But no. 2 Branwen story is a pure fiction of the monks, and it is with great difficulty that we have brought out of it the Bran story. As already mentioned no. 3 Manawyddan story is not only a false piece, but one intended to cheat us of all information about Arthur. Properly speaking it has no separate place, and must go hand in hand with the story of Arthur. Next taking no. 4 Math story as already pointed out, it should not find a place in Mabinogion. Even this bad piece we have put to a good use, and extracted out of it the story connected with Pryderi in whose name the story should have come down. So the monkish Mabinogion although said to consist of four branches only gives us three true stories, as the story about Manawyddan we pointed out is a fiction. Another strange feature seen in the monkish Mabinogion is that no story is given about Arthur, who is the greatest god on the British soil. We have many substantial grounds to think that the monks are wilfully omitting his story.

* Squire, Celtic Myth and Legend pp. 14, 278, and passim.

We have now to find out the causes which induced the monks to take to this wrong course.

Before unravelling the many causes which are seen working in the secret mind of the monks, we wish to prove to the entire satisfaction of our readers, that Arthur is a great god who long held a potent influence on the British soil. This proof we are producing not from vague epos, but from an actual fact recorded in recent history.* A party of monks from the continent were travelling through Britain in the year 1113 A. D. In the course of their tour they happened to visit the church at Bodmin in Cornwall. When in the sanctuary, the conversation turned on the divinity of Arthur, whom the people of the neighbourhood affirmed to be a living god leading a perennial state of existence. On one of the party daring to doubt this statement about the divinity of Arthur, he was immediately reprimanded by a blow, and the church became the centre of a great riot which was quelled after much difficulty. Such is the great hold which Arthur is seen wielding in 1113 A. D. The Celt of the twelfth century is a highly confounded man whose mental vision is blurred, and does not know where his life centre is located. One strong conviction of this confounded organism is a firm belief in the undying divine Arthur. Be it remembered that this is the belief of a people, who have been converted to that all powerful devouring foreign religion known as Christianity. Orthodox Celtic faith is a thing of the past and the land is under the sway of the Catholic faith, which is the most bigoted form of Christianity. It is a people who have accepted the yoke of such a foreign religion that are seen giving expression to these extravagant opinions about Arthur. If such is the strong hold which Arthur is seen wielding in the twelfth century A. D., it is needless to mention that his influence must have been still greater in the earlier centuries of the new era, and the closing centuries of the old era. Using the same clue, we state that his hoid will have continued for some time after the twelfth century, at least down to the closing scenes of the Dark Ages. The secret for this hold of Arthur lies in his past history. A great hero fills the soul of a nation, and he and his flock will never part asunder, whatever may be the turmoils to which the latter may be exposed in the course of their subsequent life. Another peculiarity connected with

* History of Britain by Geoffrey, Introduction, page XII.

Arthur is that he is the greatest native god evolved in the native soil of Britain. From the few relics that are brought to our notice, we are led to infer that his story in the true Mabinogion of the orthodox British tradition must have taken the largest space. It is this Arthur with a voluminous epic full of ample details that the monks are seen trying to hide under a bushel. Along with the hiding of the god, they are also attempting to deprive us of all the records that have come down in connection with him.

We shall now unfold the causes which induced the monks to take to this wrong headed course, Christianity we know is seen waging a war against all Celtic gods, and obliterate all traces of that faith. This kind of crusade is equally seen going on in the field of gods mentioned in the pages of Mabinogion. To attain their object, they have captured that record, perverted its shape, mutilated its contents, and put it before us in a falsified form. The monkish Mabinogion is a cunningly coined mechanism, whose object is not to perpetuate Celtic worship, but to obliterate all traces of that faith. The monks would have found out that Arthur is not only the most potent god of the Mabinogion cycle but the greatest god of the land. They probably thought that any kind of notice regarding him in their spurious work would only give greater vitality to his divinity. Having come to this conclusion they abstained from taking any notice of him in their work. In their fictitious Mabinogion, we only find mentioned decrepit and half dead gods like Pwyll, Bran, Pryderi, and Manawyddan, about whom very few in the land took any notice. (Vide stories 1, 2, 3, and 4). After issuing the first edition they would have watched its effect on the people of the land. After long watching they found out that the hold of Arthur instead of languishing is seen acquiring greater vigour day after day, and gaining a firmer hold on the land. Seeing the bad turn which affairs are taking, they are seen changing their tactics. They coined two new stories,[1] in one of which Arthur is found not only deprived of his divine glory, but exhibited as a lay hunter running about and chasing wild pigs. The other story is narrated to us in the form of a dream dreamt by one Rhonabwy, wherein Arthur is exhibited as a departed man leading a shadowy existence. A careful comparison of these two stories with the first four shows that the former must have been

1. Mabinogion, stories nos, 7 & 8, pp. 95 to 150.

writen long[1] after the latter. The authorship of the Mabinogion should not be taken as the work of a single hand, but construed as the production of a school running through several centuries. It is an astute agency set in motion by the Catholic church that is seen long engaged in the work of corrupting the national records of the land. Such is the nature of the second edition of Mabinogion issued by the monks that now contains six stories.[2] The Mabinogion is the true legitimate authority which should supply us information about Arthur. In the first edition no mention is made of him. In the second edition a caricature picture of him is given, that does not in the least help us to find out his true features. So our legitimate authority having failed us, we had no other alternative but to resort to other sources, run over the whole field of British epos, and fix his identity by the light thrown by our comparative key. It is such a picture that we have given in the preceeding section.

SECTION XI.

THE MANIFOLD CORRUPTIONS SEEN IN THE FIELD OF ARTHURIAN LITERATURE

What has given that peculiar value to Mabinogion is its Welsh[3] origin. Wales we know after the irruption of the Teutonic hordes, became the refuge of all Celtic flocks. It is the presence of

1 The Mabinogion is said to be a fourteenth century record. But a perusal of its contents shows that it must have been written at different periods. It is further stated to have been transcribed by Scribes from a manuscript of a still more ancient date which is purported to have been written at different times by various individuals. The six stories that are the subject of our study shows a very antique colouring which tint could not have been given in the fourteenth century. Many circumstances induce us to think that it must have been written at a much more earlier date than the fourteenth century Stories nos. 1 to 4 must have been first written; and after watching its effects for one or two centuries the other nos 7 and 8 must have been coined. Stories nos. 5 and 6 do not belong to Mabionogion cycle. Vide contents in William's, Mabinogion. Also refer to remarks on page 252 in Arnold's Study on Celtic Literature.

2. Mabinogion as last issued by the monks contains twelve stories. As already pointed out nos. 5 and 6, do not form a part of the Mabinogion cycle; and nos 9 to 11 are caricature pieces written after the model of romances or chivalric tales. No. 12 again is a confounded report about the Taliesianic bardic school which properly speaking should find a place under the head of Celtic Epos, Vide contents printed in the fore front of Mabinogion.

3. Celtic Myth and Legend by Squire, pp. 11 to 12.

so many Celtic tribes in Wales that enabled British epos to compose its true Mabinogion, and narrate in it all the events enacted in the land subsequent to the tenth century B. C. Among the many incidents mentioned in that record the most important is that connected with Arthur. It is this true record, that the monks in Wales have captured and corrupted in many ways. Among these corruptions, it is in the field of Arthurian episodes that they have played the worst havoc.

The Welsh monks, are not our only authority in the field of Arthurian episodes. The Celts we know are found all over England and Wales. The Bards[1] of that flock have composed various poems in remembrance of Arthur and handed them down in their schools. A large number of these poems have been collected by Owen Jones and published in his monumental work known as the Myvyrian Archaeology. Even into these works of the Bardic schools, the monks are seen penetrating and corrupting in many ways.

What we have till now mentioned are the manifold corruptions which the monks are seen introducing into the ancient traditions of the land. Catholic Christianity is a very formidable enemy, and has set in motion many more secret agencies to destory a rival. One of these agencies is the school of pseudo-historians, who are seen writing fictitious histories about Arthur and circulating them in the land. The result is that we see a vast array of monks engaged in the task, and work after work pouring into the land during a period of ten centuries from the sixth to the sixteenth century A.D. From the time of Nennius,[2] we see monk after monk, taking his name, concocting some fictitious history about Arthur, and circulating it in the land. One of the favourite pastime of the monks is to make Arthur an ardent Christian and allow him to run about the land carrying the Cross of Christ on his shoulders. But Arthur is a god who lived and fought six centuries before the advent of Christ. It is this ancient figure that they are seen dragging several centuries downwards, and surround him with all these absurd stories. In the medieval chronicles emanating from the various monkish houses of the land, we see similar fictitious tales pouring forth. Another trick of the monks is to take Arthur,

1. Study on Celtic Literature by Arnold, pp. 250 to 255.

2 Vide Geoffrey's History of Britain, Introduction pp. VII to XXIV, Arthurian Chronicles by Wace aud Layamon, vide Introduction, pp. VII to XX.

and make him fight against the Saxons who entered the land nearly twelve centuries after his time. Such are some of the stratagems adopted by Christianity to falsify the history of Arthur.

Geoffrey is also out of the same monkish fold, and is seen working with a similar end in view. We are elsewhere showing that his work is written, with a political end in view, to please his Norman masters and secure their favour. But even while so engaged, he is not able to get over the crooked monkish view, which bias is also seen working in him. The result is that we see him taking all the British gods, and surrounding them with many fictitious tales. But it is in the field of Arthur that his ingenuity is most seen, to whose anecdotes he has devoted three entire books in his ponderous volume[1].

In addition to the abovementioned defects, the Arthurian episodes are seen undergoing through another great series of corruptions which we shall next begin to narrate. Under the lash of the Snake tempest, Europe is seen putting forth a new institution known as Feudalism whose significance we shall later on expound. This Feudal institution in its turn has given birth to knights and chivalry whose significance we shall mention in a subsequent volume. All that is here necessary to know is that there is an age of chivalry peopled by knights, who are governed by an ideal code of rules. To further serve them as manuals of instruction, a new class of fictitious literature, known as romances[2], is brought into existence. Owing to various causes which we shall later on mention, north and north-west France is the most favoured seat of chivalry. It is from this centre that the most reputed romances are seen proceeding. When confounded Europe of the chivalric age thought of writing its romances with its ideal code of rules for the guidance of its knights, it could not find a better model than Arthur. The epos of the Teuton was searched and found wanting. It is to Celtic epos and Celtic gods that all are seen running. Among Celtic gods Arthur proved the most potent divinity. Another thing in his favour is his recentness, which has furnished them plenty of materials for their undertaking.

1. Books 9, 10 and 11;

2. Mabinogion, Introduction, pp. 5 to 8; History of Britain by Geoffrey, Introduction, pp. VII to VIII.; Arthurian Chronicles, Introduction, pp. VII to IX.,

But Arthur is a British god born in the island home. We have to account how he came to find favour with the continental people. Under the lash of the Teutonic tempest, many of the Celtic flocks are seen fleeing from Britain, and seeking refuge in north-west France. These fleeing emigrants must have carried along with them the Arthurian epic which they had evolved in the island home and spread it on the mainland. France itself being a Celtic land would be acquainted with the episodes of the older gods. This new commodity brought from the island home is added to the original stock, and we see a vast array of romances proceeding from north-west France, with Arthur and other gods of Celtic pantheon furnishing materials for the story. A perusal of these romances shows that the authors have taken only a trifle truth from the Celtic source, and filled the rest of the narrative with things coined out of their fertile brain. There are numberless romances written in Norman French both in verse and prose out of which huge list we cite Gaimar and Wace, as two samples. The evil effects produced by these romances is not confined to France. It is next taken to Britain, where we find it imitated and causing great havoc in the Arthurian field. In the Mabinogion * we find three tales framed after this model and embodied in that work. Their very introduction is another proof to show that the writing of Mabinogion is the work of a particular school of monks who are seen engaged on the undertaking through a long series of centuries. Even Geoffrey's history of Britain and Layamon's Brut, we are inclined to class under the same head as the fictitious romances emanating from France. Geoffrey, Wace, and Layamon are all men of British origin. A persual of their works shows that they have gone to the original source, collected many legends current among the peoples of the land, and embodied them in their writings. But all these new legends are put to the most profane use, and utilised in the corruption of the Arthurian episode.

The matter did not end there. Last came another great writer known as Malory, who is seen taking all the romances found on the continent, adulterated them with the many materials found in Britain, and produced another bigger romance of the most confounded kind. In this work we find the Celtic gods under a variety of names, given all sorts of comic parts, as pleased the

* Tales nos. 9, 10 and 11. pp. 150 to 262.

fancy of the writer. But the central figure in the work is Arthur, round whom all these old Celtic divinities are seen acting under various disguised names. All this elevation is to no purpose and in the end we find Arthur himself saddled with so many debasing narratives, as are not suited to his god-head. Such are the several class of writings that have undertaken the work of enlightening us on the life history of Arthur. It is a matter of great surprise to us that students should take these silly tales, and keep arguing on them. Many are the students who have undertaken the task of giving a sensible interpretation to the Arthurian episodes. But a perusal of all their writings shows that not one has hit at the truth. The reason for their failure we attribute to their not being in possession of the right key. Among such students we select Rhys,[1] who has written a long work to expound the riddle of Arthurian legends. A perusal of his writings shows that he is not acquainted with the very alphabet of Indo-European epos. The next defect in him is that he is found under the sway of the false solar[2] gospel of the Max Mullerian school. We cannot expect any good result to flow from the investigations of an author, who is found saddled with so many defects. The general opinion now circulated regarding Arthur is that he is either a myth, or a war leader who fought in the Saxon wars. Both these statements are equally false. Arthur is a great figure who lived in the sem-divine age of the Celt, when Britain was a seething cauldron. He waged many a furious fight, and brought peace and order into the land. The time in which he lived and acted we have dated as falling between 650 and 600 B. C. In recognition of his great services, the British people raised him to the divine hierarchy and worshipped him as a god. There is another peculiarity connected with Arthur. He is the last of the British gods. The hero cult creed which the Bulls brought from the cradle is seen continuing its hold down to the end of seventh century B. C. After that age, the age of the gods has ended, and Britain is found incapable of evolving any more divinities. It is with this key in hand that the history of Arthur should be interpreted.

The monks first suppressed all anecdotes connected with Arthur, and in that way tried to extinguish his divinity. When

1. Studies in Arthurian Legend by J Rhys; The Hibbert Lectures by J Rhys; Celtic Myth aud Legend by Squire, Chaps. XXI and XXIII.
2. Vide this work Part II Chap IV Sec 2.

this was not found possible, they coined all sorts of fictitious stories and gave him a part therein. They are even seen going further and surrounding him with all sorts of low attributes. He is called a thief, captured red-handed, and imprisoned for his felony. This kind of incarceration, he is seen undergoing many times at the hands of the monks. Numberless are the vulgar tales with which they surrounded him. But nothing would extinguish his divinity, and the worship is still continuing to have a vigorous hold.

Next the historic device is hit upon. Arthur is captured and put before us as a great hero who fought in the Saxon age, and brought peace and order into the land. It is a matter of great surprise to us that these lying tales circulated by the monks, should be actually taken for true facts, and students[1] should waste their time on examining its merits. The whole thing should be flung aside, and a more reasonable method of investigation instituted.

The net result produced by these many astute tricks played by the monks was that the national mind became confused, and very hazy notions held about Arthur. While Britain was in this bewildered stage, confounded chivalry crept into the arena, and created greater muddle in the field. Romance writers took the historic hint thrown out by the monks and worked it to a vicious height. In the end we see Arthur thrown into the vortex of love intrigues, and love quarrels, and next made to play a part in many more such low scenes. In a divine stoty all such love foibles are not in keeping with the sacred nature of the divinity, whose attributes it is delineating. Further we know for certain that all such profane stories never formed part of the original Arthurian episode. The love cult of chivalric order is made up of two ingredients; one a nobler ideal which is of Indo-European origin, and the other an amoral[2] or immoral side derived from the Snake. Most of the profane love stories that have come down in the name of Arthur are of the latter kind. Britain in the seventh century B. C. is free from the taint of the Snake. We are almost certain that the true Arthur of Celtic Britain would be free from these blemishes. If we wish to have a true view of the genuine Arthur all these false stories that have come down in his name will have to be eliminated.

1. History of Britain by Geoffrey, Introduction I to XII.
2. English Literature by A. Lang, pp. 60 to 61.

A great deal has been written about the age of Arthur. Notwithstanding the many learned discussions that have long gone on in the field, he is now generally considered to have lived and fought in the sixth century A. D., in the troublous period of the Saxon commotions. This erroneous decision we attribute to the bad studies conducted in the field. Not one of the students approached the question with any scientific key in their hand. This defect we are curing by bringing to our aid the comparative method. The identity of Arthur we are fixing in a later page by a string of gods, given by the Tertiary Celt, beginning with Beli of the cradle fame in the sixth millennium B. C., and ending with Arthur of Britain in the seventh century B. C. As a cross check we have another series of gods given by the Secondary Celt, beginning with the very same Beli and ending with Mabon in Britain in the third century B. C. In the second list Manawyddan is seen figuring as the younger brother of Bran, whose age we have fixed as falling in the eighth century B. C. This Bran is seen mounting up by a series of graded steps, and reaching Lludd who we know is a god common to both the Secondary and Tertiary Celt. Manawyddan we also know is a contemporary of Arthur. If we fix the age of the former, we also fix the age of the latter. A careful study of the history of Llyrs in Britain shows that the said Manawyddan lived in the seventh century B. C; and the same date we fix as the age in which Arthur lived and won his laurels.

There are a few more facts connected with Arthur, which we here wish to mention before closing this sketch. We mentioned that Arthur was elevated to the divine hierarchy and included among the ranks of gods. In the creed of the Bull all life does not end with death. One of the cardinal precepts of that flock is that there is a future life. This rule is equally applicable to the general run of Bulls coming out of that flock, as well as to those great heroes who are raised to the divine hierarchy. It is this creed which has come prominently attached to the name of Arthur, that is the cause of much confusion in his case. One of the strong beliefs that has ccme down in connection with Arthur is his imperishable* nature. He no doubt lives, not in the bodily shape, but in the spiritual form. Later generations not able to understand

* Geoffrey's History of Britain, Introduction, page 12.

things correctly are seen giving all sorts of perverted interpretations to an ancient tradition. One sacrilegious school most probably out of the fold of the monks, are seen hunting after his mortal remains, and exhibiting it as the grave of Arthur. But another orthodox sect who probably represent his ardent worshippers, refute this profane assertion, and keep repeating the words, " not wise the thought of a grave for Arthur* ". As time rolls on these mischievous reports gather more dirt, and in the end we have a mass of absurd tales. We are elsewhere showing that in British epos the cradle is given the title of Avilion, and surrounded with many exhuberant fancies. The Celt so well remembered the luxurious life he once led in that land that he in after life came to designate it as his elysium and paradise. But the legends connected with this paradise of Avilion were clothed in such obscure terms, that no one knew either its exact significance, or the place where to look for it. All that was mentioned in British tradition is a mythic Avilion whose exact situation no one knew. In order to extricate Arthur from a vulgar grave, his ardent votaries are seen transporting him to this mythic Avilion where he is said to be leading a perennial life. But this new device resorted to by his later admirers is as bad as the monkish fictions. The Avilion of Celtic epos had gone down beneath the ocean in the sixth millennium B. C., but Arthur is a figure who lived and fought in Britain in the seventh century B. C. Hence it is not possible to take the latter figure, and locate him in the former place, and give him a perennial accommodation there.

Tennyson have devoted a whole poem to Arthur. In his Idylls of the King, he himself tells us that Arthur is a

> .... „ gray king, whose name, a ghost,
> Streams like a cloud, man-shaped, from mountain-peak,
> And cleaves to cairn and cromlech still; or him
> Of Geoffrey's book, or him of Malleor's .... ".

It is not from the pages of Geoffery or Malory that we can form a correct conception of Arthur. To get a true knowledge of him, we must go to the very fountain head, and study the history of Arthur as unfolded in the pages of British epos. A good epic of Arthur is yet to be written. A great hero fills the soul of a nation, and is ever with them. It is nearly twenty seven centuries since Arthur departed from this world. But notwithstanding all this

* Celtic Myth and Legend by Squire, page 335; Mabinogion p. 354.

long lapse of time, his hold instead of diminishing is seen increasing day after day. But nations cannot long continue to be fed on false tales, however great the hero may be. That is one reason why we ask the British people to busy set about the field, and give the world a true epic of Arthur. We have been long engaged on the theme of Arthur, and written a good deal on the subject. But it is a thing which we could not avoid, as Arthur is such an important figure in the field of British epos.

SECTION XXII. THE MABON LEGENDS

There is a curious figure in British epos known as Mabon whom we do not know whether to classify under the head of gods or to put him in the ranks of common place heroes. Ireland has given us an heroic age with Cuchulainn as its actor, but no such clear cut period is seen in the field of British epos. Mabon* is reported to us as the son of Bran, from which clue we are led to infer that he is a man coming out of the fold of Llyrs, who we know are Secondary Celts. All that we know regarding him is his long captivity which is the only fact that tradition has mentioned in connection with his name. So gruesome is his suffering during the period of imprisonment that epos has taken notice of this single fact alone, and brought it to our notice. We do not know anything further about Mabon, whose story we have to interpret more from the general trend of events, which go before and come after.

We mentioned that Arthur beat down all his enemies in the land and brought the whole of Britain under his sway. We further pointed out that the Llyrs were his worst foes, against whom he waged the most furious fights, and expelled them out of the land. But this eradication of that flock was not carried out completely, as he probably found it a difficult task. The Llyrs having been long in Britain would have formed stable connections in the land which it was not easy uproot. So he had to leave behind remnants of that flock in the land. Both Arthur and his successors, are seen taking many stringent steps to break the spirit of Llyrs, and keep them under complete check. Among them, one is the suppression of all gods worshipped by the Llyrs. We shall soon

* Celtic Myth and Legend by Squire, page 328; Mabinogion, pp. 117, 332, and 405; Triads 50 and 51.

show that Lugh, Llyr, Bran and Manawyddan are sectarian gods, whose worship will be confined to the fold of Secondary Celt. A careful study shows that all these four gods are shadowy figures in the pages of British epos. It is highly probable that they acquired this weakness in this age of great suppression. This incident is brought to our notice in a legend mentioned in connection with Arthur, who is reported to have exhumed the grave of Bran and scattered his remains to the winds. We have to go behind this sacrilegious act, and infer that he is pulling down the temple raised over his remains and suppressing his worship. From this single sacrilegious act, we are led to infer that similar steps are being taken in connection with all the gods owned by the Llyrs. From this harassment caused in the religious field we are also led to think that similar measures are being taken in temporal spheres. All facts go to show that the Bellan Tertiary Celts are seen harassing the Llyr Secondary Celts in mainfold ways. Unable to bear these tyrannies, the Llyrs broke out into open rebellion, and waged a furious fight aginst the Bellan overlords The leader who headed the insurrection is Mabon. In this fight the Llyrs suffered another defeat, and their leader Mabon was captured and imprisoned. All these events might have taken place somewhere between 450 and 400 B. C. Such is all the meagre account that we are able to get about Mabon from the slender records placed at our disposal.

A scrutiny of British epos shows that the Mabon episode must have once come down in the form of a long story. We have now to find out in what form the original story had come down, and the causes which tended to reduce it to its present slender dimension. Before solving these riddles, we wish to unravel one knotty point noticed in British epos. We in a foregoing page promised to expound the exact significance of Mabinogion, which question we now take up for study. The term Mabinogion, we mentioned is applied to a set of group stories produced in Britain, under the fire of the Snake, which travelled from the mainland to the island home. We have now to find out why it acquired this significance. The term Mabinogi* is used in the British tongue to connote a traditional story of the land. Its plural form Mabinogion would therefore indicate many such old time stories. The term Mabinog is used to represent a bard who is conversant with such stories. As matters now stand, the term Mabinogion is now given

* Mabinogion, Introduction page 1.

a generic significance, and it is in that light that things are interpreted. But such is not the significance with which it originally began its existence. An orthographic study of the word shows that it is a derivative from Mabon the great hero who lived and played a great part in the closing scenes of the old era. So originally the term must have begun with a specific significance, and applied to the many anecdotes connected with Mabon. But later on its scope is extended, and made to cover all the old time stories enacted in Britain subsequent to the tenth century B. C. British tradition must have been long labouring to find out a convenient group term to represent this class of stories, and after much toil had hit upon the term Mabinogion as the one best fitted for the case. The reasons which suggested its coinage and use is probably the name of Mabon itself, who represents the last of the figures that is connected with this class of stories. So we have found out three important things connected with the life history of the term Mabinogion. Firstly it indicates the stories enacted in Britain subsequent to 1000 B. C., under the lash of the Snake tempest raging in the land. Secondly that Mabon is the last figure concerned in these stories. Thirdly that he, being the last figure in the series, has lent his name to this class of stories.

So we see that our investigations in this field have enabled us to forecast the approximate form, which that record would have taken on its first appearance on the world's stage. The true Mabinogion of the Celtic era, as handed down by the orthodox Celt, would have commenced its existence with five branches, with each branch set apart for the doings of one great central figure. These five figures are Pwyll, Bran, Pryderi, Arthur and Mabon. All the other figures, be they a Bull or a Horse or a Wolf, will be given a subsidiary place in these five branches, and the part played by them noted therein. Such would be the form assumed by the original Mabinogion, as it emanated from the hands of the orthodox Celt of the old era. But the spurious Mabinogion produced by the monks is seen commencing its existence with four branches instead of five. Even in this reduced number of four branches, the third story we have already reported is false. The framing of this third false story is we think purposely done with the view of omitting the story of Arthur. Having omitted his

story, they could not mention anything about Mabon, as he comes next in rank to Arthur. Hence Mabon's story is also omitted. Such are the various reasons which induced the monks to issue their original edition of Mabinogion. But later on they changed their mind and added stories about Arthur. It is in one of these tales* that we see Mabon not only first brought to our notice, but acting a subordinate part under Arthur. The Mabon episode as now put before us by the monks is one tissue of fictions. Between Arthur and Mabon there is a long interval of time and one has no connection with the other.

A perusal of British epos shows that the Mabon episode must have come in the form of a long narrative. But all have been lost, and the only thing that we know about him is his simple name Mabon combined with his long captivity. With the age of Mabon we close British epos, after which date that record is not seen coming to our help. The interval between the fifth and the first century B. C., is a nebulous period in British epoch, as neither epos nor history is seen coming to our help. It is with the help of vague materials taken from a later age that we have to unravel the course of events taking place in the land during this dark period.

Mabon, as we pointed out, is a great hero who lived and fought in the fifth century B. C. He is not a god, as not a trace of that feature is seen in him. The Bulls, either through degeneracy in mould, or decadence in spirit, have ceased to evolve this superior type of figures known as divinities. In its place have given us a superior type of hero, who is seen serving as a boundary mark between the gods of the old time divine and semidivine ages, and the common place heroes of the later historic periods. The figure so put before us is given a slight god tinge by informing us that he is god descended. Mabon we are told is the son of Bran, which trivial god tinge seems to have been given that he may serve as a boundary stone and nothing more. We mentioned that Mabon raised an insurrection which not only ended in failure, but he himself was captured and imprisoned. For what transpired after his age, we have more to infer from things going before and coming after. The evil example set by Mabon has had a bad effect on the land. Tribe after tribe is seen rebelling and throw-

* Mabinogion, Story No, 6, Kilhwch and Olwen, pp. 117 and 122 to 125.

ing off its allegiance to the paramount power. The united Britain under a single suzerain lord, that Arthur had established, is at an end. In the end we see, that the land is the scene of violent commotions with myriads of petty tribes fighting with one another. Such is the picture presented to our gaze in the first century B. C. at the time Caesar invaded the land. In 57 B. C. Catu-Vellauni is the chief tribe, whom from their title we are inclinded to class under the head of Vels or Llyrs. The Belgae or Bellans are there, but they are no longer the supreme power in the land. They at the most may be counted as one of the important tribes in the land. Britain about the close of the first century B. C., consists of myriads of warring tribes engaged in bitter fights with one another. Such is the sum and substance of information that we are able to gather out of the Mabon Legend.

SECTION XXIII. THE GODS OF BRITAIN

§ INTRODUCTION

The gods of Britain we divide under the two heads of Bull and Mark deities. The former represent the gods evolved by all the three branches of Celtic Bulls lfound in the land; and the latter represent the Horse and the Wof deities, given birth to by the Maths and the Marchs found in the land. A close study of epos shows that it is all Bull divinities that are seen theatrically moving up and down Britain. There is very little of the Fomor gods, either Horse or Wolf. This weakness of the latter class of divinities, we attribute to the lesser numerical strength of the Fomor element in the land. The dominant ethnic element in Britain is the Bull, who is by far numerically larger than all the other racial elements put together. It is to the dominance of the Bull element that we attribute the larger number and the greater vigour of the Bull gods. The British epos is the epos of the Bull. Its object is to give us a faithful account of all the Bull gods that played a great part in the past history of the Bull flock. But to our great surprise we also find mentioned in its pages a few Fomor gods, who represent rival deities that fought against the Bull gods. Strictly speaking the Fomor should be classed under the head of giant chiefs and reported as such to us. They have no

right to be styled as gods. But owing to the great confusion of blood going on in the land, these things are not seen with a clear vision. The result is that we find the general run of people in the land paying homage to these alien gods, who have stealthily secured admission into the field of Bull pantheon. This want of vision noticed in the general run of people is found equally prevalent among the bardic writers. We find famous bards like Taliesin[1] singing laudatory poems in favour of Fomor gods like Gwydion, with the same mouth with which they recited the praise of a Bull god like Arthur. But in spite of all these defects, British epos has acquitted itself fairly, and given a good account of the Bull gods.

§ 2. THE BULL GODS.

After these few introductory remarks on the general nature of the god heads found on the British soil, we shall take the Bull gods of the land and study them critically. British[2] epos is seen dividing Celtic gods under the three heads of (1) the sons of Beli, (2) the sons of Lludd and (3) the sons of Llyr. The general principle of threefold vision is no doubt correct, but it is in giving expression to details that British epos is seen going wrong. We shall first of all give our reasons for considering the present classificatory division as incorrect. Beli is common to all the Celtic flocks; and hence one and all the lesser gods of the Celtic pantheon will be naturally reckoned as his sons. So the first head is practically of no use to us as all the lesser gods may be styled as the sons of Beli. We next take Lludd who is a god common to both Secondary and Tertiary Celts; and hence all the subsequent gods given birth to by these two flocks will also be reckoned as his sons. So the second classificatory division like the first is of no use to us. Even the third head the sons of Llyr is not of much use to us, as it covers only a small field. From whatever point of view we look at the present classificatory division we find it radically defective.

We shall now enunciate a more correct principle, and show how to classify the various gods of Celtic pantheon. British tradition has no doubt given a sensible clue, but it is when descending to details that it is seen going wrong. What British epos wishes to inform us are the three separate sets of gods respectively worshipped, by the three branches of Celts found in the land. British tradition is found repeatedly mentioning about three herds[3] of Bulls

1. Mabinogion, pp. 298 and 300; Celtic Myth and Legend by Squire, pp. 317 to 320.
2. Celtic Myth and Legend by Squire, page 252.
3. Mabinogion, pp. 296, 300, 318, 319, 328, 344, 345, 347, and 354.

that one after another entered the land. To further make matters clear, it is seen mentioning three kinds of herdsman who are each alloted the duties of keeping watch over their respective flocks. The herdsmen of each of these flocks are of two kinds, one in the shape of kings to keep watch over the temporal concerns of the flocks, and another in the shape of gods whose business it is to look after their spiritual matters. We have already explained what the three herds of Bulls mean. They represent the three branches of the Celtic flock that entered the land. We are not much concerned about the temporal herdsmen, and further their number is a legion. What here concerns us are the spiritual herdsmen, or the gods owned by the three branches of Celts. Their number is small and we can easily tabulate them. We shall use our comparative key, and bring out a correct list of the gods worshipped by the three Celtic branches found in the land. The gods of Britain properly speaking should be tabulated under the three following heads:—

(1) The gods of the Primary Celt.
(2) The gods of the Secondary Celt.
(3) The gods of the Tertiary Celt.

We are giving below three genealogical tables exhibiting the gods worshipped by the three branches of Celts.

TABLE No. 1 EXHIBITS THE GODS OF THE PRIMARY CELT.

Beli
├── Balor
└── Cole

TABLE NO. 2 EXHIBITS THE GODS OF THE SECONDARY CELT.

Beli
│
Lludd
│
Lugh
│
Llyr
├── Bran
│   │
│   Mabon
└── Manawyddan

TABLE NO. 3 EXHIBITS THE GODS OF THE TERTIARY CELT.

Beli
|
Lludd
|
Gwyn
|
Pwyll — Arthur.
|
Pryderi

The genealogical tables go to confirm another statement we have already made. From these tables it will be seen that Beli is common to all three branches; and Lludd again is common to the Secondary and Tertiary Celt. But no such truth is evinced by Llyr. If we omit the two gods Beli and Lludd, it will be seen that all the other gods are sectarian divinities whose hold will be confined to one particular branch of Celt. It is the threefold division exhibited in the tables that British epos is seen labouring to convey to us. We hope it is now clear that a sharp line of distinction is seen dividing the three classes of Celtic divinities found in the land. The genealogical tables which we have given above will serve another useful purpose. It will enable students to study the history of the three branches of Celts from the moment they entered Europe down to the end of the old era, when the Celt as a class may be said to have ceased to exist as a separate entity.

§ 3. THE GODS OF THE TERTIARY CELT.

We shall now take up each branch of Celt and offer a few remarks against each divinity. Of all the Celtic branches that entered Britain, it is the Tertiary Celt that proved the most virile. Next in rank to him comes the Secondary Celt, and last comes the Primary Celt. We shall therefore begin our study in the reverse order, and first take up for investigation the gods of the Tertiary Celt. A virile people means a virile set of gods. A study of British epos shows that it is the gods of the Tertiary Celt that are seen wielding the most potent sway in the land. The gods of the remaining two branches have been obliterated out of existence,

and they are nothing but mere names in British history. We shall now take the gods of Bellan Celts one after another, and show the kind of influence they are seen wielding in the land.

Beli we know is the patron god of all branches of Celt. We shall later on show that he is seen passing under myriads of titles which were given by the myriads of Celtic peoples found in the land. But Beli is probably the title which was conferred on him by the Bellans. As for Lludd we are in a more fortunate condition. It is a name which could have been only conferred by the Bellans. Both Beli and Lludd are great names in British history. The former has conferred his name on the whole island of Britain which came to be known as Beli Inys or the island of Beli. But later on new fangled names were coined and the old title fell into disuse. Although Beli Inys[1] is no longer current, still we have cited it as an evidence to show the strong attachment which the people in the land once exhibited towards their patron founder. But his son is seen having a more enduring hold. Lludd has lent his name to the capital city which time has not been able to efface. London[2] is Lludd's town. The city once contained a sanctuary dedicated to Lludd. Further there are many relics[3] even now to show that the place was once connected with Lludd. We are elsewhere showing that Beli like his son Lludd, had a shrine dedicated to him in London itself. Such is the great influence wielded by the first two gods of Bellan pantheon.

We next take the second pair namely Gwyn and Arthur. A comparative study of the two gods of the second pair with those of the first pair brings to light many illuminating facts. We know that the monks are engaged in destroying all Celtic worship. Among the many devices adopted by them one is to make them kings of Britain, and so destroy their true identity. But this kind of liberty is only taken with Beli and Lludd.[4] But in the case of Gwyn a different process is adopted. The monks offered him a saintship in the Christian calendar which he contemptuously refused. They tempted him in many more ways, but all to no

1. Mabinogion, 293; Arnold's Study on Celtic Literature page 258; Myv. Arch. I page 73.
2. Squire's Celtic Myth and Legend pp. 254 and 376 to 381.
3. See Brewer under Ludgate.
4. Mabinogion, pp. 89 to 94.

purpose, In the end getting disgusted with him, the monks reduced him to the rank of Satan[1], and placed him at the head of all devils in hell. Writing pseudo-histories in his case was found impossible. It only goes to show that, at the time these records are written, his worship is so strong that the monks thought it prudent not to give him a place in their fictitious histories. Even such a clever writer as Geoffrey, who is seen playing with all kinds of Celtic gods is afraid to touch him. But all this strong vitality shown by Gwyn is to no purpose. In a land which has been wholesale converted to Christianity there is no room for Gwyn. In the end we see the lay public treating him mercifully, reduce him to the rank of a good spirit,[2] and place him at the head of the fairy realm. This humane temperament is also seen in Spenser[3] who has devoted a few loving lines to Gwyn.

Let us now take Arthur and see how he compares with Gwyn. Of all the gods of the Bellan Celts, it is these two divinities that are seen wielding the most enduring hold. But in this hold we see considerable difference, whose causes have to be sought for in the past history of the two gods. Gwyn is the last god evolved in the divine age. Hence is seen wielding a greater influence than all the other gods that went before him. It is this peculiar merit in him that induced the people in the land to rank him under the class of a good spirit, and place him at the head of the fairy kingdom. But Arthur comes under a different category. As he is a god who has had his birth in the semi-divine age, he must be naturally considered as one of a lower pedigree. But what has given him the superior merit is that he is the last of the gods to be evolved by the Bellans in Britain after their advent into that land. It is the great services that he rendered on the British soil, that has induced the people of that land to hold him in loving memory. Being a recent god, his memory will be green, and he would have come equipped with an ample supply of legends covering every phase of his fighting life. But in the case of the older gods the legends will be laconic, giving only brief accounts of their fighting work. But it is this very plethora of legends, supplied in connection with Arthur, that has proved a great danger to him.

1. Mabinogion, pp. 310 to 311.

2. Squire's Celtic Myth and Legend, Chap. 24.

3. Fairy Queen, Book 2, Canto I.

The monks took hold of this weak side, coined many more stories after the ancient pattern, and circulated them in the land. Tales 7 and 8 in Mabinogion are of this kind. After the attacks of the monks, came the assaults of the historic school, who are further seen falsifying his stories. As a sample of the latter class of writers we mention Nennius and Geoffrey. It is Nennius[1] who first coined the fiction that Arthur is a great leader who fought in the Saxon wars of the sixth century A. D. As time rolls on, this fiction is seen gathering more strength, and in the twelth century, we find Geoffrey writing a voluminous work in which we are given three books[2] containing fictitious tales about Arthur. The two Bruts[3] by Wace and Layamon, are also works written in a similar strain, and giving us more fables about Arthur. Soon after confounded Britain escaped from the horrors of the Teutonic ravages, the monks are seen spreading the false tale that Arthur is a figure who fought in the Saxon wars. To make their story more reliable, they are seen adding fiction after fiction to the original tale, and making it still more voluminous. The times are greatly confounded, and there is no one in the land well versed in Celtic epos, to combat these errors and let in correct knowledge on the subject. But what is most puzzling to us is, that this fiction circulated in the darkest age of British history, should still hold the field, and reputed scholars should keep arguing on the point. So this fable that Arthur lived in the Saxon age, has found a general credence among the people of the land. Events that happened in subsequent history, have given greater strength to that false belief.

After the subsidence of the Teutonic tempest, came the age of chivalry. To serve as manuals of guide for the members of that school, came to be written many kinds of romances both in verse and prose. The Teutonic world is not found capable of offering a sufficiently attractive figure, to serve as a model for that school. It is to the Celtic past that all are seen running. Among the Celtic gods it is Arthur that is most seen captivating the attention of the public. We mentioned that Arthur being a

1. Geoffrey's History of Britain, Introduction, pp. 8 to 12.
2. Ibid Books, 9, 10 and 11.
3. Arthurian Chronicles, by Wace and Layamon.

recent god, would have come equipped with a plethora of legends, some of which would have touched more on the human side. It is taking advantage of this human element, they have managed to suppress his divine aspect by coining and adding more tales of the former kind. The same kind of work is being done by romance writers, who are seen coining more tales about Arthur, and handing them down to us. In the end we find the divine aspect of Arthur wholly suppressed, and he is exhibited to us as a figure full of human foibles.

One of the deep-seated instincts of man is to exhibit a strong attachment to his old time epos, and keep narrating the exploits of his great heroes, who had done meritorious services in the ancient past. A people that has no good national epos, is one devoid of great national memories, and hence incapable of high development*. Such is the teaching of history. But fortunately the British people had escaped the slur, and inherited a good fund of epos from two sources, Celtic and Teutonic. But in Britain Teutonism as already pointed out is stone-dead. The confounded people of the land soon after they emerged from the ravages of the Snake irruptions, are seen repeating only things connected with the Celtic past. Celtic epos had given a good fund of hero gods of all kinds and varieties. But the confounded people of the land tormented by all sorts of mental maladies, let them all go except two namely Gwyn and Arthur. After running with Gwyn for some time they abandoned him also. So the only figure that is now left in their possession is Arthur, who had to sacrifice much in order to earn his longevity. We may plainly tell the British people, that the stories now circulated about Arthur, are not founded on truth, and do not exhibit even a tinge of his original greatness. Such is the short history of the Bellan gods.

The gods of the P-Celts are nothig but mere names. Like the flock itself, Pwyll and Pryderi have not left any visible trace of their existence in the land. This closes our study of the gods of the Tertiary Celts in their two-fold wings of Bellans and Pwylls.

§ 4. THE GODS OF THE SECONDARY CELT.

We shall now study the gods of the Secondary Celt who are the next great people in the land. Their sectarian gods are four in

* Story of Nations, Chaldea, page 299.

number, Lugh, Llyr, Bran and Manawyddan. Beli and Lludd are common to both the flocks. Let us now watch the course taken by these six gods in the land. The Bellans fought against the Llyrs, and in the end drove them out of the land. The gods of an enemy are always treated with detestation. The ill-will created by man, is always found extended to his god. Such is also the kind of treatment given by the Bellans, to the sectarian gods of the Llyrs. Arthur is seen exhuming the grave of Bran, scattering his remains to the winds, pulling down his shrine, and suppressing his worship. We have to go behind that single sacrilegious act brought to our notice by epos, and infer many such suppressive measures taken in connection with the other sectarian gods of the Secondary Celt. Lugh, Llyr, Bran and Manawyddan cut a sorry figure on the soil of Britian. This weakness we attribute to the persecutions they have undergone in the land. There is another strange feature which we notice in these four gods. Being the sectarian gods of an hostile flock, they are hunted out of the land along with the flock itself. It is into Ireland that most of the expelled Secondary Celts are seen running and taking refuge. And one would naturally expect, these four sectarian gods to fare better in that island centre. But what we on the other hand find is, that Ireland is seen treating these gods with the same discourtesy which they experienced in Britain. What we have to find out is the cause of the indifference, shown by the former land in spite of the presence of the bulk of the Secondary Celt, who are the people that gave birth to these gods. A god to be respected and favoured by man must be a good god. He must have when in life, won repeated victories in fight, and given a plentiful flow of good fortune to the flock which he led to battle. It is such men after apotheosisation will be treated as good gods. But gods who when in life suffered defeats. and brought misery to their flock, will be treated as bad gods. If we peruse the career of Bran* and Manawyddn, they are only fit to be classed under the head of bad gods. They by their ignominous defeats on the field of battle, have brought a good deal of misery on the Secondary Celt, who were forced to quit their old home in Britain, and seek refuge in obscure Ireland. Manawyddan has at least a tinge of divinity in Ireland. But even this trifle attribute, Bran is deprived of, and he is found reduced to the position of a lay chief in that island. This indifference shown to Bran and Manawyddan, is also seen attacking the next senior Llyr who is

* Squire's Celtic Myth and Legend, pp. 269 to 270.

also found making a poor figure in Ireland. Turning to Britain, we find him here figuring as the butt of ridicule[1] of his many daughters and sons-in-law. But Lugh is found thriving well in Ireland. He is the greatest god of the Gael, and much favoured by the people. All these superior qualities he owes to his great success in the field of battle. But turning to Britain we find that all these superior qualities not helping him much. He being the god of an enemy flock is degraded from his pedestal and surrounded with all sorts of ignoble[2] stories. Such is the kind of treatment given to the four sectarian gods of the Secondary Celt, in the two lands.

We shall next take Beli and Lludd, the gods common to the two flocks and see how they are faring. We shall first take the latter god. Lludd is also known as Nudd in British epos. The Secondary Celt is the man who first introduced him into the land. From the dim light thrown by British tradition we think that he brought the god bearing the title of Lludd. This change of title from Lludd to Nudd, was probably effected by the Secondary Celt some time after the entry of the Bellans, in order to draw a clear line of distinction between the two worships. After they are expelled from the land, they are seen carrying Nudd to Ireland where his title is further modified to Nuada. Even after the expulsion of the Secondary Celt, the few remnants of that flock left behind in that land, are seen continuing in the worship of Nudd under the changed title. Races can instinctively find out their gods, even when they are seen passing under changed titles. The Bellans found out that the Nudd of the Llyrs, is their own Lludd.

We shall soon show that the patron god of the Celt, is known by myriads of titles in Britain. Among these plethora of names, it is not possible to state by what title he passed among the Secondary Celts when in Britain. But the title Bile was probably the one given by them. In the course of their flight they are seen taking that title to Ireland and spreading it in that land. All that we wish to state in this connection is that Bile and Nudd are treated very leniently in Britain. Not a tinge of that rancour shown in the case of the other gods is found extended to them.

1. Squire's Celtic Myth and Legend pp. 381 to 383; Geoffrey's History of Britain. Book II Chaps. 10 to 14; Shakespeare's King Lear.
2. Squire's Celtic Myth and Legend, pp. 262 to 268.

§ 5. THE GODS OF THE PRIMARY CELT

The Primary Celt has given us only two sectarian gods named Balor and Cole, A careful study of the history of Fir Bolgs shows, that Balor is a god given birth to by Kells, who we know form one of the wings of that flock, having their home in the hlily lands of East France. We also know that there is another wing of that flock known as Gauls, that are situated in West France. They also must have fought with the aborigines of France, and given birth to some god. But no information has come to us from West France, about the fights waged by the Bulls in that part of the land, All our information of Celtic epos is either from Britain or Ireland. The Fir Bolg people in these two lands are all Kells, who would only speak about things with which they are acquainted. For events that transpired in West France, it is the Gaul that must speak. But this Gaul never quitted France and went into British Isles. Failing these two lands, it is the duty of France to supply information on the subject. But she is dumb and would not tell us anything on the point and the result is that we do not know anything about things that transpired ia West France, or get any information about the gods that were evolved in that part of the land.

Balor is the only god given to us by the Fir Bolg Kells, who brought him from the mainland, and spread his worship in British Isles. But these Kells make a sorry figure in Britain, and are beaten and driven elsewhere. It is only in a land where they are found in some sort of coherent form, that we can expect to find his worship taking a visible shape. Ireland is a place where these Kells are found carving a separate province known as Connaught, and dwelling therein, leading a compact life. It is the duty of the Irish Kells in Connaught to preserve the worship of their patron god and give us a true account of Balor. But even the strong Irish Kells is found wanting in duty, made Balor a monster, and surrounded him with all sorts of disgusting stories. When such is the case in Ireland it would be still worse in Britain where the trifling Kell found in the land, is seen depicting Balor under the unpronounceable title Yspaddaden Penkawr whose very sight is repulsive. A fragment of these Kells have found their way into Scotland where they are drowned in an ocean of Iberian aborigines.

It is too much to expect of such a people to give us a good account of their patron god. Such is the sad end of Balor who is killed beyond recognition in every corner of the British Isles.

The next god given birth to by Kell is Cole who had his genesis in Britain. He is a god peculiar to the senior Kell, whom he helped to find an oversea colony in the island home. He is a shadowy figure which want of virility we attribute to the poor service he rendered when in life. It is the duty of the senior Kell that had gone elsewhere, to preserve and hand down his memory. But a flock that had failed to preserve Balor, is not going to exert itself much in this direction. In Britain itself that flock being small we cannot expect them to help us much in connection with the god. The result is that Cole is reduced to a shadowy figure whose very existence is doubtful.

The Primary Celt would have also brought the worship of Beli and spread it in Britain. Under what title he brought him into the land we shall mention under the next head. All that we wish to point out in this connection is that his contribution has only given greater vigour to the worship of Beli in the land. A careful study of his worship shows that he is seen wielding the greatest influence in the land. This strong sway we attribute to the myriads of contributions given by myriads of Celts that entered Britain.

§ 6. BELI, THE PATRON GOD OF THE CELT.

We shall here offer a few remarks on Beli the patron founder of all the three branches of Celt. One of the many names by which he is known in Britain is Beli. But in Ireland he is seen bearing the single title of Bile*. We mentioned that these two titles are variants of Velan, which is the name borne by the patron founder when in the cradle. We shall soon show that the original title itself is preserved and handed down in British epos. In addition to these names, the patron founder is known by many more titles in the island home, whose causes we shall now mention. Britain in the closing centuries of the old era is found inhabited by myriads of Celtic tribes who are the descendants of the three branches that first entered the land. In the long clash going on in the land these three branches have been ground

* Squire's Celtic Myth and Legend, page 252.

to dust, and reformed into myriads of new tribes. It is needless to mention that one and all these tribes would pay homage to the patron founder. The three branches of Celts we pointed out have each evolved a separate set of sectarian gods. Even in the midst of this great diversity of worship, there is one common bond to keep them all together. This common bond is furnished by Beli who is the one god that is common to all three branches of Celt.

But this common bond is not plain on the surface. It is found hid under myriads of titles. The myriads of tribes found in land, is each seen taking the name of the patron founder, and giving it a new form and shape, so as to suit its bias and taste. The result is that we have a long catalogue of names by which the patron god is known in British epos. Out of these myriads of titles we shall here quote a few[1] namely, (1) Cyn Velyn, (2) Dyvyn wal. (3) Dra Vellor, (4) Avallan, (5) Avallach, (6) Nynniaw, (7) Pebiaw and (8) Hu Gadarn. Out of these names the first five we can easily see are variants of the original Velan[2]; and the rest seem to be titles coined under a variety of alien influences. Nynniaw and Pebiaw illustrate a very important theme connected with the Bull past. Beli we mentioned is a therianthropomorphic god with a Bull face mounted on a human body. British tradition has told us that Nynniaw and Pebiaw are Bull gods, But the monks not able to understand an old tradition have told us, that they are ordinary human beings who have been transformed into beast oxen for their past sins. But we must rise above these petty prejudices, and see in Nynniaw and Pebiaw the counterpart of Beli the patron god of the Celt. Further we have other proofs to show that it is not wholesale beast oxen that is depicted in these legends. In British epos is found mentioned, a Cyn Velyn or halfman[3] legend whose exact significance has not been correctly understood. Cyn Velyn we pointed out is another name for Beli. His true shape is a Bull god with a Bull face mounted on a human trunk. It is probably this therianthropomorphic feature, part Bull and part man that is intended to be conveyed by the Cyn Velyn or half-man legend. But latter generations not able to understand an ancient story are seen giving it all sorts of perverted interpretations. Further this Cyn Velyn or half-man

1. Mabinogion, pp. 105, 114.318, 322, and 325 to 328; Squire's Celtic Myth and Legend, pp. 268, 269 and 359;
2. In the pages of British epos are found mentioned many individuals who are seen bearing names coined after the same Velan, eg Dyvel, Howel, Sawyl etc. Refer to Mabinogion, pp. 317, 319, 322 and passim;
3. Mabinogion, page 322,

legend is torn from its proper place, and mentioned in connection with the Arthurian episodes where it conveys no sense. All facts go to show that Beli the patron god of the Celt is not only seen passing under myriads of titles, but is also put before us under two shapes one anthropomorphic, and the other theriomorphic.

As in Gaelic tradition Britain, is also found giving Beli a native wife named Don which is akin to the Irish Danu. From the similarity of names we are led to infer that the wife giving legend was first coined in Britain and next taken to Ireland. But this wife giving legend is not the only incident common to both lands. British Beli and Nudd are seen passing as Bile and Nuada in Ireland. We can point to many more such cases. All that we wish to mention in this connection is that this wife giving legend manufactured in Britain runs contrary to the rules governing the hero-cult, as seen at work in the Indo-European fold. Among the gods there is neither marrying nor giving in marriage. When we state that a particular god is the son of another, all that we mean is that the former comes next in rank to the latter. Later generations not able to understand an old world rule, are seen giving it the most perverted interpretations, and finding for Beli a native Iberian wife named Don. But all such profane interpretations are contrary to the teachings of sacred history, and must be eliminated from the field at once.

The jurisdiction of Beli is not confind to the British Isles. The ancient home of the Celt once extended all over the continental lands, where he occupied Gual, Central Europe and a part of East Europe. All the Celtic flocks found over this wide stretch of land must have once worshipped at his alter. But under the lash of the Snake all these evidences of the past have been destroyed. In the first century B. C. we see Beli worship confined to Gaul alone,which fact Caesar[1] has noted in his commontaries. After the subsidence of the Snake and Mongol deluges, came the age of chivalry during which period were written the fictitious romances. Among this class of literature we cite Morte Darthur which is the last of its kind. In this work we find the Celtic gods figuring in all sorts of shapes and forms. But here we confine our attention to the patron founder. Among the many characters mentioned in that work, we find names like Balan[2], Balin

1. Book VI, Chap. 18. The Gallic Dispater mentioned by Caesar is the Beli of British epos;

2. Squire's Celtic Myth and Lenged, pp. 358, 359 & 364; Malo ry's Morte Arthur, Book II Chap. 2 and passim.

Avallan, and Avalach. Even a casual look at these titles shows that they are variants of Velan which is the original designation borne by the patron founder. All these facts go to show that Beli worship once extended all over continental Europe.

We mentioned that the epic of Velan once bore the name of Vel Pa in the original Bull tradition. The Bulls that came to Europe must have brought along with them an edition of this epic. We in a later page are pointing out that this record is known as Voluspa in Teutonic tradition. We have now to find out in what form it was handed down among the Celtic Bulls. A study of that epos does not give us clear information on the point. It is from the obscure hints thrown by Philology that we have to infer the form in which that epic would have been handed down. There are two words in the Celtic tongue, namely Ball and Ballad that enlighten us on the point. Even a casual look at them shows that they are variants of Vel. The term Ballad is now used as a common noun and made to indicate a poem formed out of simple verses. A similar generic significance is attached to Ball, and made to indicate a dance. But a careful study by the light thrown by our comparative key shows that the two words must have been once used in a different sense. A Ball is a dance performed in honour of Beli. A Ballad* is the epic of Beli which like all primitive poetry must have been composed out of easy versicles. So what was known as Vel Pa in the original tradition probably passed nnder the title of Ballad in Celtic epos. We mentioned that a dance known as Valli was instituted in honour of Velan when in the cradle. This Ball of Celtic epos is probably the old Valli dance of the Cradle that is seen passing under a new cloak in the western atmosphere. We hope it is now plain that both Ball and Ballad were once proper nouns, the former used to indicate a dance performed in honour of Beli, and the latter the epic framed in honour of the same god. The reason

* Frank Sidgwick has written a small work on the evolution of Ballad. We think he would have handled the subject more intelligently had he known that the Ballad is the epic of the Celtic Beli written in simple versicles. His surmise that the oldest form of that effusion was written by an Ary·n bard fresh from the primitive seat of central Asia is partly correct; and the only thing is that for the former we must substitute the Velan Bull and for the latter the cradle. He has also hit at another truth, namely that the early Ballads were sung to the accompaniment of dance which in the technical language of the ancient times was known as Va.li or Ball. (Refer to pages 11 20, 21, 23, 32 and passim in the above noted work.)

which tended to reduce them to the level of common nouns, and give them a generic significance are probably as follows. Under the western atmosphere, we know more gods are being evolved. It is highly probable that more epics were framed in the very same simple versicles that were once used in connection with Beli. It is equally probable that a similar process is seen at work in the other field, and dances in imitation of the Ball were also instituted in honour of the later gods. That is how the two terms which were once proper nouns came to acquire a generic significance and be used as common nouns. We have to go behind all these changes going on in the land and see in the Ballad the original epic of Beli that was brought from the cradle. We give below a comparative table showing in one view all the facts mentioned in connection with Beli the patron god of the Celt.

Title borne by the patron god when in the cradle	Titles given to the patron god in Europe	Name given to the epic of the patron god when in the cradle	Title given to the Beli epic in Celtic epos	The title given to the dance instituted in honour of Velan when in the cradle	The Title given to the dance in honour of Beli in Celtic epos
Velan	Beli, Bile, Cyn Velyn, Dyvyn Wall, Avallan, etc.	Vel Pa	Ballad	Valli	Ball

§ 7. THE FOMOR GODS,

We mentioned that there are two species of gods in Britain, one of Bull kind, and the other of Fomor origin. A study of British epos shows that the oldest god of the Fomor flock does not find mention in its pages. We stated that Dagda is a new edition of Jupiter coined in Ireland to suit the local taste of the people found in that land. He is not at all found in Britain; and his very absence shows that the Mark element in the land is very small. The only Fomor gods mentioned in British epos are those that had their birth in the land itself; and their names are Matholwch, Math, Gwydion, and March. The first two are Horse gods, and the next

two are Wolf gods. But Gwydion though we have classed under the head of Wolf is a dubious god who is seen fighting at the head of a Horse flock.

We mentioned that the main bulk of Marks both Horse and Wolf quitted Britain, and migrated to Ireland. It is more their duty to mention to us the episodes of the gods evolved on the British soil. But not a word is seen coming out of their mouths on that subject. The Fomors in Ireland have not told us anything, either about the two Maths, or about Gwydion and March. From their silence we are led to infer that the descendants of that flock in Ireland are dissatisfied with the services rendered by these gods during their sojourn in Britain. All are unlucky gods whom they do not like to remember. It is one of these unlucky gods with a dubious face namely Gwydion that scholars[1] are seen equating with Odin. Between the two gods there is an impassable gulf which is not easily bridged. The latter is a Bull god, but the former is a dubious figure owning a Wolf origin that is found imbedded in a Horse flock.

§ 8. THE IBERIAN GODS

There is one peculiar feature noticed on the British soil that is found absent in Ireland. The former land has given us an aboriginal god of Iberian origin known as Myrddin. According to the most authentic traditions, this Myrddin is the patron god of the Iberian. This inference we deduce from the earliest title given to Britain, which in the oldest records is found styled as Myrddin's Enclosure. This Myrddin does not find mention either in the epos of the Bull, or that of the Mark. There are only three flocks found in Britain namely the Bull, the Mark, and the Iberian. Since this Myrddin does not find mention in the epos of the first two flocks, we naturally infer that he belongs to the third. So we construe Myrddin as the patron god of the aboriginal Iberian. It is this Myrddin that scholars[2] are seen styling as an Indo-European Dispa-ter, or equating him with a solar deity. All such surmises are erroneous. We have the strongest proofs to show that Myrddin is the patron god of the aboriginal Iberian.

1. Squire's Celtic Myth and Legend, page 260.
2. Squire's Celtic Myth and Legend, pages 323 to 326.

We have now to find out as to how Britain came to be styled as Myrddin's Enclosure. An enclosure means a pen where animals are couped and kept confined. The aboriginal Iberian is the oldest inhabitant of Britain. These aboriginal Iberians we are elsewhere showing are a multicelled people, owning allegiance to myriads of totem animals. It is into this aboriginal haunt that the Celt is seen penetrating, and gradually bringing it under his sway. These Celts we know are a single totem people owning allegiance to the Bull. It is probably these Celts, who conferred the contemptuous title ot Clas[1] Myrddin on Britain and styled it as a land inhabited by a savage folk whom they have reduced to the level of animals. This degrading title was probably given, to distinguish it from the small bit of land occupied by them, which they styled as Kell-dunum,[2] which was later on corrupted to Camulodunum.

All facts go to show that Myrddin is the god of the Iberian. We mentioned that a gradual fusion is seen going on in Britain, between the aboriginal Iberian and the newly arrived Indo-European flock. One result of this fusion is the coming into existence of a special sect of bards known as the Myrddin school[3]. But the poets of this school should not be taken as giving expression to the cult of the Iberian, but rather construed as engaged in expounding the tradition of the Indo-European flock which will be now coloured by a tinge of aboriginal thought. It is this aboriginal Myrddin that is seen passing in the land under the anglicised form of Merlin in the pages of Geoffrey and Malory. It is probably his aboriginal origin that had earned for him the contemptuous title of "devil's son". It is probably the very same taint that earned for him a living grave, and we find him taken bodily and buried in a tomb of solid stone. Such are the many phases through which the conception of Myrddin is seen passing through in the course of its existence on British soil.

In addition to this he-deity of Myrddin, Britain has told us of many she-deities. Man at an early stage of his life only evolved the latter class of deities. But after some time, the higher[5] races of makind are seen putting an end to this class of deities and only

1. Mabinogion, page 295; Myv. Arch. II page 1;
2. Squire's Celtic Myth and Legend pp. 275 to 276.
3. Mabinogion, page 427; Triad no. 125; Squire's Celtic Myth and Legend, page 11;
4. Morte D, Arthur, by Malory, Book IV, Chap. 1; Squire's Celtic Myth and Legend, pp. 360 to 361.
5. Vide Note 1 in this work,

evolving he-gods. A plethora of she-deities indicates a lower order of evolution in the race. Such a feature is presented by the Celtic records. Both Gaelic and British epos has placed before us a plethora of she-deities[1] which we attribute to aboriginal influences. As these she-deities do not find mention in Indo-European epos, we do not attribute these conceptions to that flock. We therefore infer them to be of Iberian origin. We know that a fusion of blood is going on between the newly arrived Indo-European flock and the aboriginal Iberian. And one result of this fusion is to infuse into the hybrid flock a mad fury and make them engage in desperate fights. In the course of these fights we see these fiendish she-deities standing at the back and inciting a terrific warfare of the most sanguinary kind. Such is the part played by these aboriginal she-deities in the early history of British Isles.

SECTION XXIV. THE MANY TITLES BORNE BY BRITAIN IN THE COURSE OF HER LONG LIFE

Britain had no name to begin with. She was for long long ages a nameless land. The earliest human flock that entered into the land, about whom we have recorded history, is the Iberian. But this aboriginal stock who for several millenniums occupied the land did not give it a name. The earliest title given to Britain is Class[2] Myrddin which means Myrddin's Enclosure. This title as we have already shown is an opprobrious designation given by the newly arrived Celtic Bull to mark his contempt for the Iberian, who is a man owing allegiance to myriads of totems. Such is the first name given to Britain which has an unpalatable flavour about it.

Into this land of aborigines, a band of Kells, entered in 3500 B.C., and carved out of it a small bit known as Caer Coelvin[2] which roughly corresponds to the modern county of Essex. The head quarters of this flock was located at Coeldunum which later on became corrupted into Camulodunum. But this Caer Coelvin with its Coeldunum or Kelldunum was not allowed to take root, expand, and grow. Next came another flock of Kells who drove their seniors out of the land, and took possession of Britain. But even this junior Kell was not allowed to permanently stay in the land.

1. Squire's Celtic Myth and Legend pages 50 to 53 and 275 to 276;
2. Ibid page 323; Mabinogion page 295.

Next came a third flock of Celtic Bulls known as Vels. It is they who gave the land the first comprehensive title, whose gripe is seen covering the whole extent of the island. It is they who styled it as Vel Inys, which literally means an island under the sway of the people known as Vels. Such is the third title borne by Britain.

We are elsewhere explaining how the land acquired the title of Britain which marks the final stage in the name giving ceremony. So we see that the island was given four successive titles one after another. It is the last title that has finally taken possession of the land and still sticking to it.

Besides these four names Britain is given a fifth title, and styled as Beli Inys[1] which means the island of Beli who is the patron god of the Celt. But this fifth title stopped with a paper significance, and never came into current use.

SECTION XXV. THE CRADLE LEGENDS

The British epos has preserved and handed down many legends connected with the cradle. But owing to the want of a proper key, these ancient traditions have not been up till now correctly interpreted to the world. The British believe that their progenitors came from a summer country, passed through the whole length of Europe, and finally entered Britain. Myriads are the titles given to the cradle by the myriads of tribes inhabiting Britain. Each tribe is seen taking some particular phase of the cradle, and coining a title suited to his linguistic idiosyncrasy. Out of this long list of titles, we take two titles namely Avilon and Gwlad Yr Haf,[2] as they both carry a distinct Velan sonance. It is the light thrown by British Epos that enables us to state that the Cradle once bore the title of Velan. The first title is often found slightly changed and put before us in the shape of Avalon,[3] and given the significance of apple island. Deffrobani[4] is a fourth title,

1 Mabinogion, page 293, Myv Arch. I, 73.

2. Mabinogion, pp. 130, 308 & 333; Squire's Celtic Myth and Legend, pp. 133 and 389; Triad 4; Spenser's Fairy Queen, Book II Canto 1; Tennyson's Idylls of the King: The passing of Arthur.

3. Arthurian Chronicles Introduction page 19.

4. Mabinogion p 328

and means a land sunk beneath the waters of the ocean. British tradition has showered on the cradle profuse encomiums and described it in the most glowing terms. It is said to be a land flowing with milk and honey, and supplied with all the bounties of nature. The cradle is considered the paradise as well as the elysium of the Celt. One great peculiarity connected with this Celtic paradise is that it had myriads of wells pouring forth an unfailing supply of ale, and possessing numberless rivers running with sweet mead and wine. British epos has brought all these facts to our notice in the shape of numberless legends among which we note below a few cf the most prominent, namely, (1) the magic cauldron, (2) the marvellous basket, (3) the ever renewing Boar, (4) the miraculous drinking horn, and (5) tbe perennial apple tree. When studying Gaelic[1] epos we pointed out how these legends have to be utilised in interpreting the luxurious life which the Bulls enjoyed when in cradle. The same method will have to be used, and the legends placed in our hands by British epos similarly interpreted. By so doing we have two separate reports from two different lands that go to corroborate one another. These two reports are not from two different epos, but from a single tradition obtained from two different lands.

One great peculiarity connected with these cradle legends is that they are found better preserved in the west than in the east. The Bulls in India being placed under similar conditions had no necessity to narrate these details. But whereas their counterparts in Europe, being placed under the benumbing atmosphere of a northern clime, with its hard conditions of life, seem to have been bewailing over their present wretched lot in the west, and contrasting it with the happy existence which they once led in the cradle. As time rolls on, the cradle life is found clothed in concrete words and handed down in the shape of many legends. But later generations not able to understand an old world story have been looking for some spot in the west, wherein the cradle scenes may be located. The Gael was looking for some such spot in the Atlantic, but the narrow visioned British tried to locate it in one of the many tiny islands[2] surrounding Britain. It is to this misconceived Avilon, that Arthur is carried after his earthly tenure of life. But the true Avilon of the Indo-European past,

1. See ante Chapter III, Sections 17 and 19.

2. Squire's Celtic Myth and Legend pp 272, 334 and 335.

had gone down beneath the ocean fifty centuries prior to his advent into this world. Many more are the fables that are coined and circulated in connection with the cradle. The net result of all these false reports is that the ancient home of the Indo-European progenitors has been lost sight of, and its true significance not understood.

SECTION XXVI. THE SUBMERGENCE OF THE CRADLE

British tradition has not only given us a description of the cradle in its flourishing condition, but also has told us something about its deplorable end. But later generations not knowing an old world story have not only misread the legends but mutilated them and put them before us in a highly corrupted form. We shall use our Indo-European key, and try to bring out their true significance. Nature is in travail. An old order of things is fast disappearing, and a new order of world is springing into existence. The home of the Indo-European progenitors is located in a tiny relic of the cradle which has been in existence through long long ages of world's history. Even this tiny relic was torpedoed by a mighty volcanic erruption, and sent beneath the ocean in the sixth millennium B. C. In the course of this two fold cataclysms the Indo-European progenitors must have been passed first through the blazing fire of the volcanic furnace, and next undergone a diluvial submersion. It is after undergoing these two fold baptisms of fire and water, that the Bulls are seen coming to Europe. All these facts seem to have been embodied in concrete legends and brought to the west. But unfortunately it is round the head of Beli* that these legends have gathered and finally handed down. Beli we stated is known by many aliases in Britain. Out of these names we are here concerned with three namely, Pebiaw, Nynniaw and Hu Gadarn. The first is reported as passing his infant child through fire and water; and under that corrupted legend clothed in confused language we are permitted to catch a glimpse of the two fold volcanic and diluvial catastrophies, which the Bulls underwent when in the cradle. The first and second divinities combined, are again stated in another legend to have

* Mabinogion, pp. 325 to 328; Triad's 4, 5, 54, 6, 57, 92 and 97.

saved their flock from a diluvial catastrophe. The third again in company with other Bulls is said to have saved his people in a great flood, brought them safely to the west, and landed them finally in Britain. But neither Beli nor his many namesakes has anything to do with these catastrophies, as they took place long after his time. It is nature that is seen standing behind and executing all these destructive processes. Celtic epos has done a very bad thing by transferring all these works to the shoulders of their patron god. We have to eliminate all these corruptions, and simply infer that the Bulls or the sons of Beli, after going through many catastrophies, quitted the cradle, and came to Europe carrying along with them the worship of their patron founder.

Lady Guest, the learned editor [1] of Mabinogion, has remarked that there are many things mentioned in British epos that are not explicable under a western atmosphere. She further informs that they must have been brought from some region outside Europe. It is near nine decades since the work was written, and nobody has spotted the land which Lady Guest left undiscovered. Among the many things mentioned in British epos one is the cradle legend, which is surely not explicable under a western atmosphere. The only way to give a sensible interpretation to them is to picture before the mind's eye, the cradle as it existed in the sixth millennium B. C., and read them in the clear light thrown by the past.

SECTION XXVII. THE MIGRATION OF THE BULLS FROM THE SUNKEN CRADLE TO EUROPE

After the sinking of the cradle, the Bulls are forced to quit their ancient habitat, and made to go elsewhere in search of new homes. The firm belief of all Celts both insular and continental is that they came from the land of the dead, [2] to take possession of the present world, by which they mean Europe. The very expression land of the dead used to connote the cradle, shows that most of the Bull flock perished in that awful catastrophe, and only a few

1 Mabinogion, Introduction, page 11.

2 Squire's Celtic Myth and Legend, pp. 119 to 120; Caesar's Commentaries, VI, 18; Mabinogion, pp. 327 to 328.

escaped and reached Europe. British epos has told us of this passage of the Celt from the cradle to Europe in the Hu Gadarn legend. Hu Gadarn we mentioned is one of the many aliases by which Beli the patron god of Celt is known in Britain. It is this Hu Gadarn that is made to conduct the Bulls from the cradle to the west. As repeatedly pointed out Beli has nothing to do with Europe, and all that the Bulls brought with them to the west is his worship. It is only an image of that god that is seen accompanying them in this perilous journey from the cradle to the west. It is this fact that is reported to us in this crude shape in British epos. Hu Gadarn is reported to have conducted them from the summer country, taken them through the whole length of Asia and Europe, and finally planted them in Britain. We must eliminate the patron god from the scene, and give the credit of the whole performance to the Bull flock. In so doing they might have received the inspiring guidance of Beli, who is being passionately worshipped by that flock all along the way. Beyond this simple fact there is no other proof in the statement. The cradle is known by many titles. In one tradition it is translated and styled as summer country. In a second tradition it is known as Deffrobani. In a few more traditions it is seen carrying the original title Velan slightly changed, and handed down; and under this category we cite Avalon,[1] Avilon, and Gwlad Yr Haf[2]. All that British tradition has told us is that the Bulls came from the cradle or the summer country of Avilon, and entered Britain. It has not told us anything about their long stay in Lochlann in Russia. Even this trifle truth the monks are seen corrupting by locating the cradle or Deffrobani, in the vicinity of Constantinople, so that the Indo-European drama may be enacted in the near vicinity of Palestine which is the scene of the Biblical drama. We must eliminate all these fictions, and interpret things by the light thrown by our Indo-European key. So studying we state that the Celts of all kinds came from the cradle, spent some time in Russia, Central Europe, and France, and finally reached Britain.

1. Squire's Celtic Myth and Legend, page 133; Arthurian Chronicles Introduction page 19;
2. Mabinogion, pp 333 to 334; Triad, no. 4.

SECTION XXVIII. THE ARMY MESS

We mentioned that in the Indo-European fold all the feeding arrangements connected with the flock when engaged on the battle field is undertaken by the clan organisation, which is the lowest unit in that stupendous fabric. In support of our statement we cited many proofs from Gaelic epos. The sister tradition is also seen coming to our help in the field, and given us a number of legends which we shall here take, and subject them to a detailed study. British epos has made a prominent mention of a magic cauldron* endowed with miraculous properties, that is seen giving an unfailing supply of food and meat, and drink and wine. As already pointed out the magic cauldron legend, when applied to the civil society, indicates the food store attached to each family household. But the same thing when construed from the military stand point indicates the clan mess attached to each clan group. Such is the picture presented when in the cradle, where we are given a peaceful aspect, as well as a military aspect. But the Indo-European flocks after their advent to Europe are seen engaged in one long uninterrupted fight. In the course of their long fighting life in the west, they are seen wholly resorting to the military aspect of the organisation. It is this exaggerated use of this unique organisation that tradition is wishing to communicate to us. It has told us that the magic cauldron would not supply food to a coward. We have to go behind that dim hint, and infer that it is an agency intended to supply food to men engaged in a strenuous fight. The magic cauldron is simply a mythic way of representing the army mess, that is seen serving an ample supply of food, meat and wine to the men engaged in a battlefield. Tradition in order to be more explanatory had added two more items namely, (1) the marvellous basket, which is never empty of its food howevermuch may be taken out of its contents, and (2) the miraculous drinking horn, which is never empty of wine, whatever may be the number that drink out of its contents. All these legends are simply an old world way of stating, that the men fighting in the battle field are abundantly supplied with food and wine. But later generations not able to understand an old world story have falsified the legends by adding many more fictions, that carry no sense. We have

* Mabinogion, Introduction, page 114 and Sqq.

to eliminate all these noxious growths, restore the original legend to its natural shape, and see therein the army mess in a vigorous working order.

Tradition has also told us the agency by which these clan messes are worked. We are expressly told that it is the women who are seen running these messes. In the Indo-European fold there is an intelligent division of labour. The service of the men are fully required in the fighting front, and they cannot be spared for any other work. But men have to be well fed, if they are to fight efficiently. Society has allotted that work, to fall on the shoulders of the gentler sex. A study of epos shows that women not only acted as purveyors and gatherers of food materials, but also acted as cooks, and had them ready prepared and served to the men both at home and in the fighting front. Further they are seen playing the part of an ambulance crops, take charge of the wounded on the battle-field, and bring them to their camps where they are found carefully treated. The Celtic epos styles the agency as Gallicinae, and represents them as working in batches of nine. From that dim clue we are led to infer that the women attached to each clan fold, enlisted themselves in batches of nine, and distributed among themselves the various functions that appertain to that department. One set of Gallicinae would do the function of purveyors, a second will carry on the cooking, a third will have the cooked food distributed, a fourth will undertake the duty of attending on the wounded, and so on. A touch of superhuman attribute is given to these Gallicinae * in Celtic epos, but when read in the light of Indo-European past, they are mere schools of women that are found rendering arduous service in times of war.

But these many legends connected with the army mess, have in the mind of later generations given rise to many misconceptions. We mentioned of a Quest legend, and the exact significance it conveys. It began with a hunt after the cradle that ended in failure. Along with this hunt after the cradle is also seen going on a hunt after the magic cauldron and its many fellow institutions. It is needless to mention that the latter attempt like the former would have also ended in failure. But the human mind is not satisfied with this blank enterprise, but

* See Brewer, under Gallicinae

goes on repeating the story through long long ages. As time rolls on more items are added to the subject of Quest, which is now found to be twelve in number. A study of the new added items shows that they are all fictions coined out of the fertile brain of man. Such is the stage in which the orthodox Celtic epos left this old world magic cauldron legend.

Into this field Christianity is seen entering and producing another great confusion. The magic cauldron[1] of Celtic epos is given a Christian colouring, and dubbed with the quaint title of Holy Grail. In the romances it is represented to us, as the vessel which contained the Pascal Lamb that was eaten at the last supper. After Christ's demise it is filled with his blood and paraded before our eyes. The fabulous Quest which was till now carried on around the magic cauldron is now transferred to the Holy Grail, and we see knight after knight[2] carrying on a hunt after that fictitious object. Such is the final form assumed by the clan mess legend, in its passage through the distempered atmosphere of Europe.

SECTION XXIX. THE MOON AND STAR LEGENDS

One of the great services rendered by British epos is the very valuable information which it has conveyed to us in the shape of its moon and star legends that has proved of great use to us in the interpretation of the higher stages in the religious evolution of the Bull. But the information is conveyed in such a confused manner, as to completely hide the true significance, which it wishes to communicate to us. Nynniaw[3] and Pebiaw, we mentioned are two aliases given to Beli the patron god of Britain. It is on their shoulders that this heavy burden of carrying the moon and the star legends is saddled. These two gods are represented to us as carrying on a verbal wrangle on one moon-lit night, in the course of which Nynniaw is seen claiming the whole expanse of heaven as his domain and preserve. But Pebiaw claimed jurisdiction over both moon and stars, and the whole

1. Mabinogion, pp. 114 to 120 and 328 to 329; Squire's Celtic Myth and Legend, pp. 346 to 347.
2. Squire's Celtic Myth and Legend pp. 365 to 370; Morte Darthur, by Malory, Book 2 chap. 16; Book 11 chaps. 2, 4 and 14, and Book 17 chap. 20.
3. Mabinogion, pp. 326 to 327; Squire's Celtic Myth and Legend, pp, 268 to 269

expanse of heaven. The latter called the moon as his shepherd and the stars as his flock of cattle, that have the right of pasture on the wide expanse of heaven upon which they are now found seated; and by way of challenge he is further said to have stated, that it is in recognition of this right, that the moon and the stars are now found moving and grazing on the wide field of heavens. Nynniaw resented this encroachment, and asked for the immediate withdrawal of both the moon and the stars or rather the shepherd and the flock of his rival. But Pebiaw is not willing to comply with the request, and the result is that we see both fighting. Such is the confused manner in which the legends connected with the two gods are put before us.

Before entering on a detailed study of the subject, we wish to point out an initial defect in the wording of the legends. If we can trust in his god-head, Nynniaw would not remain satisfied with putting an empty claim over the empty expanse of heaven. He also like his rival would have claimed complete jurisdiction over both moon, stars, and all the expanse of heaven. The truth is that both are seen claiming an equal right to the same object, and not being able to come to an agreement are found fighting. Gods as a rule are quarrelsome. Clothe the same god with a different name, and give it to man, and he will be found fighting. It is such a feature that is now witnessed in Britain. It must be clearly understood that it is not the gods that are quarrelling, but the flocks owning allegiance to the gods that are seen fighting using religion as an excuse. Britain is inhabited by myriads of Celtic flocks that are seen engaged in incessant fighting with one another on some excuse or other. To augment the fury of the fight, religion is seen entering into the field, and adding its quota. In the Bull cult, Beli the patron god is given the honorific title of moon, and styled as the shepherd of the flock, and taken and located in the heavens; and for brevity's sake he would be even styled as Beli the moon. The men out of the Bull flock that have departed from this life, are also transported to heaven, and made to keep company with him in the shape of myriads of stars. Such is probably the form in which the moon and star legends had come down in Celtic epos. All these facts connected with religious evolution we are mentioning in a later page. Since Nynniaw and Pebiaw are two aliases borne by Beli, both would have come down adorned with the moon and the star legends. The flock owning allegiance to Nynniaw is seen claiming these two legends as the

special attribute of their god and asked the rival flock to desist from using them in connection with their own god. Similarly the flock owning allegiance to Pebiaw is also seen putting forward a like claim, and asking its rival not to encroach on their prerogative. Both not being able to come to an agreement are seen fighting. We ask our readers to go behind these blind fights, and interpret the moon and star legends in its true light.

We mentioned that in the Bull tradition, Beli is given an honorific title, and taken and located in the heaven above. We are in another place explaining the causes which induced man to take his hero god from the earth below, and locate him in the sky above. But here it is enough to know that it is one of the stepping stones by which man is seen ascending from the lower conception of a hero god, to the higher conception of a spiritual god. This British moon legend mentioned in connection with the name of Beli, marks an important stage in the religious evolution of man. In addition to the oral legends put in our hands, Britain is seen giving us another concrete piece of evidence to show that the moon has some sort of connection with Beli. We mentioned that London was once adorned with a shrine dedicated to Lludd. London is not only interpreted as Lludd's town, but also construed as a city dedicated to the worship of moon. Beli we mentioned had given his name to the island. Such a powerful god is not likely to go without a shrine. Associated with the worship of Lludd, was probably another temple dedicated to the worship of Beli, who we know is given the attribute of moon. It is probably in recognition of the latter fact that the place was styled as the city of moon*. Such are some of the proofs given by Britain in this field of moon and star legends.

The moon and star legends mark an important stage in the religious evolution of Bull. We have many proofs to show that this step was reached prior to the migration of that flock from the cradle. We must therefore expect to find some evidence in support of that legend, in all places where the Bulls are found settled. We are elsewhere mentioning the amount of evidence furnished by the Teutonic Bull in this field, when dealing with the epos of that flock. But here we wish to mention a few facts gathered from their counterparts in the east. The Bulls in India would no doubt have carried along with them these ancient legends, but they are put before us in such a mystified way, that it is with great difficulty,

* See Brewer under London; Squire's Celtic Myth and Legend page 254.

that we are able to catch the true drift. Siva, the father of Velan and the theos-theon of the Bull, is given the attribute of moon which he is found wearing on his crown [1]. But the same god is also found carrying the sun, which imposition we attribute to the later reformatory influences going on in the field of religion. The true Siva of the genuine Bull is only entitled to wear the moon as his emblem.

The east is seen furnishing us another piece of evidence in this field of sky lore. Indian tradition has brought to our notice two new conceptions known as the Lunar and Solar houses, that once wielded regal sway over the land. Interpreting things by the light thrown by the Indo-European key, it is only a man of Bull race that can claim the former pedigree; and further one out of the Horse-Wolf fold is entitled to put in a claim for the latter honour. We are elsewhere dealing at full length on the sky lore of the Horse-Wolf, whose emblem is sun. But ancient Puranic[2] writers of India not knowing these things, are seen distributing these favours indiscriminately. There are no Solar houses in India, as no man out of the Aryan Horse fold wielded royal supremacy in the land. A careful study of Indian past shows that it is only men of either Snake or Bull origin that wielded political power in the land. So all this fiction of Solar houses mentioned in Puranic lore is not founded on truth. Let us now find out what amount of truth is contained in the other statement. The Tamil tradition styles the Pandyas as a Lunar[3] race. We are elsewhere showing that these Pandyas are the descendants of the Bull flock, that entered India by its eastern gate, and settled in the Southern portion of that continent. History teaches us that these Pandyas long wielded political supremacy in South India; and hence in their case the title Lunar is rightly applied. Corresponding to the Pandya house of the South, there is a Bharata family in the north, who also we are elsewhere showing are men of Bull origin. Hindustan tradition designates these Bharatas as a Lunar house; and hence in their case also the epithet Lunar is rightly applied, As far as India is concerned no royal house in the land is entitled to be styled as a Solar dynasty. The only question is which of them is entitled to be ranked under the class of Lunar dynasties. The only way to solve the problem is to

1. Pope's Thiruvasagam, pp. 137, 197, & passim;
2. Dutt's Ancient India, Vol. II pp. 30 to 31.
3. Silapathigaram, page 266,

use our Indo-European key, and see which of them have a dominate Bull element. This moon legend has not stopped with royal houses. It is even transferred to the land and applied to the whole continent. India means the land of the moon. Hiuen Tsiang has gathered this old tradition and brought it to our notice. The legend simply means that the suzerain lords of that continent are men of Bull origin.

We next take up the question as to which of the royal houses of the world are entitled to be styled as Solar dynasty. Strictly speaking it is only people of either Horse or Wolf origin that once wielded political sway in the world that are entitled to that appellative title. The epos of the Wolf in Italy and the Horse in Greece shows that many royal houses in these two lands are seen claiming either a distinct Solar pedigree, or connecting themselves in some distant way with the Sun. The Roman Wolf[1] is seen taking the title of Aurum, and connecting himself with that burning luminary. The Greek Horse is seen coining the title of Helios[2], and many royal houses in the land are found claiming a Solar origin. The Iranian Horse is equally entitled to this right as he once wielded regal sway over all West Asia. But the confounded man not knowing that he is of the Horse pedigree, has not urged his claim in a clearly worded statement. A perusal of his epos[3] shows that he is found oscillating between the sun and the moon, with a distinct bias towards the latter. His leaning in the latter direction we attribute to the Caucasic Ox who now forms a predominant ingredient in his mould. We shall here mention a few facts connected with the latter flock.

The Caucasic Ox marks an earlier stage in the evolution of the Indo-European Bull. A study of the sky lore of the former flock shows many points of resemblance with that of the latter. Before determining the contribution of the Caucasic Ox in this field, we have to take note of the many changes that have taken place in his bodily mould. He after his migration from the cradle is placed in West Asia where he is seen coming into clash with the Alpines, who are a people owning allegiance to myriads of totems. In the course of this clash, he is seen giving birth to a confounded sky lore, which is a jumble made up of different elements derived

1. Custom and Myth by A. Lang, page 271;
2. Seyffert's Classical Dictionary, see under Helios;
3. Zênd Avasta, Vol. II Page 8; also read chaps. 9 and 10.

from various peoples. Even in the midst of all these confusions he is seen sticking to the moon which we know is intimately connected with the Bull flock. The confounded sky lore which the Caucasic Ox put on the field is known as the Zodiac[1], which is a jumble of totems taken from various sources. One of the mansions in this hybrid Zodiac is assigned to his own totem animal, which he has styled as the "Friendly-Bull"[2] and by many more such endearing terms.

The sky lore[3] contributed by man marks an important stage in his religious evolution. Under the workings of that all powerful universal law, man all over the world is seen giving birth to many kinds of sun, moon, and star legends. One peculiar feature connected with the phenomenon is that man is seen everywhere taking his hero gods to the heaven above, and equating them with sun, moon, or some star. The matter has not ended there. He is also next seen taking the totem animals out of which the god traces his descent, and equates them also along with the aforesaid sun, moon, and stars. All these facts are not reported in the clear manner in which we have worded them. Everywhere the legends are found so much mutilated that it is not possible to catch a true sight of the phenomenon actually at work. Students who have been toiling in the field have not expounded the matter in a clear light. This defective study we attribute to their not having the proper key. We are here giving them substantial help in this direction. It is the Indo-European key alone that will enable us to solve the many puzzles seen in the sky lore of man. But this key is not found in one place. It is broken up into fragments and scattered over two continents. What we have now to do is to collect the fragments and bring out the true key. One of these fragments we have recovered from Britain. The rest we shall pick up as we proceed, and give a complete edition thereof. The moon and star legends placed in our hands by British epos mark one of the grand chapters in the religious evolution of the Indo-European Bull.

1. See Brewer, under Zodiac; Story of Nations, Chaldea, pp. 318 to 321;
2. Story of Nations, Chaldea, page 319; also read chaps. V and VII;
3 Lang's Custom and Myth, theme no. 9, Star Myths, pp. 121 fo 143.

SECTION XXX. THE CELTIC FESTIVALS

One of the many tests which we are bringing to our help in the identification of the Bull flocks found both in the east and the west is the evidence furnished by ceremonial observances, and festive celebrations. The Bulls we mentioned when in the cradle instituted two great annual festivals in honour of Velan the great hero who fought and won the Velo-Suran war. One is November festival which celebrated the victory day, and the other is the May festival which celebrated the birthday of Velan. One and all the Bull flocks after their advent to the west have been celebrating these two festivals during a period of forty five centuries from 4500 B. C. down to the end of the old era. It is under the repeated lash of the Snake deluges that these old world institutions are found gradually giving way and finally lost. To further complete the destructive work came Christianity which has uprooted all these evidences of the past. But even amidst all these devastations, we are still able to gather sundry relics, which we are bringing together and placing before our readers. Celtic epos has told us that the two great festivals in the national calender are the November and the May celebrations. We are giving below a tabular view of the many names* borne by the two festivals in the many Celtic traditions current in the land.

Name of the land	Title given to the	
	May Festival	November Festival
Ireland	Beltaine	Samhain
Scotland	Bealtiunn	Samhain
Wales	Galan-Mai	Nos Galan-gaeof
Isle of Man	Shenn da Boaldyn	Sauin

One of the many proofs that we are bringing forward in support of our thesis is the large catalogue of words derived from the single root Vel that is found in the western tongues. We have

* Squire's Celtic Myth and Legend, pp 405 to 410.

already given many such lists and here is another. Out of the eight titles borne by the two festivals, five have a clear Velan ring about them. Even the Bulls in India do not possess this characteristic, as they have not named the festivals after their patron founder. But on turning to Europe we meet with a different picture, where everyone of the festivals is found named after Velan. This peculiar inclination shown by the west indicates only their greater attachment to the patron god. Very great credit is due to the Bulls in Europe for having named the two festivals after Velan.

The verbal resemblance in names and titles is not the only proof that we are bringing forward in support of our statement. The dates on which these festivals were celebrated in the two far apart regions of the earth's surface, furnishes us with another strong piece of corroborative evidence. The victory celebration we mentioned was held in November, and the birthday festivities in the month of May. What is most astonishing is that these two festivals should be held on the same date both in the east and the west, or rather to be more exact in South India and British Isles. We are in another place showing that a similar piece of evidence is forthcoming in Italy and the Teutonic lands. All facts go to show that the celebrations were held on the same date on the banks of Tambiraparni in the east, and the Thames, the Tiber, and the Volga in the far off west. To enable the Bull to conduct these celebrations with such rigid punctuality in the two far off zones of earth's surface, he must have evolved some sort of luni-solar calendar, by which to regulate his festivals. One of the many abstruse problems which awaits solution at the hands of students is the exact kind of astronomical knowledge which the two Indo-European flocks had acquired at the time of their emigration from the cradle. The Bull we are elsewhere reporting is a duodecimal man, but this duodecimal reckoning is not seen working in the field of Arithmetic, where, like his fellow the Surans, he stopped with a decimal notation. But this duodecimal feature the Bull is seen exhibiting in other walks of life, whereas their rivals the Surans are seen working the decimal system in every walk of life. It is seen working in their arithmetical field in their political organisation, and in their astronomical life. We shall state more about the Surans later on. But here we are concerned with the Bull. We have already pointed

out as to how he formed his clan polity on a duodecimal basis, which we know is an organisation composed of 120 houses. A similar vein of thought is seen working in the astronomical field, about which we shall mention more in detail later on. But here it is enough to know that at the time the Bulls quitted the cradle, they must have been in possession of a duodecimal luni-solar calendar. It is the invaluable help given by such an accurate calendar that enabled them to celebrate the two festivals with such rigid regularity in the two far off continents* of Asia and Europe. The Bulls came to the west in 4500 B. C; and for long long centuries they have been celebrating these festivals on the same date as their counterparts in India. In the former land it has died out, but whereas in the latter land it is being observed down to this day. As already pointed out there is a slight variation in reckoning which in one case is seen oscillating between October and November, and in the other case between May and June. But these trivial deviations may be easily accounted for, as due to the great changes coming over the two flocks in the course of their passage through the tempests of the Snake. Such is the rare piece of corroborative evidence furnished by the two great festivals instituted in honour of Velan, the patron god of the Bulls.

Besides the two festivals brought from the cradle, the Celtic Bulls in Europe, have instituted two new celebrations which are purely of western origin. We know that after their entry into the new home, they are seen fighting more battles and evolving new gods. We know that the gods next in rank to Beli, are Lludd, Lugh, and Gwyn. The two new festivals of western origin that we mentioned above are instituted in honour of the latter two gods namely Lugh and Gwyn. In this new distribution of favours Lludd is left unnoticed. He is a god senior to both Lugh and Gwyn, but no notice is taken of his superior rank. The Celt probably expected that his brother Teuton will do him the necessary honour. But what sort of honour he is seen giving to Tyr the counter-part of Lludd we shall mention when dealing with Teutonic epos. But as far as the Celt is concerned, he has not taken any notice of him. The two new festivals instituted by them are in

* In order to bring conviction in the mind of the most sceptic reader we are giving elsewhere a long table giving the dates on which the festivals were held in India during the past 20 years. Vide note No. 10.

honour of Lugh and Gwyn. The festival instituted in remembrance of the former god was styled as Lugnassad and celebrated in the month of August. But no such specific date or title is given in connection with the festival instituted in honour of the latter god. A vague mid-summer festival is reported in the Celtic calendar which we have appropriated for the use of Gwyn *. We know that Lugh and Gwyn respectively fought in France and Switzerland. August and June are very favourable months for fighting battles in these two lands. Hence it is that the two festivals are held in the aforesaid months.

Such are the four great festivals mentioned in the Celtic calendar. We mentioned of a fallacious solar theory which students are found enunciating in the field of epos, and reducing all gods to phantom sun-deities. This unsound doctrine is now taken and introduced in the field of Celtic festivals, which are interpreted as celebrations introduced in connection with the movements of the sun. If anyone had the least knowledge of the Indo-European past, such erroneous theories would not have been allowed to go so long unrebutted. We first take the two festivals of western origin. June and August are very favourable months for carrying on warfare in Europe. The two Little Fomorian wars we know were fought in France and Switzerland. The closing scenes in these fights were fought in the above said months. It is to celebrate the victories gained in those months that the festivals were instituted. They are not intended to pay any sort of homage to the sun as a deity.

We next take the two festivals brought from the cradle. The November festival is said to be a sad event and man is stated to be mourning the approach of winter with its short sunless days and long dreary nights. But that is not the way in which it ought to be interpreted. The November ceremony is a victory celebration festival, and like all such observances will be celebrated with pain mingled with pleasure. Under the inclement northern sky of Europe, it is the former element that is seen predominating owing to its accidental falling in the bitter wintry season. But we must

* A festival known as Gwyl is being celebrated in Wales; and taking into consideration the resemblance in name between the god and the festival, and the place where it is held, we think it might be a celebration instituted in honour of Gwyn. But the festival is being held in the month of August which we think may be an erroneous substitution for June, Vide Squire's Celtic Myth and Legend. p. 409.

eliminate this new element and read things in their true environment. November is no doubt a very bad season for conducting warfare in the lands north of equator. But the Velo-Suran war it must be remembered was fought in a land situated to the south of Equator, and lying under a different climatic condition. All facts go to show that the great war was fought in a season most suitable to warfare. So this new element of winter, which it has acquired in Europe, has nothing to do with the original ceremony. Samhain is a sad day. It is the holiday of the dead. Such are the mournful expressions used by Celtic tradition. From these mournful words we are led to infer that the Bulls must have perished in large numbers in that great fight. In spite of all these painful remembrances it is none the less an important event, as it is on that day the Bulls annihilated the Horse who has been long plaguing their life. It is in remembrance of that great event that the Bulls instituted a new era, which began on the day they gained the famous victory over the Horse. The Celtic year began in November. The same story we find repeated in Teutonic tradition.

We next take Beltaine which is the second festival brought from the cradle. It is a birthday festival instituted in honour of Velan, the great saviour who saved the Bull from the jaws of the Horse demon. But fortunately the birthday festival fell in a pleasant part of the year under a northern clime. Further in this festival there is no unpleasant memory. It is a whole-hearted worship of a great redeemer who rendered them meritorious service in the past. Beltaine is a day of jollity and pleasure. In the later parlance of Europe, it is also known as the Maypole day. At midnight the people arose went to the nearest wood, gathered leaves and flowers, brought them home, and decked their doors and windows. They also planted posts known as May-poles, adorned them with leaves and flowers, and spent the whole day in mirth and joy dancing round these poles. But these mirths and joys are not connected with the advent of summer, which no doubt to a certain extent might have intensified the feeling. It is an unconscious exhibition of the old feeling of gratitude which has come down through long long ages. We hope it is now plain that neither the western festivals, nor the celebrations brought from the cradle have anything to do with the movement of the sun. They are all days dedicated to the worship of the three great gods that have

done yeoman service in the past. The festivals celebrated by the Celtic Bulls must not be studied by the single light thrown by that epos. It must be read with the help of comparative key. Such a procedure is more necessary in the case of the cradle celebrations[1] whose real truth will be only known by subjecting to a course of comparative study, the festivals of all the Bulls found both in Asia and Europe.

There is one more fact which we wish to mention in connection with Beltaine. Diodorus[2] states that this festival was celebrated once in nineteen years with great fervour in Britain. Normally it is an annual festival, and must have been held every year in the month of May. But this extra attention to Beltaine once in every nineteen years requires a word of explanation. We mentioned that Velan at the time he waged this great fight is a lad in his teens. But Indian tradition is not sufficiently explicit, and has not told us the exact age of Velan. From the dim clue given by British tradition, we are led to infer that he might have been nineteen years old at the time he waged this war. Diodorus like all classical writers is seen equating the Celtic god with some conception of which he is aware, and reporting him as Apollo. But all such fictitious equations must be eliminated, and the god in whose honour the festival Beltaine is held must be construed as Beli the patron god of the Celt. The writer further states that the walls of the temple where the festival was celebreated were found adorned with the many votive offerings of the worshippers. Such a feature is even now seen in Indian temples, which is another proof to show that the deity worshipped in the British shrine may be the patron god Beli. Such are the many proofs that we have been able to gather from this key of festivals regarding the past history of Bulls.

SECTION XXXI. THE DRUID AND HIS DRUIDISM

Properly speaking Druidism is a theme, which must be taken up for study in a later part of this work, after unfolding all the intricate movements connected with the early life on the Indo-European progenitors in the west. But here we are purposely bringing it in advance, and dealing with it in detail, in order to

1. Squire's Celtic Myth and Legend, chap. 25;
2. Ibid pp. 41 to 42.

enable our readers to intelligently grasp the many mysterious forces, that are seen working in the field of Celtic epos. Students are generally found speculating on the subject, and indulging in all sorts of vague theories about the Druid and his Druidism. This defect we attribute to their want of knowledge in the field. Unless we use the Indo-European key, it is not possible to comprehend that mysterious theme known as Druidism. The Druid is not possible in the orthodox Indo-European age, whose duration we know runs from 4500 to 1500 B. C. It is only after the advent of the Snake into the west that he can be thought of. The first thing that we have to know of the Druid is that he is a dual-grained man, composed of part Bull and part Mark in which the latter element is the dominating ingredient. Such a compound is not possible in the Indo-European age, when the two flocks are seen keeping aloof, each maintaining a separate existence. A Druid is only possible after the entry of the Snake into the west. But at the same time a too much Snake element is not conducive to his existence. Hence a Druid cannot be thought of either in the Slavonic zone of east Europe, or in the Teutonic zone of Central Europe. He can be only found in the Celtic zone of west Europe. The conditions necessary to his existence are firstly the existence of the Bull and the Mark in a slightly muddled condition in the near vicinity of one another; and secondly the raging of the Snake storm, whose fury must be of a subdued kind just sufficient to bring about an amalgamation of the two flocks; and thirdly the Snake must only contribute the fire without himself entering into the blended product. Such are the conditions necessary to the birth of the Druid. A careful study shows that these conditions are only obtainable in the Celtic zone of west Europe. So a Druid is only possible in Gaul and British Isles. It is with this key in hand that we must study Druidism. It is to the want of a proper knowledge that we attribute all those errors that are now seen in the field. We shall avoid this erroneous course and let in true light into the field.

Druidism is now erroneously styled as the religion of the Celt. If anybody had known as to who a Celt is, or what is meant by Druidism, they would not have given expression to such an incorrect statement. The Celt is a man out of the Bull fold.

Between the religious cult of the Bull and the cult of Druidism there is a vast difference. The Druid we pointed out is a dual-grained man, formed by a fusion of the Mark and the Bull in which the former element is the dominating ingredient. Naturally the cult of Druidism which he has given birth to must be of a dual-grained kind, taken partly from the religion of the Bull and partly from that of the Mark. Druidism is a new cult produced in the stormy atmosphere of Europe, to meet the needs of a special society newly springing up in the western most part of that continent. The Mark when in the cradle was a good man who worked hard and earned his bread by the sweat of his brow. He is even seen toiling hard, leading a penurious life, and accumulating much wealth. So intensive is this trait that we have put down his wealth-accumulating characteristic, as one of the tests of the Mark. Such is the nature of the man when seen in his pristine stage in the cradle. But the very same man, when taken out of the cradle, and blended with alien elements is found acquiring many vicious qualities. The Mark, who was once a dredge and toiled hard, is now found the most laziest man on the surface of the earth. He does not want to labour and torment his flesh to earn an honest living. But anyhow the cravings of the stomach has to be satisfied. In order to satisfy that hunger he is seen resorting to all sorts of subterfuges. One of these subterfuges is to play the role of a parasite, and prey and suck the life-blood of his neighbours. It is this kind of parasitic life that he is seen leading in both spiritual and temporal spheres. Here we are concerned only with the former aspect. It is under the garb of the priest that the Mark is seen pursuing his parasitic life in the Celtic zone. One of the deep-seated characteristics in the religious life of the Mark is his cult of magic. It is chiefly this trait, which has enabled him to pursue the new course of parasitic life in the religious sphere.

Let us now find out as to when he commenced this new course of life. Caesar* trusting to the traditional reports which he gathered in Gaul states that Druidism was introduced into the land at a very recent date. Scholars who have studied the subject are also of the same opinion. But like all statements in the field it is not well worded. Let us take this clue and find out when and where from this new institution was introduced into Gaul. The Mark is in the land ever since 3500 B. C. If so what is the exact significance to be attached to this statement, which he is

* Caesar's Conquest of Guul, by T. R. Holmes, page 16;

mentioning about the recent introduction of Druidism in Gaul? Let us pry deeper and find out the truth. The Mark in Gaul is all of the Wolf-kind. But this Mark we know is a bi-cameral group composed of Horse and Wolf. We are in another place reporting that in the society of the Marks, it is the Horse that is seen playing the role of a priest, and guiding the spiritual concerns of that flock as whole. Using our comparative key we find that it is this Horse that is the founder of the Druidical cult in the Celtic zone. We know that Central Europe like France is stocked with Wolves. In addition to this element, the former land is also seen receiving a spasmodic supply of Horses, who in the course of the long fight raging in Russia are seen escaping from that land, and seeking refuge in the mountainous zone of Central Europe. Under the lash of the Snake, these Horses in Central Europe are taken and scattered broadcast all over Gaul, Britain and Ireland. The epos of the two latter lands has told us about the entrance of the Horse into their midst, and the agony which they are causing in their bosoms. But Gaul having no epos of any kind has not told us of the entry of the Horse into her midst, and the agony which he is causing in her bosom. It is from the Druidical evidence that we have to infer that an element of Horse is in her midst, and causing great agony in the land. The Snake we mentioned dashed into Europe in 1500 B. C. Allowing a period of five centuries for the impact of that inundation to reach the western most parts of that continent, we state that the Horse would have been torn from the mountain bosom of Central Europe, and thrown broadcast into Gaul and British Isles somewhere about 1000 B. C. We have next to allow another interval of five centuries to bring about a blending between the Horse and the Bull, when alone Druidism is possible. So the birth of the new institution we state took place somewhere about 500 B. C. So the statement of Caesar that Druidism is an institution of recent origin is confirmed by the course of events taking place in that land.

Druidism we mentioned is a hybrid cult made up of part Mark and part Bull. The former we have further specified and attributed to the Horse. So in a Druidical cult, we must be prepared to expect an element of Horse as well as Bull. With this key in hand let us approach Druidism and study its characteristics. We shall now analyse the institution and separate the two elements.

The Druids* are a close theocracy with a strong bent towards despotism. Their organisation is despotic with a despotic Pope, at their head. All these traits indicate the despotic instinct of the Mark with whom despotism is an in-born characteristic. Their gruesome animal sacrifices, their magic and incantations, their unwillingness to commit their scriptures to writing, their memorising of the sacred lore, all these and many more things remind us of the Aryan Horse. Admission into their fold is most rigorously guarded, and candidates are only taken after undergoing a tedious probationary course. All this rigorous exclusion only goes to show that the Druid of the west like his later counterpart the Aryan Horse in India is engaged in carrying on a deceptive game in the field of religion. Such are some of the contributions derived from the Markian sources.

We shall next mention the Bull elements in that cult. Druidism is seen preaching about doctrines connected with soul, future life, fate, transmigration and many more religious tenets taken from the Bull. The Mark when migrating from the cradle had no conception of a supramundane god, a soul, and a future life. It is therefore too much to expect such a man to suddenly acquire these conceptions soon after his arrival in Europe. We therefore think that they are things borrowed from the Bull. The doctrine of fate is a special patent of the Bull. It is out of this nascent creed that the later tenets on transmigration and metempsychosis are coined and circulated in different parts of the world. These doctrines on the same subject that are now being circulated by Druidism are from the same source. Druidism has also a temporal element, and is seen preaching doctrines incentive to valour and heroism. The Bull has founded a special school on the subject, and we think it is from this source that the valour cult is taken. Such are a few of the contributions made by the Bull in this general frame-work of Druidism.

We next take the item of gods, which is the most important ingredient in the whole cult. North Europe is the home of the Bull. It is into this land that the Horse has crept in, and set up his hybrid cult of Druidism. A sharp line of cleavage separates the

* Caesar's Conquest of Gaul by T. R. Holmes, pp. 16 to 19; Caesar's Commentaries, VI, 13 to 20; Squire's Celtic Myth and Legend, Chap. IV.

gods of the Bull, from the gods of the Mark. The Horse knows that the Bull detests the very face of Horse deities. So the theme of gods is a problem attended with many difficulties. What we have to find out are the gods patronised by Druidism, and the names under which they were palmed off on the public. Before answering that question, we shall mention a few facts connected with the case. In the course of our study on Gaelic epos we drew up for Ireland two lists of gods one connected with the Bull and the other pertaining to the Mark. A similar function we have done in Britain in the course of our study of the epos of that land. But a similar two-fold list could not be drawn up for Gaul, as that land has not placed in our hands any epos. Let us now see what information is given to us by writers ancient and modern about the gods of the Druidical pantheon. Caesar[1] states that the god most favoured by the Gauls is Mercury whose images abound in the land. Next to him they are said to reverence Apollo, Mars, Jupiter and Minerva. The classical writers generally are very bad linguists, and would never name the gods of alien peoples by their native titles. They would always equate them with some corresponding conception in their own religion and name them after some classical god. It is such a vice that is now seen in Caesar. A similar defect is seen in the writings of Tacitus, Herodotus, Diodorous[2] and many more writers. Caesar has no clear conception of his own gods. Had he even the least notion about them, he would not have designated the Gallic deities after names taken out of the Roman pantheon. He would have done a good service if he had designated the Gallic deities after their native names. His Apollo, Mars, Jupiter, and Minerva carry no sense. We are elsewhere mentioning the nature of these deities. But behind all these loose statements there is one sensible item. Mercury we are elsewhere showing is the same as Beli the patron god of the Celt. Perusing the writings of a modern French writer namely M. Bertrand[3] we find the same sort of confusion. A study of all these works has not revealed to us either the gods patronised by Druidism, or the deities worshipped by the people themselves

1. Commentaries, VI, 17;
2. Germany by Tacitus Chap. IX; Herodotus, I 199, II 3 and passim; Squire's Celtic Myth and Legend, pp. 40 to 41.
3. Holmes' Caesar's Conquest of Gaul, page 11 and foot-note No. 3.

without the sanction of that priestly hierarchy. In the absence of any definite information on the subject we are thrown on our own resources, and give the best possible answer available.

Druidism is a deceptive cult intended to befool the Bulls in North Europe. Whatever may be the amount of deception played in the matter of creeds, surely none of that trick will be played in the field of gods. The Druid would patronise as many of the Bull gods as possible, and embody them in his new creed. As for the rival gods he would follow a different course. The Mark knows that the Bull detests the very sight of the Wolf and Horse gods. In the case of these gods he would not represent them in their genuine shape. He would change their name and present them in a disguised form, so as not to be recognisable by the Bulls in the land. It is this kind of game that is being played in Ireland, where Jupiter is being palmed off under the new name of Dagda. In Gaul we are told that Mars is being palmed off under the title of Toutates *. Similar kinds of deception will be practised all over the Celtic lands, but on this point we have no definite information. All that we here wish to point out is that the Mark is found engaged in playing a double-faced game in the land. Our readers may doubt whether such a game is possible in any land. To show that such a thing is within the region of possibilities, we are quoting a parallel case from India in support of our statement. The Aryan we are elsewhere showing is a man of Horse cult. It is needless to mention that the Brahmin his successor in office is also of the same cult. We are further reporting under the same head that Hinduism is a Bull cult. The Aryan after his entry into India made sundry frantic attempts to convert the people of the land to his faith, and make them take to the worship of his Horse gods. In this attempt he badly failed. Having failed to convert the people of the land to his side, he himself converted to their faith and took to the worship of Bull gods, before whom he is now found prostrating. Along with the outward worship of the Bull gods, he is found paying secret homage to his Horse gods with whom the people of the land have nothing to do. Further he has his own scripture known as the Rig Veda whose contents are not known to the general public. The still greater wonder is that it is this Brahmin that is seen playing the role of a priest for the land as

* Holmes' Caesar's Conquest of Gaul, p. 11.

a whole. All these secrets connected with the religious phenomenonon of India we are narrating in more detail in another place. What we here wish to point out is that the Horse cult Brahmin is seen playing the role of a priest in a Bull cult land. We have quoted the Indian example to show that the Druid of the west is the counterpart of the Brahmin of the east. The same double-faced game that is being played by Brahmin in India under the glare of the modern world was played by the Druid in the dark ages of dark Europe.

As in India, so in Europe the rigour of the new creed will vary with locality. But there is this fundamental difference in the phenomenon enacted in the two lands. In the former land it is a single element that is the actor in the drama, but whereas in the latter zone it is being enacted by two elements. We mentioned that it is the Horse who is the founder of Druidism in the west; and hence it is in a land where that element is largest the Druidical cult will have the most potent hold. As soon as the new cult is founded by the Horse, the Wolf will join its ranks, as they are both of the same species; and hence in a land where the former element is small and the latter element is large, its Druidical cult will rank second in rigour to that of the first. Lastly in a land where both the elements are small, its Druidism will be of the most temperate kind, which moderating tone we attribute to the influence of the Bull. Answering to these three kinds of Druidism, we have three zones of Celtic lands, where each is seen plainly exhibiting itself. Answering to the first type, we have Ireland which from our studies we find is occupied by a strong contingent of Horse. Considering the tiny extent of land, the Horse element that has got into it is abnormally large. The result is that it is in Ireland that we find the most potent form of Druidism. One of the deep-seated instincts of the Mark is his cult of magic. It is in Ireland that we find the Druidical[1] lore saturated with spells, incantations, and all sorts of magical practices. Further it is in that land that we see a good edition of Jupiter[2] exhibiting his Horse features. Like his counterpart in India, the Druid in Ireland is seen sitting behind the thrones[3] of various kings, instilling into their mind his absurd cult of magic, twisting their tails and regu-

1. Old Celtic Romances by Joyce, page 8 and passim ; also refer to note 3 at the verbal end of the book ;
2. Squire's Celtic Myth and Legend, page 54.
3. Old Celtic Romances by Joyce, p. p. 98, 107, 427 and passim.

lating their motions in various ways. So potent is its hold, that even after it had died out in other lands it is seen lingering in Ireland. After the advent of Christianity there is no room for the Druid and his Druidical cult. But still he will not quit the land, and that agony which he was causing to the land in the religious life, he is now creating in the legal field. The Druid has now became a Brehon *, who with his law quibbles and legal chicanaries is tormenting the land. We shall when dealing with India point to a similar phenomenon working in that land. But what is more astonishing than this parallelism phenomenon, is the resemblance in title between the Brahmin and the Brehon.

We shall next take the second type of Druidism which we located in Gaul. This land is in the occupation of the Mark during a period of twenty centuries from 3500 to 1500 B. C. This Mark is not of the superior kind, but out of the lower rank of the Wolf. We are elsewhere showing that this Wolf during his long period of residence in Gaul is treated as an untouchable, and confined in locations outside the orthodox lands of the Celtic Bulls. It is needless to mention that during the period of untouchable treatment, the Wolf would have no opportunity to enter the Bull fold, where his very sight will be treated with detestation. But after the advent of the Snake, all this old world custom would be at an end. The Wolf will be taken and thrust forcibly into the midst of the Bulls. In their footsteps will follow the Horse, tiny fragments of which flock are being torn from the Alpine mountain bosom of central Europe and scattered over Gaul. Owing to dearth of records we are not able to state the exact quontum of Horse that entered the land. But judging the matter from the course which things are taking, we think that the amount of Horse that entered Gaul must be considered very small, as compared with the total strength of the people already found in the land. This trifling Horse, following his accustomed bent, will bring into play his priest- craft. and set up the Druidical school. The Wolf is not the same old man, and we are elsewhere showing that he is now found thriving famously well in political and all spheres of temporal life. This game that is being played by the Horse in the religious field will attract the notice of the Wolf, who will also try to enlist himself in its ranks and play a conjoint part. It is about the Druidism of Gaul that we have sort of detailed

* Maine's Early Institutions, page 32, 35 and 38 ; also read chaps. I and II of the same work.

description from the pen of Caesar. From his account we see that the institution is not confining its work wholly to the religious field but is also found extending its scope into many temporal spheres. This thrusting of the latter characteristic we attribute to the Wolf. How it is in other lands we do not know. But it is probably to his dominating presence that we owe that strong secular colouring in the religious institution. The Wolf is a man of a temporal bent with none of that strong religious passion of the Horse. It is probably to the moulding influence of the former that we see the institution playing a great part in temporal matters. The Druids of Gaul are not wholly a religious body, but are seen intruding into the secular field, and playing a prominent part in the political[1] drama of the land. They are even seen exercising judicial functions, and taking part in the trial of civil and criminal cases. All over Gaul we find them engaged in a great struggle, and trying to usurp the position of tribal chiefs. In places where there is a popular assembly, they are seen manipulating the electoral mechanism, and obtain the position of chief Magistrates. When so placed, they cannot but run the government of the land. The Aeduan chief, Divitiacus[2], calls himself a Druid, but at the same time is found playing a prominent part in the political drama of the land. All these extra colourings given to the religious institutions, we atribute to the Wolf.

We shall next take the third type of Druidism which we located in Britain. The land was for twenty centuries free from the contamination of Mark, during which period not a trace of Druidism will be seen within its precincts. It is in 1000 B, C. that she received a good contingent of Horses and Wolves, both of which she expelled into Ireland, by 600 B. C., leaving only tiny relics behind in the land. This tiny Horse as in every other land would set up a Druidical school. But being small in numbers, its religious cult will not exhibit that strong rigour, which we noticed in Ireland and Gaul. Further the Wolf element being small, it would not encroach into the secular field which is such a marked feature in Gaul. The Druidism of Britain, will present a moderate tone both in matters temporal and spiritual. This sobriety we attribute not only to the lesser influence of the Horse and the Wolf,

1. Momsen's History of Rome, Vol. IV page 211.

2. Caesar's Conquest of Gaul, by Holmes, page 19;

but also to the dominating action of the Bull, who is the predominant ingredient in Britain. This superior quality in British Druidism is seen attracting the attention of all Celtic world, and we see students flocking to her shores to learn her superior cult. Caesar[1] has noted in his work this fact of students going from Gaul, and learning lessons from the teachers of the British Druidical school. It is basing his observations on this fact that he is seen bringing the founders of Druidism from the latter to the former land. But here he is misreading facts and misjudging things. Had only Caesar known what Druidism is and how it originated in the land, he would not have given expression to this erroneous opinion. The founder of Druidism is the Horse from Central Europe, and it is from that centre that that cult will have to be brought, and distributed all over the Celtic lands. By bringing Druidism from Britain to Gaul, Caesar is seen reversing the process, and giving us a false view of the course of things taking place in the land. It is not only Gaul, but also Ireland[2] that is seen sending her students to learn their lessons in the British school. All things go to show that it is the superiority of the British teachings that is seen attracting students from all parts of the Celtic world to its Druidical schools.

There is one more observation that has to be made in connection with the temporal aspect of Druidism. The Horse we know tried to rear a temporal power both in Britain and Ireland. In the former place he no doubt failed in the enterprise. But in the latter land he eminently succeeded and brought into existence a strong temporal power, which is seen continuing its hold for a long time. It is probably an account of these diversions that we do not see the Druid much entering into the secular field in these two lands. But from what we know of Gaul, the Horse does not seem to have been given the opportunity of raising a political power in the land. That may probably account for the wholesale intrusion of the Druids into all parts of the secular life of that land.

Among the many proofs that we are bringing in support of our Indo-European thesis, one is the series of many parallelism phenomenona working in the field. One such instance is seen

1. Caesar's Commentaries, VI, 13.

2. Squire's Celtic Myth and Legend, page 35.

forthcoming in the present case. Historic students[1] have observed that there is a remarkable coincidence between the Popedom of Medieval Europe, and the Druidism of the Celtic world. The observation is no doubt correct, but the only defect in their studies is that they have not told us as to why this parallelism phenomenon should exhibit itself in the two far apart ages of Europe. It is the Mark that is at the bottom of both processes. In the Celtic world the despotic-grained Mark is seen catching the cult of the Indo-European Bull, and exhibiting through it his despotic instinct in the religious field. In Medieval Europe it is the very same Mark that is seen catching Christianity, a cult evolved by the Semetic Ox, and exhibiting through it his despotic instinct which he has inherited from his ancient past. So we see that it is the very same Mark either in the shape of the Horse or a Wolf, that is the actor in both the cases.

We previously mentioned that many lay students in the field without a knowledge of the Indo-European past are seen giving expression to all sorts of random theories on Druidism. A similar defect is also seen among clerical students, who under the sway of Christian bias are seen indulging in all sorts of absurd observations. One such student is Edward Davies[2] who wrote a work in 1809 under the title of 'The mythology of the Druids'. In the course of his writings he has stated that Druidism is a Helio-Arkite worship, whose authorship he traces to Noah and the Patriarchs mentioned in the Bible. His wild statements provoked the anger of the Celtic antiquarian Nash, who is found cudgelling him for his absurd theories. But Nash is more a destructive than a constructive critic. In the course of his onslaughts he has no doubt effectively silenced Davies, but at the same time has not substituted in its place a correct solution of the problem. Druidism has nothing to do with Adam, and the Patriarchs, and much less has it anything to do with the Ark and Noah. It is a new cult generated on the soil of Europe by a fusion of the Bull and Mark. We shall in the course of this work mention many more things formed by a fusion of these two elements. Druidism is the first of this kind that we are capturing and placing at the hands of students.

1. Squire's Celtic Myth and Legend page 34; Momsen's History of Rome, IV. 211.
2. Arnold's Study on Celtic Literature, pp 238 to 248.

SECTION XXXII. THE SUPRA-MUNDANE GOD CULT

We mentioned that of the two Indo-European flocks it is the Bull alone that attained to the conception of a supra-mundane God when in the cradle. But their rivals the Surans, when in that centre and for a long time afterwards, are found in the Hero-cult stage. We are separately dealing with the features presented by the latter flock, when engaged in unfolding their epos. But here we wish to note the evidences that we are able to gather on this point from the many Bull flocks found in the west. We shall first take the Celtic Bull, and see what he has to say on this cult of supra-mundane God. The Celt himself has not told us anything directly on the subject. It is from a number of indirect evidences gathered that we are led to infer that he was once found in possession of that superior cult. The first piece of evidence that we are bringing to out aid is taken from a statement coming out of the mouth of the Roman, who once happened to rule over them. Lucan* states about the British that "from you we learn that the bourne of man's ghost is not the senseless grave, nor the pale realm of the monarch below; in another world his spirit survives still; and death if your lore be true is but the passage to an enduring life". Such is the testimony of an educated Roman who lived in the first century A. D.

A belief in a spiritual soul also means a corresponding belief in a spiritual God situated in the heaven above. Without the aid of the latter, the former degenerates into a meaningless cult. We have ample testimony on the soul theme, both from native as well as outside witnesses. But it is when coming to the supra-mundane God cult that we find our witnesses disappointing us. It is only by bringing to our aid the comparative key we are able to infer that a supra-mundane God cult was once current among the Celtic Bulls. We are elsewhere showing that the moon legend is one of the stepping stones, by which the Bull ascended from the conception of hero-god located on the earth below, to the higher conception of a supramundane God situated in heaven above. Since the moon cult is found among the Celts, we have to naturally infer that he would have brought its fellow the supra-mundane God also along with him. We have to find out the causes, which while helping

* Arnold's Study on Celtic Literature, pp. 46 to 47.

him to retain the former, led to his quitting hold of the latter cult alone. One is the aboriginal element found in the land. The Celt we know is a man adulterated by many aboriginal elements, who are a people of an inferior order very low in the scale of human evolution. Incorporation of such a low racial element into his mould would naturally have a deteriorating effect on his religious cult. The darkening influence communicated by the aborigine will not allow the Celt to indulge in the high conception of a supra-mundane God. Besides this disadvantage, the Celt is exposed to the pernicious influence of the Druid, who is now seen at work all over Britain. If Druidism were to accept the supra-mundane God, it means accepting all the processes connected with that evolution as expounded by the Bull. To such a course the Horse will not consent, as it runs contrary to his religious instinct. Hence it is that he has accepted the soul cult alone without its fellow. So we see that it is to the two-fold baneful working of the aborigine and the Druid that we attribute the entire absence of the supra-mundane God cult in the religious creed of the Celt in Britain.

There are abundant evidences in British epos to indicate to us that side by side with Druidism the Celt in Britain was running his own Bull cult unhampered by the presence of his rival. Without such an independent propaganda work, it would not have been possible for the Celt to hand us down, the myriads of Beli cults, the moon and star legends, the Trychetin Trychinffwrch ceremony, the Beltaine and Nos Galan festivals, and many such incidents mentioned in British epos. But all these special pains taken have proved of no use to us. The Celt has not placed in our hands a concrete statement about the supramundane God cult, which is the most important item in the religious creed of the Bull.

SECTION XXXIII. THE DEGENERACY IN THE BULL CELT

The failure to hand down the supra-mundane God cult is not the only defect noticed in the Celt. The far greater defect is the degeneracy shown in the general tone of the Bull Cult. We have many proofs to show that the Bull flock when in the cradle had evolved a religion of high order permeated by noble ideals. It is

equipped with such a cult that he is seen migrating all over the world. But the same Bull flock when studied under the western environments is found covered with many low features. Here we confine our attention to the infirmities seen in the hero cult creed. The cult of the Bull in the field of religious worship is puja[1] which means the adoration of god with prayers accompanied with showers of flower. The Bull flock when migrating from the cradle came accompanied with only one hero god. His name is Beli, who is found worshipped both in India and Britain. The Bull flock that came to the west after their advent into their new homes are seen evolving more hero gods, which among the Celts come to a dozen deities. But a study of the worship conducted in the two continents shows marked differences. In India the same kind of worship is being continued down to this day without showing any signs of deterioration. But on turning to the west we find its worship covered with many disgusting features. The Celt is seen indulging in gruesome animal sacrifices,[2] and bathing the altars of his gods with the blood of myriads of beasts of all kinds of species. For a variety he is seen enclosing them in huge wicker works, sets fire and burns them admidst the cry of innocent victims. But the far more disgusting feature is the sacrifice of human victims and we find the altars of his gods reeking with human blood. Another revolting feature seen in the Celt is the offering of his own new-born tender children to win the favour of his gods. All these savage rites are not sanctioned by the religious cult of the Bull. In his worship there is often seen an animal sacrifice[3] but, it stops with a single animal. There is none of those barbaric rites, with its hecatomb of sacrifice and burning alive of innocent animals amidst their cries and screams. As for human sacrifice, it is abhorrent to the fine religious instinct of the Bull. It is the entry of the aboriginal blood into his mould that has contributed all these savage rites to the Celt. Christianity was right in launching its blows against such a savage cult, and extripating it from the land root and branch.

1. Modern Review, December 1924, page 668. The cult of his rival Mark is Homa which is founded on mantra or magic accompanied with blood curdling sacrifices
2. Squire's Celtic Myth and Legend, pp. 37 to 42;
3. Tiru Murugu Atrú Padai page 7 lines 230 to 235.

SECTION XXXIV. A STUDY ON THE TOTEM GROUPS

§ 1, THE BULL TOTEM

The totem titles mentioned in Celtic epos have to be studied under three heads, namely, Bull, Fomor and aboriginal, as all the three racial elements enter into the mould of the Celtic people. Students have been till now studying the subject, without any key in their hands, and committing many errors in the field. We shall avoid this wrong course and let in correct knowledge on the subject. The first item in the field is Bull totem, which we shall first take up for study. All Celts are of Bull origin. This information is conveyed to us by numberless legends, which we shall bring together and place before our readers. Britain is said to have been colonised by three herds* of Bulls. Later generations not able to understand an old world tradition have misconstrued the story, and reported them as beast bulls. But we must throw aside all such false interpretations, construe them as human Bulls, and see behind the legend three kinds of Bull flocks entering into the occupation of the island. From our foregoing studies we know that these three herds of Bulls are the Primary, the Secondary, and the Tertiary Celts. Not only are the Bull flocks three in number, but each of them is given its own set of spiritual and temporal heads to attend to their respective concerns in these fields. The former are put before us in the shape of gods, and the latter in the form of kings.

The three Bull herd legends, together with the attendant spiritual and temporal herdsman cult, is a mine of valuable information in the field of Bull totem. All peoples being Bulls, their gods also must be Bull gods, having Bull faces. Beli the patron god of the Celt, we mentioned is one such god having a Bull face crowing a human body. His son is Lludd, who being the off-spring of a Bull god must also bear similar features. But this fact is not brought out clearly in British epos. In its place we are told that Lludd is seen wielding sway over 20,000 Bulls, which we have interpreted as human Bulls. But in the sister tradition we are given dim proofs, that he is a Bull god with a Bull face. Nuada the Gaelic counterpart of the British Lludd we mentioned is a one-eyed divinity which indicates a Bull god with a Bull face,

* Mabinogion, pp. 296, 300, 318 319 and 328.

We shall now take the next two gods of Celtic pantheon, namely Gwyn and Lugh, and study their features. But in the case of these gods we are only given indirect proofs. Gwyn is styled as the son of Nudd, who again we know is the son of Beli. So in the divine hierarchy, Gwyn would be known as the son of Nudd and grandson of Beli. A god who is seen passing as the son and grandson of two Bull divinities cannot but be a Bull god. But in the case of Lugh, we have only thesingle grandson pedigree, which we have elsewhere interpreted correctly. Using the light thrown by our comparative key we are able to state that he also may be styled as the son of Nuada who we know is the son Bile. Using the same son and grandson clue we state that Lugh is also a Bull god with a Bull face.

We shall next take the lesser gods of the Celtic pantheon, and see what information they have to give us in the field. Balor the god of the Fir Bolg Celts is the oldest divinity evolved on the western soil. He is styled as a one-eyed divinity, which we know is a Bull god with a Bull face. Further the very same Balor is found styled as the son of Burainech which term in the Celtic tongue means a Cow or a Bull faced man. We next take Arthur who is the last of the gods to be evolved on the western soil. The place wherein he had his birth is Britain, in whose epos he finds a prominent mention. In the anecdotes connected with him, it is legends about Bull totem that are prominently brought to our notice. The flock which gave birth to Arthur are Bellans who in epos are styled as Brindled Bulls[1]. Tradition has given an exaggerated description of Arthur, by adorning him with a Bull helmet measuring "seven score handbreaths". We are further told that it is a "head of silver", having a "broad head-bond". Leaving out of account all exaggerated statements, we are led to infer that Arthur the king of Bellans wore when in life a Bull helmet adorned with silver mountings. At the time Arthur is seen waging his struggles ;the Brindled Bull is not the only flock found in Britain. Tradition has brought to our notice the Yellow Bull, the Dun Bull, and many more species of Bulls[2]. The Celt in Britain like their counterparts in Ireland are found divided into a number of tribes waging bitter fights with one another. In order to distinguish themselves from one another, each of these flocks seems to have contrived some specific kind of Bull uniform, and clothed themselves

1. Squire's Celtic Myth and Legend, page 320;
2. Mabinogion, pp. 113 & 324;

with that emblem. Such are the Brindled Bulls the Yellow Bulls and the Dun Bulls mentioned in British tradition. A close study of both British and Irish epos shows, that a Bull flock with a Bull totem is the predominant ingredient in the constitution of these two lands.

Even after discarding the Bull helmet, the institution seems to have survived in a number of ways. The horned head-gear, the direct descendant of the old Bull helmet seems to have been long in use in Britain. Archaeologists[1] have unearthed and brought to light many such metallic helmets with a pair of projecting horns. It is in this kind of costume that artists are seen depicting old time gods and heroes like Lugh, Pryderi, and Cuchulainn without exactly knowing what these head-gears signify. In the effigy of countess Beatrice[2], who lived in the fifteenth century, we see her depicted with a Bull helmet. After the horned head-gear went out of use the old instinct of Bull totem is seen finding expression in crests and coats of arms. In the family badges[3] of many houses, we find the Bull playing a prominent part. In the wars of the Roses, we find one of the faction fighters using the crust of the Dun Bull. These things may look trivial, but when interpreted in the light of the Indo-European past, they are full of significance. Of all the peoples in the world, it is the British who are seen styling themselves by the old title Bull which when closely studied is found pregnant with significance. It is in Britain that the best portion of Celtic Bull blood first took refuge. Into this island home came, in the new era the Teuton who further enriched the Bull element found in the land. The two combined have given themselves the name of Bull, with the title John affixed to it, to show that they have embraced the Christian faith. But as far as we see no sensible explanation has been given to the title John Bull[4] borne by the British people. The only rational way by which it can be explained, is by using the Bull totem key. Besides these evidences, we have a number of folk tales[5], which give us information on the same point. A perusal of these old time stories shows, that a large Bull element has entered into the British Isles. Further we find scattered through her ancient records a large number of Cow[6] tales

1. Tout, History of England, Book I Diagram on page 2.
2. See Brewer under Horn;
3. Bookplates, by Edward Almack. page 54 and passim; also diagram facing page 116;
4. See Brewer under Bull; Children's Encyclopedea by Mee, see under John Bull
5. Squire's Celtic Myth and Legend, chap. 15;
6. Ibid, pages 70, 80, 117 and passim.

and Bull stories, that refer to the same subject. We hope we have cited sufficient proofs to show, that a large quantum of Bull element is found in the mould of the British people.

§ 2. THE FOMOR TOTEMS.

Britain is a dark land inhabited by dark Iberian aborigines. The first bringer of light to this dark land, is a colony of Bulls who came in the year 3500 B. C. Subsequent to that date, the land was under the sole occupation of the Bulls during a period of twenty-five centuries. Into this sacred preserve of the Bull, two of his old time enemy flocks, one a Horse and the other a Wolf, are seen thrusting their heads, and causing great agony in the land. It is long since the Bull quitted the main land of Europe, and entered the island home. Ever since he quitted the former land, he had no opportunity to come in contact with his old time enemy. All his knowledge regarding the Horse and the Wolf is derived from his past experience with those two flocks both in the cradle and in the mainland of Europe. But on these points Britain is absolutely dumb. The only information which she has communicated to us on the subject, is the peace scene enacted in the cradle, in which the Horse is seen surrendering after assuming a bird guise.

British epos has not told us anything about the past history of the Horse or the Wolf. Her silence as regards the former is excusable, as the Celtic Bull had nothing to do with him after his advent into Europe. But the latter stands in a different footing. It is against the Wolf, that the Celtic Bull fought first in Russia, and next in Central and West Europe. But notwithstanding all these strenuous fights, he does not remember the features of the Wolf whom he has clean forgotten from his memory.

Had not the same Horse and the Wolf entered Britain, and plagued the Celt in the new home, he would not have told us anything about these two flocks. Fortunately such a chance is given him in his new environments. As already pointed out a flock of Wolves and a flock of Horses, respectively styled as March and Math are seen entering Britain in 1000 B. C. The former took his abode in Cornwall and the latter in North Wales. As soon as the Bull saw the two flocks entering the land, his long suppressed instinct of hatred is found bursting out, and we see him fighting furiously against his two traditional enemies. Among these struggles, it is

the fight waged against the Horse that is the bitterest, as he is the worst enemy of the Bull. It is now that the Celt is seen taking notice of the Horse, and conveying information to us in a number of vaguely worded legends[1]. But even beneath all the haziness, we recognise the features of the Horse. The Bull also fought against the Wolf, but his hatred of that flock is of a milder kind as compared with that of the Horse. The Celt with one push sent them both out of the land. His lesser hatred of the Wolf, combined with less intense fight, has induced the Bull to forget his features. In the pages of British epos we do not find any Wolf legends, to tell us that the Wolf flock once passed through that land. It is more by resorting to a process of inference, that we have found out that the March is a Wolf flock.

In addition to the proof furnished by epos, history is seen coming forward to tell us that there is a Horse element in Britain. We mentioned that the founder of the Druidical school is the Horse. We also pointed out that the Horse upon his entry into Britain, took his abode in North Wales, from which place he is later on seen migrating further northwards and occupying Cumbria. The last view we have of Druidism in Britain, is in Anglesey, which is the orthodox home of the Horse. In the first centry A. D. was see the Druids creating trouble, and the then Roman Governor[2] slaughtered them in large numbers and desecrated their altars. Such are the many proofs which we were able to gather regarding the Horse and the Wolf in Britain.

We mentioned that most of the Horses and the Wolves that entered Britain, were driven into Ireland leaving but few relics behind. These two flocks are seen creating greater trouble in the latter than in the former land. One evidence as to the existence of a large Horse element in Ireland, is the stronger colouring given to the Horse legends in the pages of Gaelic epos. But such a kind of proof is not given as regards the other element. Here Folk lore[3] is seen coming to our help, and telling us that there are Wolves in Ireland. It is after going about in this round about way, that we are able to prove that the Wolf who first entered Britain under the name of March, finally came and lodged himself in Ireland.

1. Vide Part III Chap. IV, Secs. 14 to 17 of this work.
2. Warner's History of Britain, page 3;
3. Custom and Myth, by A. Lang, pp. 265 to 266.

§ 3. THE ABORIGINAL TOTEMS.

The next item which we take up for our study is the aboriginal totem. The aborigines of Europe are of four kinds, namely, Iberians, Nordics, Ligurians and Rhaetians. Out of these four stocks, the first mentioned man is the only native of Britain. The home of the other three is on the mainland. In the great oscillations going on in the continent, fragments of these flocks have also got into the island home. The best place to study the totems of these three flocks is in their native environments on the mainland. This course we are following when studying Teutonic epos. For the present we confine our attention to the totems of the Iberian who is the only native aborigine of British Isles.

We mentioned that the Bulls on their first entry into Britain styled the land as Class Myrddin,* which designation literally means Myrddin's Enclosure. Myrddin being the patron god of the Iberian, is here symbolically used to represent the whole flock itself. Hence the title Myrddin's Enclosure means a land in which the Iberians are found penned. An enclosure is a fold wherein animals are kept confined. It is no doubt an offensive title, and we have to get behind the sting contained in the expression, and find out why they have coined such a designation. The Bull is a man of a single totem, but the Iberians are a people owning allegiance to myriads of totem animals. It is probably this low feature in the latter, that induced the former to coin this offensive title, and confer it on the land. But this strange method of naming a land, has proved of great use to us, by drawing prominent attention to the totemic features of the native peoples found in Britain.

A study of British epos shows that the Iberian aborigines, are fonnd divided into a number of tribes owning allegiance to several totem founders. In the great cataclysms going on in the land, all this complicated totemic system has been broken up, and we find only relics here and there. After a careful search of the pages of epos we have gathered some of these totems, and here note a few namely, swine, cat, dog, deer, frog, ant, bee, owl, ousel, salmon, alder, willow, ash, and broom.

* Squire's Celtic Myth aad Legend, page 323; Mabinogion, page 295.

In addition to the information given by epos, anthropologists[1] have investigated this subject, and brought to our notice many of these aboriginal totems. But the great defect in their studies is, that being ignorant of Indo-European totems they are not able to distinguish them from the aborginal totems.

After the entry of the Indo-European progenitors into this aboriginal haven, a long struggle is seen going on between the new comers and the native Iberian. In the course of these struggles the poor aborigines are killed, and their women appropriated by the victors. Many of these fights fought in the early ages of Indo-European life, have passed into oblivion. It is as we descend lower and lower down, that we see these aboriginal fights prominently brought to our notice. In the pages of epos, we see Celtic gods running special expeditions against swines, pigs, dogs, cats, deer, and eagles. But all these early fights, have been misconstrued and misinterpreted to us as beast hunts. The hunt that is now being carried on, is not against beast swines, pigs, dogs, cats, deer and eagles, but against human Swines, Pigs, Dogs, Cats, Deer, and Eagles. The records[2] themselves give us ample proof, that the fight which is now being waged is against human flocks, but nobody has the necessary vision to read them in the correct light. In one of these fights known as Cad Goddeu, the total loss is said to have amounted to seventy thousand men. And we are told that the above said fight was waged against Whelps, Roebucks and Falcons. And after the battle is over, the victors are seen returing home, after taking possession of the Bitches, Hinds and Lapwings which are the female counterparts of the above said totem flocks. The question naturally arises, as to what became of the male counterparts. The only answer that we are able to find is that the male human Whelp, Roebuck, and Falcon were killed and destroyed, and the women passed into the harem of the Indo-European progenitors. The case we have cited is only a sample. It is this kind of struggle that is seen going on during long ages on the British soil. No man out of the aboriginal fold, would have the audacity to touch a woman out of the Indo-European flock, and introduce corruption from that side. It is the foolish course pursued by men out of the Bull fold that has tended to deteriorate their superior blood.

1. Lang's Secret of Totem, pp. 126 to 127; Social Origins by the same author, pp. 295 to 301; Custom and Myth by the same author, page 266, with foot-note.

2. Mabinogion, pp. 313 to 314 and 323 to 324.

The Indo-European men going into alliance with the aboriginal women, would in course of time produce a hybrid people who cannot be treated with the same sort of contempt that was once awarded to the native aborigine. But after some time all this contempt will cease and a rapid fusion of blood will be going on between the two flocks. In the pages of British epos we find many anecdotes mentioned, that refers to this long adulteration of blood going on in the land. One story tells us that the ousel,[1] stag, owl, eagle and salmon are as old as the sun and moon. From this mystified report of the epos we are led to infer that the above said animals represent the totemic titles of the aborigines who are the long standing inhabitants of the land. Along with the above episode must be read the many legends that have come down in the name of Taliesin,[2] who we know is a bard of the Bull school. The mythical Taliesin who to begin with is a Bull, is next made to cast off his Bull coat, and assume the form of a Crow, a Frog, a Fox, a Roe, a Boar and many more animals. Under that dim report we are asked to infer the repeated instalment of aboriginal blood, which the Bull Taliesin took into his veins in the course of his long life in Britain. We hope we have sufficiently shown, that owing to the long adulteration going on in the land, no man of pure Indo-European pedigree will be found in Britain.

§ 4. THE DRAGONS

We mentioned that a fusion between two or more totem groups would end in the formation of dragons. All totem groups when in their normal stage show the normal nature of man. But a fusion of two or more totem groups infuses into the hybrid mould a fiery nature. It is this fiery aspect of characteristic, that is brought to our notice by an orthographic[3] study of the word dragon, which is the title given in Celtic tradition to the new formed hybrid totem groups. In the long history of Britain, many dragon groups must have been formed by a fusion of the Bull, with the myriads of aboriginal totems found in the land. Among such hybrid groups, the most important is Twrch Trwyth[4] which is a

1. Mabinogion pp. 123 to 125; Arnolds study on Celtic Literature pp. 49 to 50.
2. Mabinogion pp. 263 to 285.
3. See Brewer under Dragon.
4. Mabinogion, pp. 115 to 116, 330, and 331;

dragon formed by a fusion of the Bull with the Swine. It is probably an account of its fiery potency, that epos has paid prominent attention to him. Behind the single Twrch Trwyth legend captured and put in our hands by epos, we have to conceive of many more dragon groups whose names have not been brought to our notice. It is against this fiery dragon Twrch Trwyth, that Arthur is seen mustering all his forces, and subduing him after a long fight. Behind that single fight, we have to assume of many more struggles, which he waged against dragons great and small. It is in recognition of his prowess, that tradition had given the honorific title of Pen Dragon [1] to Arthur. But students not conversant with the past tradition of the land, are seen giving a perverted interpretation to the above said title. But we must avoid this erroneous course, and interpret things by the light thrown by the history of Arthur.

The term dragon we mentioned was first coined to designate the fiery hybrid flocks formed by a fusion of many totems. The earliest king to assume that title as an honorific emblem is Arthur. As time rolls on we see it brought into use in another field, and made to designate the national standard of the Celt. From the dim light thrown by history, we are led to infer that such a standard must have been long in use among the Celtic flocks of Britain. We are told that Cadwallader the last king of Britain used this as his ensign. After the irruption of the Teutonic hordes, the dragon standard is seen going out of use. The Tudors [2] are a Celtic stock. After their advent to the English throne, the long discarded dragon standard is again brought into use and continued for sometime. Later on we see the Union Jack [3] brought into use, which is now the national standard of Britain. The British people to be consistent with the title of John Bull must have taken to the use of a standard bearing the image of a Bull. Of all the Bull flocks that came to Europe, it is the Celt in Gaul [4] that is seen using the Bull standard as his emblem.

We notice another error committed in the field. The royal arms of England is seen carrying the image of a lion and a unicorn [5]; and a careful study shows that both these figures are fictions

1. See Brewer under Dragon and Pen Dragon;
2. Mabinogion, page 306;
3. See Brewer under Union Jack.
4. See Brewer under Standard;
5. See Brewer under lion and unicorn;

not connected with anything in the past history of the British people. There is at least some sembalance of truth, as regards the latter which we mentioned contains a trace of the Bull. But even this little truth is found wanting in the case of the lion which is a wholesale fiction coined by the Norman kings. The modern British people have neither the necessary vision nor do they even care to understand these things. They take the lion as some mascot or talisman, that may be useful in running their empire.

Heraldry, crests and other armorial devices of ancient houses may be made to yield much valuable information, if they are interpreted with the help of the key given by us. A study of a few British [1] crests, shows the figures of bear, boar, stag, and stork, that probably represent the aboriginal totems which has entered into the constitution of these houses. Some of the crests also carry the image of a Bull [2] or a Wolf, that indicate an Indo-European totem. We hope we have sufficiently shown, that in the totemic build of the British people, are found both aboriginal and Indo-European totems.

SECTION XXXV. THE TRIBAL AND THE POLITICAL INSTITUTIONS OF THE CELTIC BULLS

The Bull when in the cradle we mentioned, had evolved many kinds of institutions. It is fully equipped with these myriads of institutions covering different phases of life, that he is seen migrating from the cradle. We also pointed out, that each of these institutions, is arranged on a three graded step consisting of a tribal, a sub-tribal and clan organisation. All these informations we have secured by a careful application of the comparative method, accompanied with a rigorus search of all forms of survivals wherever they may be found. This kind of investigation we have carried on in the two continents of Europe and India, which as we have already pointed out, are the only two lands where this orthodox Indo-European phenomenon is in full operation. Let us now see how these institutions brought from the Cradle, are seen faring in the hands of the Bulls that came to Europe. We

1. Bookplates by E. Almack, page 57 and passim; also diagram facing page 58.
2. Ibid diagrams facing pp. 77 and 116.

shall here direct our attention to the Celtic flock, who represent the oldest Bull in Europe, and find out how he is seen working these institutions.

Epos never concerns itself with the institutions of a people. All its thoughts are concentrated in giving us information about the old time history of man. So much is its attention engrossed on that single topic, that it has no energy left for other matters. We have in the previous pages unfolded the epos of the Celtic Bulls, during the long period of sixty centuries. The busiest search of that record has not given us any information connected with the institutions of the Celtic flocks. Epos growing dumb, we had no other alternative but to turn to other sources of information. The only other help which we had at our command, is history which is now seen coming to our aid by taking up the study of man at the point where epos quitted its hold of him. It is by the new light thrown by history, that we have to study the institutions of the Celtic peoples. Unfortunately this light of history, is only seen dawning on North Europe about the close of the old era. It is with the help of this recent record, that we have to secure all our information on the subject. Such a report cannot give us a genuine picture of the Celtic institutions, as the Celtic people we know have by that time undergone great changes in their bodily mould in the course of their passage through west. Had only epos come to our aid, we could have captured the institutions of the Celtic Bull in its pristine form as he first brought them from the cradle, and placed them in the hands of our readers. But unfortunately that privilege is denied us. In its absence what we are going to do is to hunt out all relics and survivals of the old time institution brought by the Bull, and place them in the hands of our readers. But even these decrepit institutions, are of great use to us in our general study of the Indo-European organisation. As already pointed out, it is with the help of such relics and survivals, that we are able to determine the pristine institutions of the Bull, at the time he is seen quitting the cradle. But in so doing we are running up our investigation to the very origin of things, apply the comparative method from top to bottom, and unfold the phenomenon from the very beginning. As far as we see nobody has conducted the search on these lines.

The Celtic Bull we know entered Europe in 4500 B. C., and occupied different parts of that continent. The Celtic zone we pointed out, once covered the whole Danubian valley, Gaul, and British Isles. Under the lash of the Snake the first mentioned zone is completely lost, and only the other two lands can claim that privilege. Any information as regards the institutions of the Celtic Bulls, can be only gathered from Gaul and British Isles, as it is only in these two lands that the Celtic people are now found.

We shall now take the first land, and see what information it has to give us on the subject. Gaul we mentioned, has completely disappointed us in the field of epos, and told us not a word on that subject. As if to make up for that defect, she is seen coming forward, and telling us many things about the institutions of the Celtic peoples. Our earliest piece of information on the subject is from this land. This valuable piece of information is not given by a native Celt of Gaul, but by a foreigner who has come in her midst, and conquered and ruled over her. It is from the mouth of Caesar that we get all our information about the institutions of the Celtic peoples.

Caesar has given us a vague report, imperfect in many ways, about the taibal and political institutions of the Gallic peoples. Let us take the first mentioned institution, and see what he has to say on the subject. Gaul in the first century B. C. is found occupied by about 150[1] tribes. We brought the Bull to Europe, regimented and organised into a single homogeneous flock, and let them loose in that continent. Under the disintegrating western atmosphere, the once solid flock is now found split up into myriads of tribes. History has brought to our notice only about 150 tribes, but a careful study shows that there must be more of these tribes which has escaped the attention of that record. We know that the dominating element in Gaul is the Bull. Hence we state that most of the tribes in that land will be people of Celtic Bull origin. Caesar states that each of these tribes is found divided into a number of pagi[2] or sub-tribes. The latter again he further divides, and states that each pagus is composed of a number of Vica or villages. His report on

1. Vide map, prefixed to Caesar's Commentaries, published by Holmes.
2. Caesar's Commentaries, VI, 11, 2.; Caesar's Conquest of Gaul by Holmes, page 12.

these points is not clearly worded. It is from the general tenor of his work, we have to infer, that both pagus and vicus[1] are found in the land. This inference of ours is confirmed by our observations carried on among the Celtic peoples of Italy[2] and Central Europe. So even this imperfect report of Caesar, has brought to our notice one tangible fact. It has told us that the tribal institution of the Celt, is a three graded hierarchy consisting of a tribal organisation at the head, with a sub-tribal organisation, and a clan or village organisation situated one below the other. So a tribe will have below it a number of pagus or sub-tribes. Each pagus again will have attached to it a number of Vici or villages. The report placed before us is found defective in many ways. Caesar has not told us the number of pagus which are found attached to the tribal organisation. Nor has he told us the number of villages which are found attached to each pagus. Students[3] of Celtic antiquities have noticed this defect in the report of Caesar. Such is all the information that we have been able to gather about the tribal institution of the Celt in Gaul.

We shall next take the political institution, and see what information we are able to gather under that head. From the report of Caesar, we see that popular[4] institutions are working all over Gaul. We shall take the various items in the popular polity, and deal with them one after another. Caesar's report on the political mechanism, is found more defective than his observations on tribal institution. At the head of each tribe is a tribal diet. What we want to know is, how and in what manner the members to this assembly were recruited. On this point Caesar has not given us any information. What we wish to further know is, if similar institutions are working in the sub tribal and village centres. And if so working, we would like to know how and in what manner the members to the sub-tribal assembly were recruited. Of far more important to us is the village democracy

1. He mentions about a vicus or a village in many places in the course of his work. Vide his Commentaries, published by Holmes, page 5 and passim.
2. City-State by Fowler, page 36; Germany by Tacitus, page 127 (published by Church and Brodribb).
3. Early History of Institutions, by Maine, page 30.
4. Caesar's Commentaries, II, 5; VI, 20; and passim; Caesar's Conquest of Gaul, hy Holmes, pp. 12 to 17; Momsen's History of Rome, Vol. 4, pp. 208 to 213.

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which is the lowest limb at the bottom. We would also like to know who are its members, and in what manner it is being worked. On all these points Caesar's report is completely silent.

We next take the second item in the popular institution. In most tribes there is a king or a tribal chief at the top, side by side with the tribal diet. We would like to know if there are similar chiefs found at the head of each sub-tribal moot and village assembly. But unfortunately his report does not contain any information on these points.

Caesar also mentions of a council [1] attached to each tribe or tribal diet, that is the executive body which is seen conducting the government of the whole tribe. We would like to know in what manner the members to this executive body were recruited. We would also like to know, if similar councils are found in connection with the sub-tribal moots and village assembles; and if so existing we would also like to know its strength and the manner in which its members were recruited. On all these points we have no information.

Such is the sum total of information which we have gathered from the report of Caesar. From its perusal it will be seen that the picture he has given us of the tribal and the political institutions of Gaul, is defective in many ways. How much of this defect is due to the bad observation of Caesar, and what amount has to be alloted to the infirmities communicated by the Celtic Bulls, we are not in a position to say. All that we can mention in this connection is that a part of the defect is due to the bad observation of Caesar. A study of the subsequent history of Gaul shows, that many of the old time institutions of the Bull, were actually present in the age of Caesar which he has failed to bring to our notice. Caesar is not either an antiquarian, or a scientist, who is engaged in the task of enquiring into all the details connected with the constitutional life of the Gauls, and give us a full report on the subject. He is a soldier engaged in the task of subjucating Gaul, and bringing it under the Roman sway. Like all soldiers' reports, he will note only such things as most concern him, or those with which he came into contact in the course of his fighting life.

1. Caesar's Commentaries published by Holmes, pp. 27, 71, 146, 230 and 231 Caesar's Conquest of Gaul, by Holmes, pp. 48, 57, 66 and 67.

But at the same time it must be pointed out that a part of the defect noticed in the reports of Caesar may also be due to the infirmities which the Celtic Bull has acquired in the course of his passage through west. The Celt we know is the first van-guard Bull sent in advance to absorb and digest all the aboriginal elements found in the west. This sort of devouring work he has been performing for 45 centuries. In the first century B. C., he will be a man saturated with all kinds of aboriginal elements. In addition to these taints, he is found loaded with another virulent element. We know that there are plenty of Marks in central Europe and on the eastern border of France. Under the lash of the Snake a large quantum of that element is taken and thrust into his mould. The entry of so many alien elements into his body, must naturally have a deteriorating effect on his institutions. And among these deteriorations it is the evil effects caused by the latter element, that is found to be the worst. The despotic Mark has imparted a fanatic fury to the political institutions of Gaul, and disorganised it in various ways. We are elsewhere dealing in detail on the manifold infirmities seen in the Celtic institutions of Gaul. But here it is enough to know that some of the omissions in the reports of Caesar, may be due to the disorganised nature of the Gallic institutions. Even in the midst of all these imperfections, one clear fact is brought to our notice. We are plainly told, that the tribal and political institutions of Gaul, is a three graded hierarchy consisting of a tribal organisation at the head, with a sub-tribal and clan organisatin situated one below the other.

Let us now take the other Celtic zone of British Isles, and see what information she has to give us. Britain and Ireland are the only two lands in all Europe, that gave us information about Celtic epos. These two arch prophets in the field of epos, have not told us anything about the tribal and the political institutions of the Celtic Bulls. For these imperfections of epos, we were quite prepared, as that record does not concern itself with the institutions of a people. But the same sort of defect is seen in early history, which is the next record we take to our help. This early history disappointing us, we have taken to our aid later history to obtain information on the subject. The group known as British Isles is comprised of three lands styled, Britain, Ireland and Scotland. We

shall take these lands one after another and see what information each have to give us.

Britain we are elsewhere showing is the chosen home of the Bull in the west, and it is into this island granary, that the best portion of the Bull blood is being taken and stored. Confining our vision to the first phase of the movement, we find that the choisest portion of the Celtic blood is being taken from the continental lands and stored in the island home of Britain. Hence one would expect to find in this most favoured spot, some reliable information forthcoming about the institutions of the Celtic Bull. But unfortunately we are greatly disappointed in the field. About the same period that history is found dawning on the mainland, it is also seen shedding its light on Britain. The same Caesar who stopped seven years in Gaul, made a slight incursion into Britain, and quitted its shores after a few days stay there. After him came successive Roman governors who conquered and ruled the land during the long period of four centuries. Notwithstanding this intimate contact with Rome, her writers have not told us anything about the tribal and the political institutions of its people. Caesar paid only a flying visit and we cannot expect him to bestow much thought on the subject. But the same plea cannot be put in by the later governors, as they stayed sufficiently long in the land to know everything connected with its people. But some how or other none of the ancient writers have mentioned anything about the institutions in Britain. We are elsewhere showing when dealing with the later history of Britain, that the Celtic Bull had entered the land bringing along with him his tribal and political[1] organisations arranged in the same three fold hierarchy as seen in Gaul. It is this tangible fact[2] persisting long in the land that both epos and early history have failed to bring to our notice.

We shall take the other two lands of British Isles, and see what they have to tell us. We are elsewhere showing that Ireland and Scotland are waste chambers, attached to the central laboratory of Britain, where a complicated nation manufacturing process is seen going on. The racial elements sent into these two lands

1, Momsen is also seen giving expression to a similar opinion in his Roman History, Voi. IV, Page 208.

2. Full information on the tribal and political institutions of Britain as seen in the Celtic age is given in Part IX when dealing with the history of the land.

being effete materials, we cannot expect the institutions in Ireland and Scotland to exhibit the same vigour which they are seen showing in Britian. But still being of the same racial kind, we can expect from them to show some relic of the institutions of the Bull.

We first take Ireland and see what evidence is forthcoming from that centre. The Roman never stepped into that land, and hence no information can be gathered from that source. The light of history is seen at a very late period penetrating into the dark corner of Ireland. Maine has subjected the oldest available records of that land to a critical examination, and told us something about its tribal features. He has stated that the people of Ireland are found arranged in three hierarchies, known as the Tribe,[1] the Step, and the Fine. Maine has not told us the exact significance to be attached to these terms But we using our comparative key, state that they correspond to our tribal, sub-tribal and clan organisations.

We next take Scotland where the Roman is seen making a slight incursion into its southern borders. A man who has not told us about things happening in Britain, is not going to inform us about events taking place in the dark corner of Caledonia. Here also as in Ireland, early history is not seen shedding its light. It is from the latest pages of History that we have gathered some information about Scotland. Maine[2] using the authority of a work written in 1730, states that the Celtic Highlanders of Scotland, are found arranged in a three graded tribal, sub-tribal, and clan-organisation. He is found using the terms tribe[3] and clan incorrectly. We are elsewhere explaining the exact value to be attached to these terms. But here we have cured the defect and given each its proper value. Neither in Ireland nor in Scotland are we given any information about the political institutions. All that we have been able to get is a vague glimpse about the tribal institutions.

We have now traversed all parts of the Celtic zone. From our studies it will be seen, that the Celt came and domiciled in their new homes, carrying along with him his tribal and political institutions. In the storm swept atmosphere of west the former

1. The Early History of Institutions, by Maine, pp. 90, 99, 105 to 108, 186, 231, and passim.
2. Ibid, page 187;
3. Ibid, pp. 5, 119, 186 aud passim.

is completely lost, but whereas the latter is seen persisting down to this day after undergoing various changes. If one wishes to have a correct conception of the political phenomenon going on in Europe, it is absolutely necessary to know in what form that institution first made its appearance in the west. The political institution brought by the Celtic Bull to Europe, is a tribal democracy moulded on a federal principle, that is found composed of three kinds of moots, known as the tribal diet, the sub-tribal assembly, and the clan republic situated one below the other.

CHAPPTER V

THE TEUTONIC EPOS

INTRODUCTORY

SECTION I. THE INVALUABLE HELP RENDERED BY TEUTONIC EPOS

The Teutonic epos that we are now taking up for study is a very important record. It ranks only second in importance to Velan epos, which is our principal guide in the field. That intelligent vision which Velan epos gave in connection with the whole course of Indo-European phenomenon, Teutonic epos is seen supplying us about things taking place in Europe. From whatever point the question is studied, we find it is the Bulls who are our real informants in the field. In connection with the cradle events, the Surans never gave us any help, and it is solely with the aid of Velan epos, that we unfolded the episodes enacted in that centre. The same sort of procedure they are found following in connection with the events enacted in Europe. For the former defect there is some excuse, as no moiety of the Surans are left in its pristine condition in India. But for the latter defect there is no sort of excuse, as the whole of that flock in its two-fold wings is found congregated in Europe. We shall here mention some of the causes, which led to this defective state of affairs in the field of Suran epos. The Surans as a class are a clandestine people, who do not

want to inform the world about their true history. Secondly they are a people of a highly selfish kind that are not gifted with a broad vision and wide outlook. Thirdly they are composed of many racial elements that are held together under the pressure of war. These manifold defects have had a baneful effect on their epos. A perusal of the Suran epos shows that it is composed of a number of disjointed pieces out of which it is not possible to make out any sensible story of a connected kind.

We wish to be more explicit, and point out the many defects noticed in Suran epos as seen emanating from Europe. The Surans we first divided under the two heads of Wolf and Horse, and the latter we next divided into a Temporal and a Priest Horse. The Priest Horse we are further dividing under the two heads of Angirasa and Atharvan Horses. Each of these flocks has no sort of blood connection with the others. So we see that the Surans are a heterogenous flock composed of many racial elements that are held together by the loose bond of war. To make matters worse, this multi-grained flock is not seen acting unitedly and fighting as one man. Each moiety is seen one after another entering the field, fighting its battle and retiring from the scene. In this manner the Wolf first fought and ran away. After him the Temporal Horse and the Priest Horse are seen doing the same, and quitting the field. Not only the fighting is divided but even their epos is found exhibiting the same sort of cleavage. The Wolf has only told us about things connected with his flock, and the battle he waged in life. During the whole period of time that he is seen fighting on the Russian theatre, he has not told us a word about the Horse, who is not only his next neighbour, but is found present all the time. The same kind of defect is seen in the Temporal Horse who would only mention things connected with him and the battle which he waged in life. He would not tell us anything connected with the fight waged by the Wolf, or inform us in what manner his senior partner Priest Horse is found engaged all the time. The Priest Horse is also found doing the same, and has only told us about the fight which he waged in life. He has not told us a word about the two previous fights waged by the Wolf and the Temporal Horse. Had we to depend solely on their records for our information we would not get a clear view of things now

happening in Europe. Fortunately to cure this defect of the Surans, we are given the help of the rival Teutonic epos.

This superior value in the Teutonic epos, we attribute to the superior mould of the race that gave expression to that record. The Bull is a homogeneous man cast in one mould and firmly knit in one united chain running from top to bottom. In the fight going on in Europe, the whole flock is seen playing a united part, and fighting with one mind. This united spirit is seen finding expression in every page of Teutonic epos. It gives us a clear view of the fight waged by the Bull against the Wolf, the Temporal Horse, and the Priest Horse. But for the help given by Teutonic epos we would not have been able to unfold the great drama played by the Indo-Enropean progenitors in Europe. Such is the important record that we have now taken up for study.

SECTION II. WHO ARE THE TEUTONS?

It is with the greatest reluctance that we use the term Teuton to designate the people who are handing down the epos, which is the subject of our present study. But having no other alternative we have condescended to designate them by this incorrect title. In any field of study, it is better to use a term generally understood however faulty it may be than to go in for a new one which from its novelty is seen producing many inconveniences. It is in this accommodating spirit that we use the term term Teuton. But at the same time it must be understood that it is a very recent term coined late in the history of the west. We shall mount up to the very origin of things, and try to expound to our readers the basic conception underlying its use. The term Teuton represents the main current of the Bull flock that came to Europe, took its stand on the Russian theatre, and fought in that centre for forty five centuries. From this parent hive, swarm after swarm is thrown off, leaving behind a respectable moiety, which is the final representative of the main flock that entered the land. It is the Teuton who gave birth to all branches of Celt known by the names of Bolgs, Kells, Gauls, Vels, Pwylls and Bellans. It is he who gave birth to the Lett and the Vend. A careful study of all these names shows that they are derivatives of either a Vel or a Velan, which we know is the title borne by the Bull flock at the time of its entry into Europe. But what is most puzzling is that the parent, who gave birth to so many offsprings, is not himself seen

carrying a title which has a Velan sonance. What we have to find out is: How did the name giver come to lose his true name? It looks as if the parent organism in the course of giving birth to so many off-springs has itself died.

We shall now study the life of Teuton, and find out how he managed to lose his old title. We have many evidences to show that the Teuton long passed under the title of Velan which he continued using down to 2500 B. C., which is the date on which the Vendo-Lettic Bulls separated from him, and went eastwards into Asia. It is sometime after the separation of the latter flock that the thought of changing his original name seems to have entered his mind. We are even able to surmise the grounds which induced him to change his old title. We are elsewhere showing that the Teutons after driving out the Priest Horse, moved to the southern parts of Russia, where they are seen leading a settled life for full ten centuries. It must be remembered that to the south of this region are found settled the Bellans or Celtic Velans occupying the whole of the Danubian valley. It is probably to distinguish themselves from this Celtic flock [1] that the Bulls in Russia changed their old title, and used it in a slightly modified form. The new title which they assumed is put before us in the shape of Velsing. The suffix in the compound word Vels-ing carries a patronymic significance, and may be interpreted as connoting a flock, who are the descendants of the Vels, which we know is the name borne by the parent Bull that migrated from the cradle. The title Velsing does not find mention in the pages of epos. We are elsewhere showing that a slightly changed form of that word in the shape of Welsing is found in use in the later chapters of history. From the existence of the latter form we are led to assume that the genuine term Velsing must have been once in use among the Bulls stationed in Russia.

Even the title Velsing is not seen long continuing its hold. It is further shortened and used in the shape of Veling. The suffix no doubt carries the same patronymic significance, but the compound word may be interpreted in a different sense. The title Veling means the sons of Vel who we know is the patron god of the Bull. A similar usage is also found in vogue among the Bulls in south India, who affix the honorific title of Pillai to their names which carries a similar sense. Caesar [2] has also noticed

1. Science of Languages by Max Muller, Vol. II, pp. 16 to 17;

2. Caesar's Commentaries, VI, 18.

this feature among the Celts of Gaul, who are found styling themselves as the sons of their patron god. But even the title Veling is not seen in use in epos in its pristine form. It is from side-lights thrown by that record that we are led to infer that such a title was once in vogue among the Bulls stationed in Russia. We are elsewhere showing that a moiety of the Bulls stationed in Russia, migrated to Scandinavia about 2000 B. C., subjugated that land and brought it under their sway. The branch of Bulls that conquered this far off land is known in epos as Inglings. Norse antiquaries* are seen taking the title Inglings, decomposing it and reporting it to us as a compound term made up of two words Ing and Veling. We have already explained the true significance of the latter term. Using the same philological key, we state that the title Ing-Veling represents the sons or descendants of the Veling Bulls stationed in Russia. But this term Ingling is not allowed to come to us in its pristine form. It is seen undergoing another phonetic corruption and put before us in the shape of Yngling. We are in a later page dealing more fully with the Yngling episode enacted in Scandinavia. But here we have cited it as a piece of evidence to show that they are the descendants of the Veling Bulls stationed in Russia

Here ends the first chapter of the name changing drama. The main stream of Bulls that migrated from the cradle came to Europe, and stationed themselves in Russia styling themselves as Velans which name they bore down to 2500 B. C. Sometime after that date they changed it to Velsing most probably to distinguish themselves from the Celtic Velans situated to the south of them. Phonetic convenience further induced them to shorten that term and use it in the form of Veling, in which shape it continued in use down to 1500 B. C.

In the fifteenth century B. C. the Snake inundation burst into Europe and caused a great uproar in the land. The first to be exposed to the fury of that tempest is the Bull in Russia, who has experienced its worst destructive effects. Under that lash, the Bull flock in Russia is split into two moieties, and driven in two directions northwards and westwards. Epos with the object of enlightening us that the Bull is entering upon a new phase of life has coined two new names, and conferred them on the two

* Younger Edda, by Anderson, page 238.

branches. The flock that ran westwards is given the title of Volsungs, and that which went northwards is known as Ne-Belungs. Even a superficial look at these two words shows that they are variants of either a Velsing or a Veling. In the case of one flock the prefix Ne is added to show that the Bull flock is living within the misty frost covered region of the northern parts of Europe lying within the Arctic Circle. Here ends the second drama in the name giving ceremony; and at this stage there are three branches of Bulls stationed in the three lands, namely, Scandinavia, Lapland, and Prussia. The one in the first mentioned region is known as Ing-Velings. the second is styled as Ne-Belungs, and the third as Volsungs.

Next comes the third drama in the name giving ceremony. The Snake inundation is seen flowing into the land down to the end of the old era. After its subsidence, the little Snake is seen pouring in, and continuing the havoc. Under the destructive effects produced by these two fold deluges, the three branches of Bulls stationed in the three far off parts of Europe are ground into myriads of atoms. Each of these tiny flocks is seen coining a name to designate itself, A careful study of all these titles[1] does not evince any indication of Bull origin. But still the craving to indicate the common parentage is so strong that these tiny flocks are seen coining a new group name and passing under that standard to show that they are all peoples of Bull origin. The new generic title so coined and brought into use is seen taking the form of Teuton. It first came into use in the fourth century B. C., as the name of one of the tiny flocks. Pytheas[2], a contemporary of Alexander the Great, has located the home of this flock on the shores of the Baltic sea. In the second century B. C. we find the title given an extended significance, and used as a generic name to connote all the Bull flocks. By that time the group which gave birth to the name itself is dead. We do not know what secrets connected with the Bull flock are contained in the term. All that we see is that in the second century B. C. the title Teuton is found used as a generic name to connote all the Bull flocks found in North Germany. It is only after a good deal of

1. Germany by Tacitus, edited by Church and Brodribb, pp. 78 to 86.; Northern Antiquities by Mallet, page 31.

2. Momsen's History of Rome, Vol. III, pp, 167 to 183;

straining of significance that we can bring the descendants of the Ing-Veling and Ne-Belung Bulls stationed in Scandinavia and Lapland under that category. It is in this condition that we find it used about the close of the second century B. C. When so put on the field, the term Teuton is found used in conjunction with another group title known as Cymry. Under the lash of the Snake the two flocks combined are seen creating a great commotion in Europe. The latter term we have already pointed out indicates a confederacy of Marks which represents the enemy people. But the same sort of good sense is not seen in the Bulls, who are found incapable of coining a generic name, which clearly indicates their Bull origin. A philological * study of the term Teuton shows that it is not a title coined out of any word taken from the Bull tongue. It looks more like one coined out of a root taken from the Horse tongue. When first put on the field it is found used in the sense of a people living in the north, with a secret note that they are the descendants of the Volsung Bulls located in North Germany. Strictly speaking it is not at all applicable to the Celtic Bulls, who are found located to the south of them. Such is the new title assumed by the main current of the Bulls that came from the cradle. A careful study of the new title Teuton, with the previous name Velsing, Veling, Ing-Veling, Volsung and Ne-Belung shows marked difference. In the latter cases the Bull pedigree is clearly indicated, but this kind of clue is absolutely wanting in the former case. Such are the many imperfections seen in the new designation Teuton. The title is strictly speaking applicable to the descendants of the Volsung Bulls stationd in North Germany. With a little more strained interpretation, it may be also be made to include the descendants of the Ing-Veling and the Ne-Belung Bulls located in Scandinavia and Lapland. All that we wish to point out is that the term Teuton is a generic title brought into use by tradition to designate the main stream of Bulls that came from the cradle, after the two fold swarming and separation of the Celt and the Vendo-Lettic Bulls.

The term Teuton which had acquired the value of a group title about the end of the second century B. C., is soon seen going out of use. In its place another title with a far wider significance

*. Dictionaries by Skeat and Brewer, see under Teuton.

known as German[1] is seen coming into use. We are elsewhere expounding the true significance of the term German. But here it is enough to know that it cannot be used as a synonymous title for the term Teuton. But it is in this sense that all writers ancient and modern are seen using the term. The old title Teuton after lying uncared for, for a long time is again lifting up its head and coming into use in the new era. It is to modern students that we are indebted for the resurrection of a dead term, and bringing it into current use in every day life. But not withstanding this general use, we do not think that any one of the modern students is aware of the true significance underlying the term.

We give below a list of all the titles borne by the Teutonic flock in the course of its past life:—

1. Velsings
2. Velings
3. Ing-Velings
4. Volsungs
5. Ne.Belungs.

Even a casual look at these titles is enought to show that they are derivatives of either a Vel or Velan, which is the name under which the Bulls entered Europe. One and all these titles have gone out of use. But even after discarding them in the tribal sphere, various Teutonic flocks are seen using similar titles to designate subordinate clan groups. We quote below a list of these clan titles which we have picked up from various sources[2] :—

1. Wellings
2. Waelsings
3. Welsings
4. Walings
5. Walsings
6. Woolsings
7. Billings
8. Vallings.

The change from V to W in the first six cases we attribute to Nordic influences. The other changes seen in all these cases we attribute to climatic influences. All these titles are variants of of either a Vel or Velsing with sundry modifications to suit the alterred environments amidst which they are placed.

The clan titles which we mentioned in the preceeding para have not ended in the floating form, but have left behind many visible marks. They are found transferred to the land, where they are seen figuring as village titles. We quote below a few of these

1. Read Caesar's Commentaries and the Germany of Tacitus.
2. Max Muller's Science ol Languages, Vol. II, pp. 16 to 17, and foot-notes; City States by Fowler, page 31; Story of the Wolfings, by Morris page 6.

place names gathered from the Teutonic peoples of England[1], after their entry into that land

1. Wellington	4. Billington
2. Watlington	5. Walsingham
3. Wallingford	6. Wolsingham

So we see that a study of tribal, clan and village names indicate that the Teutons are the descendents of the Welsing Bulls. But notwithstanding this deep seated trait, they are seen taking the fore-part of their own title, giving it an unpalatable flavour and using it to designate all foreigners. It is in this contemptuous sense that the term Welsh is found used by the Saxons in England, who are seen designating by that title all the Celts found in their neighbourhood. This morbid feature is not found confined to Britain, but is also seen in the mainland countries of Central Europe[2]. All facts go to show that the Teutons are a people, who have lost all sense of their Bull origin.

We hope we have given a clear view of the nature of the Teutonic people. They represent the residium left behind by the main current of the Bull flock, after the two fold swarming and separation of the Celt and the Vendo-Letts. They entered west bearing the title of Vel or Velan which they later on changed to Velsing and Veling. The latter two names in their turn are seen undergoing further changes, and giving birth to such titles as Volsungs, Ne-Belungs and Ing-Velings. These titles are also found soon disappearing from the tribal sphere, and giving place to a new group name known as Teuton, to indicate all the tiny flocks into which they are now found broken. Even after its disappearance from the tribal sphere, the old title is still found persisting in some form or other in clan and village names. But one result produced by all these cataclysmic changes is that the people have lost all vision of their past. It is on the shoulders of these blind people who have lost all sense of their Bull origin that the heavy burden of carrying the epos which the Bull enacted during a period of sixty centuries is now laid. In what manner they have discharged that duty, we shall unfold in the following pages.

1. Max Muller's Science of Languages, Vol. II, page 17 & foot-note; Fowler's City States, page 31; Green's Making of England, page 183; Kemble's, Saxons in England, Vol. I, page 59 & 66;
2. Story of Wolfings by Morris, page 10 and foot-note.

SECTION III. THE STORMY MOVEMENTS OF THE TEUTONIC PEOPLES IN THE TEMPEST TOSSED ATMOSPHERE OF EUROPE

Having given the exact significance that has to be attached to the title Teuton, we wish to give a rough view of the various cataclysmic movements through which that people have passed in the course of their western life. Without such a knowledge, it is not possible to intelligently follow the epos which we are now going to expound. In the previous section when defining the term Teuton, we had to mention something in connection with that movement. Here we descend into more details, and expound that phenomenon at greater length. Our readers will have to excuse us for a repetition of some of the statements which we cannot avoid. The Teutons are a very important people, and play a leading part in the Indo-European drama that is being enacted in the west. They form the central pivot round which all the other Bull flocks are seen revolving. It is the Teuton who is seen serving as a connecting link, between the Celt of the west and the Vendo-Lett of the east. It is he who is seen narrating all the events that took place in Europe, from the moment the Bull flock entered west down to its final dispersal from the Russian theatre. It is he who has told us the status of the Celt, the Vend, and the Lett, and the exact relationship on which each of these flocks stand with reference to the Teuton. But this giving a connected view to the epos of the Bull is not the only function performed by the Teuton. He is seen rendering a similar service to the enemy epos and giving a connected view of the life history of the Surans. But for his help we would not have exactly known the respective parts played by the Wolf and the Horse in the complicated Indo-European drama enacted in the west. Such is the all-important part played by the Teuton. Surely the epos of such a people must be full of valuable lessons.

The proto-Teuton we mentioned represents the main current of the Bull flock that came to Europe bearing the title of Velans, and took its stand in the Russian theatre from which centre swarm after swarm is sent in all directions. The first to separate are the Fir Bolg Primary Celts, who went and settled in France, and gave birth to two peoples known as Kells and Gauls. After their separation, the main bulk of Bulls take their stand in the Russian theatre, and go on fighting with the Surans, who are located to

the north of them. The first phase of the fight is waged against the Wolf who unable to bear the rain of blows are seen running away from the field. To overtake and thrash the run-away Wolves, a detachment of Bulls is seen sent from the main fold. The former are known in epos as the Italic Wolves, and the latter are found styled as Bellans and Vels, or known by the titles of Secondary and Tertiary Celts respectively. As far as Teutonic epos is concerned, we have nothing to do either with the run-away Wolves or the chasing Bulls.

After the escape of the Wolves, the rest of the Bulls continue the fight with the Horses, who is the only enemy flock left behind in the Russian theatre. As already pointed out the Horse is not a homogeneous flock, but is found divided into two distinct branches known as the Temporal Horse and the Priest Horse. The next phase of fight is waged against the former. In this fight the Temporal Horse gets defeated, and runs away from the field. As before the main fold is seen sending a detachment of Bulls to capture and thrash the run-away Horses. The latter are known in epos as the Hellenic Horse, but nothing is known about the Bulls that went chasing them. As regards the Celtic Bulls that went chasing the Wolves, we know everything connected with their life history from the moment they quitted the Russian theatre down to the present hour. But as regards the Bulls that went chasing the Hellenic Horse, we are not given any information regarding their subsequent life history. We do not even know what name they bore in after life. A lot of mystery hangs round the head of this Bull flock, about which we shall mention more in detail when dealing with Hellenic epos, All that we here wish to point out is that a branch of Bulls separated from the main fold stationed on the Russian theatre, and went into the Balkan Peninsula.

After the departure of the Hellenic Horse, the main flock of Bulls are seen capturing the Priest Horse, and venting all their fury on his head. The latter is not one uniform flock, but is found divided into two branches known as Atharvans and Angirases. The next phase of the fight is fought against the latter Horse. In the course of the struggle each is seen inflicting on the other untold horrors. So great is the havoc wrought on the Angirasa Horse, that he is seen raising a dolorous cry which even now can be distinctly heard in the pages of Rig Veda. A similar note of weeping and wailing is also seen proceeding from the mouth of

the Teutonic Bull. But of the two flocks it is the former that seems to have fared badly. Soon after we see the Angirasa Horse quitting the field, and running into Asia. In this flight he is not seen going alone, but is found accompanied by his brother Atharvan Horse. The route taken by them is along the coastal tract bordering on the Yugar Strait, as it is in this region of North Russia that the fight is now raging. As usual the main fold is seen sending a detachment of Bulls to capture and thrash the run-away Priest Horse. The former are known in later history as Vendo-Letts, and the latter as Irano-Aryans.

The Atharvan and the Angirasa Horses are seen running through the steppes of Asiatic Russia hotly chased by the Bull. In the end the latter overtook the former and fought a pitched battle with him in which the Horse received a crushing defeat. After receiving this blow, the two Horses are seen moving moodily further and further southwards, across the desert tract, closely followed by the Bull. As they were so moving, a new enemy suddenly crept across their path, and threatened the safety of both. The name of this new foe is the Snake. Under his menace, the two traditional enemies forgot their old time animosity, entered into a friendly compact, and fought against the Snakes. After fighting sometime, the two Horses quarrelled, separated into two branches, and each went his own way. This split in the Horse fold is also seen affecting the Bull, who is seen dividing into two branches known as the Vends and the Letts, the former taking the side of the Atharvan Horse, and the latter that of the Angirasa Horse. After following the two Horses for some distance, the Vends and the Letts not being able to pull on with them, part company and come back to Europe. After parting company from the Bulls, the Atharvan Horse went into Iran, and the Angirasa Horse into India, where they are found settled for the rest of their life.

Till now we were directing our attention to the contingent of Bulls that went into Asia, and told nothing about the main body of that flock stationed in the Russian theatre. We will now take up the latter, and find out what they are doing. The Vendo-Letts quitted Europe in 2500, and came back to that continent in 1500 B. C., after a long absence of ten centuries. During this long period, great changes are seen taking place in the main fold of the Bull left behind on the Russian theatre. One of the herculean tasks assigned to the Bull in Europe is to absorb all the aboriginal

elements found in that continent, and give them a higher tone. Taking this mandate, the Celt is seen devouring and digesting the Iberian, the Ligurian and the Rhaetian. But to the Teutonic Bull is assigned the far more herculean task of digesting the Nordic, who is the most primitive man in the world. These Nordics at the time of the entry of the Indo-European flocks are seen occupying the coastal tracts bordering on the North and Baltic seas, with a side extension into Scandinavia, Poland and South-west Russia. Under the pressure of the new invaders, they are seen vacating all the mainland tracts, and confining themselves into the obscure corner of Scandinavia. The Fir Bolg explosions sent a small contingent of Celtic Bulls into the southern parts of the Scandinavian zone about the forth millennium B. C. After this slight Celtic Bull contact, the Nordics seem to have been left to their own fate and led a long lethargic lite. The next to intrude into this aboriginal haven are the Teutonic Bulls. It is not clear when the two people came into actual contact with one another. The Secondary and the Teritary Celts, who migrated and came into the western parts of Europe about 3000 B. C., are found engaged in a life and death struggle with the Wolf, the former in France and the latter in the Alpine zone of central Europe. It is not likely that either of these Celtic Bulls would have either the leisure or the opportunity to come into contact with these Nordics. After the departure of the Secondary and the Teritary Celt to their receptive zones, the coastal tract lying between the Weser and Vistula would be left unoccupied with not a soul moving on its surface. It is highly probable that the Nordics, after all the buzzing movements connected with the Indo-European flocks are over, might have attempted to creep back into their old homes, and occupy the vacant tract. Such is the state of things which would confront our gaze in 2500 B. C.

The Teutonic Bull we mentioned is found engaged in a life and death struggle on the Russian theatre from 4500 to 2500 B. C. It is on the latter date that he drove out of Europe the Priest Horse, and having no other work on hand is seen moving southwards, and occupying the southern parts of Russia. Here he would probably come into contact with the Nordics, who are already there. What friction arose between those two peoples, we are not in a position to state. All that we know is that a band of Teutonic Bulls are seen invading Scandinavia in 2000 B. C., conquering that aboriginal haven, and bringing it under their

sway. One result produced by this conquest is that a free intermingling of blood is seen going on between the Nordics and the Teutonic Bulls during a period of five centuries. When we again take up the Teutonic Bull in 1500 B. C., we find him to be a highly tainted flock, poisoned through and through by a profuse quantum of Nordic blood. Such is the state of things in 1500 B. C., when the Snake inundation thundered into Europe.

We here close the first period or the orthodox Indo-European age of the Teutonic Bull in the west. It begins in 4500, and ends in 1500 B. C. In the closing scenes of this period, the Teutonic zone of influence covers all Russia and Scandinavia, and that part of Prussia lying between Weser and Vistula. To the south of them beyond the Carpathians, the Riesen Geb, and the Erz Gebirge ranges, are the Bellan Tertiary Celts who are found occupying the whole extent of the Danubian valley. Still further south are the Marks in the Alpine zone with a side extension into the Balkan Mountains. At this stage the Teutonic Bulls are seen passing under two names, the one in the mainland portion of Russia is known as Velsings or Velings; and the lesser moiety in the Scandinavian peninsula is seen passing under the title of Ing-Velings.

The next era is the age of Snake inundation. Under its lash the main block of Velings stationed in Russia is cleft into two, and driven in two directions northwards and westwards. The flock that ran north is known as Ne-Belungs, and found occupying Lapland. That which ran west is known as Volsungs, and found occupying the coastal tract lying between the Weser and the Vistula.

The Snake deluge did not end with one outburst but is seen flowing in repeated flows all through the old era. It is on the head of the Volsungs that the full fury of the subsequent outbursts has fallen, as they are found placed directly in the path of the Snake; and under its lash they are ground into a number of fragments, and tossed hither and thither. But the Ne-Belungs and the Ing-Velings being situated in far off corners are not much affected by the subsequent flows.

We shall next give a rough view of that great outburst known as the Teutonic movement that is now seen going on in Europe. Under the lash of the Snake we mentioned that the Volsungs stationed in Russia are ground into a number of fragments. The process must have commenced somewhere about 1000

B. C. and continued down to the end of the old era. During the period of ten centuries many groups must have come and gone out of existence. Pytheas[1] and a few more classical writers have given us a dim picture of these fluctuating groups. But it is Tacitus[2] who has catalogued and roughly described them to us.

But along with this grinding of the Volsungs, we see another destructive process going on in Central Europe. We know that the Danubian valley is occupied by the Bellan Tertiary Celts, and the Alpine zone by the Marks. Under the lash of the snake these two flocks are also ground into myriads of fragments, and scattered all over the region. By so doing, fragments of Celts and Marks are taken and thrust into the midst of the descendants'of the Volsung Bulls, and causing great confusion in the field. The adulteration of the Teutonic Bull with the Celtic Bull is not a matter of serious consequence, as both are out of the same racial Bull stock. It is the adulteration of the alien Mark, with the Teutonic Bull, that is fraught with grave consequences. Under the lash of the Snake, the Marks are torn from their Alpine bosom. and taken and thrust into the midst of the Bull flocks found in Central Europe and North Germany. We have one such flock known as Cymry, stationed at the base of Jutland, which is the highway by which the Bull on the mainland is seen moving up and down into Scandinavia and back again therefrom. We have similar flocks known as Marsigni[3] and Marcomanni lodged in the very bosom of the Teutonic and the Celtic Bulls. Such is the state of things which confront us in the first century B. C., which marks the close of the Snake age.

Next comes the era of the Little Snakes, whose duration we have put down as covering a period of ten centries. The first to suffer from that deluge are the Ne-Belungs who are driven from their homes in Lapland and Finland into the southern parts of Russia. Along with the expulsion, they are seen dropping their old name and assume the new designation of Goth; and soon after they are found splitting into two divisions and passing under the

1. Momsen's History of Rome, Vol. III, pp. 167 to 168.
2. Tacitus' Germany, edited by Church and Brodribb. pp. 78 to 86; The list given by Tacitus is crude and has to be refined in various ways. This sort of purification we are administering in the course of this work. All that we here wish to state in this connection is, that the tribes mentioned in Chaps. 33 to 40 may be taken as the desendants ot the Volsungs.
3. Vide map attached to Germany by Tacitus, edited by Church and Brodribb.

title of Visgoths and Ostrogoths*. Sometime after about the seventh centry A. D., a similar fate is seen befalling the Ing-Velings of Scandanavia who are split into three branches known as the Swedes, the Norwegians and the Danes, But out of these two flocks of Bulls, it is the descendants of the Ne-Belungs that are the worst sufferers.

We shall now take a more comprehensive view of the general effects produced by the Little Snake deluge on the Teutonic people as a whole. Under the effects of that outburst, many of the broken fragments of the Volsungs found in North Germany are captured and scattered broadcast all over Europe, leaving only a few relics behind. But even this little fortune is not given to the Ne-Belungs, whose two divisions Visgoths and Ostrogaths are captured en-block and scattered over the two continents of Asia and Europe, without leaving any trace behind in its original home. The result is that the Ne-Belungs or Goths have been obliterated out of the face of the world. But a better fate is reserved for the descendants of the Ing-Velings. The Norwegians, the Swedes, and the Danes under the lash of the Little Snake are seen quitting their homes in large numbers, and going to far off lands. But after a time the fury ceases, and many of the descenants of the old Ing-Veling flock, are still found left in their old homes. So of the three parent Bull flocks to whom we have given the group title of Teutons, we have on hand only the descendants of the Volsungs and the Ing-Velings.

In connection with the Teutonic movement, we have to take notice of another phenomenon, known as the Germanic movement, about which we are elsewhere describing in full detail. Under the effects of that movement the Teutonic Bull, the Celtic Bull, and the Mark are takenand forcibly blended into a highly explosive compound. Into this blend the Big Snake, the Little Snake and all the aboriginal ingredients are found entering. But this Germanic movement is only seen working in the mainland portion of Central Europe. Under its effects the descendants of the Volsungs found in North Germany are taken and blended with the Marks and the Celtic Bulls situated to the south. The result is that we find the first mentioned flock exhibiting little or none of the characteristics of the Teutonic Bull. But this Germanic phenomenon is not seen

* Germany by Tacitus, Chap, 44; Gibbon's Decline and Fall of the Roman Empire. Vol. I, Page 237; The Dawn of Mediæval Europe by Masterman, pp. 10 to 11; Epitome of History, by Tillinghast, pp 207 to 208.

extending its gripe into the Scandinavian peninsula, and imparting its pernicious influence. The result is that the descendants of the Ing-Velings found in that land, will continue to exhibit some of the pristine characteristics of the Teutonic Bull. Such are the many evil effects imparted to the Teutonic people by passing them through the storm tossed atmosphere of Europe.

We stationed three flocks of Teutonic Bulls in three different parts of Europe, namely, the Volsungs in North Germany, the Ne-Belungs in Lapland, and the Ing Velings in Scandinavia. Properly speaking there must have been three editions of Teutonic epos, at the rate of one for each flock. But unfortunately such is not the case. The Ne-Belungs have been wiped out of the face of the earth without leaving a trace behind, The Volsungs are found so much corrupted that they have little or none of the Teutonic instinct. So we cannot expect any edition of the Teutonic epos from either of these flocks, as one is dead and the other has lost all traces of of his past memory. So it is only from the Ing-Velings of Scandinavia that we can expect any report on Teutonic epos. That is also actually the case. It is from a tiny flock of Ing-Velings, hidden in the obscure island of Iceland that we get all our information about Teutonic epos.

But what is the nature of these Ing-Velings, who are seen giving us this valuable report about Teutonic past? Scandinavia is no doubt free from the pernicious influence of the Germanic movement. But that does not mean that she is not subject to other disadvantages in life. Scandinavia we know has become the haven of the Nordic, who is the most primitive man in the world. In addition to this element, the Snake is also seen entering that land at a very early period. These two elements are by themselves quite sufficient to poison the mind of the Bull. From the nature of things going on in the land we cannot expect a true report on Teutonic epos, but one perverted in many ways both by the baneful influence of the Nordic and the Snake. We have only one edition of Teutonic epos. And that work is found covered with all sorts of defects. It is with this imperfect record that we have to unfold the past life of the Teutonic Bull.

We hope we have given an idea of the people, who are entrusted with the task of unfolding the Teutonic epos. As pointed out in the previous section, they do not carry about them any trace of the original title under which they entered Europe. The Celt,

the Lett and the Vend are all seen bearing titles which can be traced to an original Vel. But the Teuton alone is deprived of this qualification. This is his first defect. The next defect is that he has been crumbled to dust by the fury of the Snake tempest and scattered far and wide. It is only a tiny moiety in Scandinavia that is seen retaining a dim Bull-consciousness. But even that tiny fragment is found poisoned by the Nordic and the Snake. It is this poisoned Bull, corrupted by these two-fold elements, that has undertaken the great task of expounding Teutonic epos. From the nature of things we cannot expect him to give a sensible report about the Teutonic past.

Before closing this section we wish to offer a few remarks on the comparative merit of the two sister traditions known as the Celtic and the Teutonic epos. The Celt is taken long before the advent of the Snake and lodged in his new home in the western parts of Europe. So both he and his records are free from the baneful effects of that element. A perusal of Celtic epos does not evince any trace of the evil characteristics of the Snake. But on turning to the sister tradition we meet with a different picture. The Teuton is not only poisoned in his very womb in Russia, but is found floating all through life in an ocean of Snakes. The result is that both the people and their epos come saturated with the characteristics of the Snake. In the Teutonic record the Snake is given the euphonious title of Ymir. In the very opening chapter of the two Eddas* we find the Teutonic Bull singing the praises of Ymir. Such are the people who are entrusted with the task of handing down the epos of the Bull.

SECTION IV. THE SOURCES FROM WHICH WE DERIVE OUR KNOWLEDGE OF TEUTONIC EPOS

The epos that we are now taking up for study is a very bulky record covering a period of seventy centuries. It begins in 6000 B. C. which is the date of the great Velo-Suran war fought in the cradle, and ends in 1000 A. D. which marks the dying embers of the Little Snake conflagration. Even in so doing we have only taken the moderate period of seventy centuries. The Bull it must

* Poetic Edda, by H. A. Bellows, vide Voluspo, stanza 3; Mallet's Northern Antiquities, Page 403.

be remembered led a long life in the cradle, prior to 6000 B. C. whose anecdotes we are not here touching. For information regarding ages prior to 6000 B. C., we ask our readers to turn to a later chapter, where we are dealing with the subject. All that we are here concerned are the events enacted in the seventy centuries falling between 6000 B. C. and 1000 A. D. Teutonic epos we are dividing under five grand heads, a detailed list of which is given elsewhere. But here we are giving an abstract thereof to serve our present purpose. (1) Teutonic epos begins in 6000 B.C. with the great war fought in the cradle between the two Indo-European progenitors. (2) Next comes the sinking of the cradle, and the migration of the two flocks to Europe, where they are seen fighting for twenty centuries, from 4500 to 2500 B.C. (3) After that comes a lull or a quiet period, covering ten centuries (2500 to 1500 B.C.) during which time the Bull is seen continuing in the occupation of Russia, and lowering his constitutional mould by an amalgamation with the Nordic aborigines of the west. (4) Next comes the irruption of the Big Snake into Europe, whose havoc is seen continuing for fifteen centuries, from 1500 B.C. down to the end of the old era. (5) In the footsteps of the Big Snake comes the Little Snake and continues the demoniac drama on a less intense scale for the first ten centuries in the new era. Such are the five grand divisions of Teutonic epos. Each division by itself is composed of so many incidents as to tax the utmost energies of a people in preserving and handing them down. The Teutonic Bull was saddled with the heavy burden of carrying five such heavy loads of epos. As long as that people were in a sane and healthy condition, they managed to perform the duty easily. But after the entry of the Snake demon into Europe, none of the Teutonic Bulls on the main land countries is fit to undertake such a duty. Their body being poisoned and their mind being confounded, they are not fit to discharge the onerous duty of preserving and handing down the epos of the Bull. If at all they attempt to give expression to events connected with their past, they will only talk nonsense. If anybody has doubts on the point, let him turn to the pages of Caesar *, Tacitus and similar writers who have gathered much information about the past of the Teutonic Bulls, and recorded them in their works. The

* Caesar, VI, 21 ; Tacitus' Germany, Chaps. II and III ; A Tale of the House of Wolfings, by W. Morris, pp. 13, 46, 65, and passim.

most laborious perusal of these works will not give us the slightest clue about the epos of the Teutonic Bull. And to acquire a knowledge on the subject we have to go to Iceland. The guardian spirit of the Bull, foreseeing that evil times are coming, has taken a tiny moiety of that flock, and placed it in an island haven out of the reach of all marauding hands. The more we study the working of that spirit, the greater is the veneration which we pay to her wisdom. Both in the field of Celtic and Teutonic epos, it is the island havens that are utilised as the store house of all the sacred lore of the Bull. In the former field the two islands of Britain and Ireland are utilised for the purpose. But whereas in the latter field, it is the single island of Iceland that is seen performing the whole function single handed.

We shall now sum up our main difficulties in the field. Teutonic epos is a bulky record, composed of five great loads, each of which by itself is quite sufficient to tax the utmost energies of a nation. The main bulk of people out of that fold are incapable of rendering any help in the field. It is only a tiny moiety of the Teutonic Bull that has come forward to help us in the field. Even this tiny flock is so much plagued with all kinds of distempers that it will only give us a malady ridden epos. When matters are in this stage, a malevolent agency is seen entering the field and still further corrupting an already corrupted epos. By whom this evil agency is contributed we shall soon unfold.

Teutonic epos, to escape the fury of the Snake demon, first ran from Russia into Central Europe, and next from the latter region into Scandinavia. Even into this far off region, the Snake is seen following and plaguing her life. To be once for all rid of the Snake demon, she quitted the mainland, and ran and hid herself in far off Iceland with all such sacred records as she could conveniently carry. An epos which has escaped so many perils is now being attacked by an insiduous foe of a highly malevolent kind. This new enemy is Christianity * who is about this time seen working all over North Europe and corrupting all national traditions. A record which has escaped so many dangers is now seen falling a prey to the onslaughts of the Catholic faith. How and in what manner she executed that destructive process we shall unfold in the following pages.

* History of Civilisation in England, by H. T. BUCKLE, Vol. I, Chap. 6.

All epos we mentioned is handed down by oral tradition. It is only after the introduction of writing it is recovered from memory and committed to paper. Just about the time that this new art of writing is being introduced in North Europe, a new enemy known as Christianity is seen thrusting itself into that region. The native Teuton is now a man of low mental calibre. He is found blended with the Nordic who is a man of a very primitive kind. In a blending of high and low elements, it is always the latter that is first seen asserting itself. It is only after the lower element is digested that the higher element will exhibit its superior qualities. The general run of Teutonic people are now in the lower stage. Either through dullness or want of capacity, he is not seen profiting himself by the new knowledge, and reducing his oral epos to writing. It is the agents of Christianity that are seen running about the land, collecting all oral traditions from the mouth of the people, and reducing them to writing. This collection work is not undertaken with a disinterested end in view either for scientific or antiquarian proposes. It is undertaken with a highly selfish end in view. Christianity is a proselytising religion, whose aim in life is to seduce people from their native faiths, enlist them in its ranks, and so augment its strength. By one of those strange chances which often takes place in the history of man, this new religion evolved in west Asia had crept into Europe. Christianty is a religion eminently fitted to make easy conquests among a confounded people who do not know where their life centre is located. Such a people of a highly muddled kind are now found in Europe.

Christianity first entered South Europe, where it made an easy conquest and fixed its permanent head quarters. The seat so chosen is Rome. That city was once the political centre for all Europe, from which place the Roman Wolf once wielded supreme sway. Now the Wolf is dead, and there is no efficient temporal power ruling in his place. It is about this time that Christianity is seen creeping into Europe. We are elsewhere showing that Italy is a land saturated with the instinct of the Wolf, who is a despotic grained man in every walk of life. This Wolf after going through various phases of political life is now dead. The temporal power gone, the Wolf is seen changing colour, assumed the priest garb, and trying to run a spiritual power over all Europe. Long before

the death of the Roman emperors, Christianity had gained a footing in Italy and evolved a spiritual head known as Pope, who is found seated in Rome in the very place where the temporal Wolf had his capital seat. This Popish Wolf following in the foot-steps his predecessor has evolved a net work of organisation, which is seen working in every part of Europe. He has now taken into his head to wean the people of Iceland from their native faith, and convert them to his fold.

Many are the ways adopted by Christianity to convert the people of a land to its fold. When dealing with Celtic epos we gave a budget list of all the intricate processes adopted by Catholic Christianity. All these processes are now seen at work in obscure Iceland. But for the present we shall confine ourselves to only two of the methods that are being pursued in the land. One is the system of writing false stories about gods, surround them with all sorts of defamatory statements, and exhibit them as the worst of mortals. The other is to concoct some false fight, bring the gods on the stage, and give them a death-blow on the battle field. It is such a unholy piece of work of a two-fold kind that is now seen going in Iceland in a highly intensified form. In every other part of Europe it is foreign agents that are seen beginning the work, which is later on joined by men taken out of the native fold. But in Iceland it is her own men taken from the bosom of her native people that are seen from the beginning to the end engaged on this unholy piece of work. Our authorities in Teutonic epos are two works, namely, the Poetic and the Prose Edda. Both of them are works written by men who are natives of Iceland. They, acting under the orders of Catholic Christianity, are seen corrupting the national traditions of the land, and putting before us a perverted picture. The two Eddas as now put before us are not genuine works, but perverted reports that are intended to give a false view of Teutonic epos. Before pointing out the many corruptions introduced by Christian hands, we have to find out the many infirmities to which epos is naturally prone to. It is only by so doing that we will be able to distinguish the two classes of errors, and know how to separate the one from the other.

Teutonic epos has had a long oral existence extending over seventy centuries. During this long period of oral life, it, like the general run of such records, had acquired many infirmities, which

we broadly classify under two heads. Firstly infirmities introduced by the distempered mind of man, who, unable to comprehend old time traditions, is seen loading them with many erroneous conceptions. Secondly infirmities introduced by the human oscillations of the world, which unsettles the mind of man and makes him think in the wrong direction. ·Teutonic epos as we shall soon show had inheritied these two-fold kind of infirmities in abundance. These two infirmities be it clearly remembered, are the unconscious errors introduced by the corroding agency of time.

In addition to the unconscious errors brought in by time, we have to take note of the wilful corruptions introduced by the monks, who are seen acting as agents of Christianity. Teutonic epos is found loaded with a plethora of these wilful errors introduced by malevolent monks. Our two great authorities in the field are the Poetic and the Prose Edda, which are also styled as Elder and the Younger Edda. We shall take these works one after another and point out the many wilful errors introduced by Christian monks, who are clearly conscious that they are doing an unholy piece of work.

The first flaw is in the title itself. We have to find out wherefrom it secured the title Edda. Is it an ancient name hallowed by tradition, or a new one coined by the monks? Students[1], unaware of the intricate game going on in the field, are seen giving expression to all sorts of random explanations. The term Edda is a variant of the word Patti or Paddi. which in the ancient tongue of the Bull means Grand-mother. There are many such words in the Teutonic speech about which we shall later on give a list when dealing with the language theme. Among them one is Edda. In the present case not only the shape is changed, but even the significance is found altered. In the original Bull tongue it meant grand-mother, but now it is given the extended significance of great grand-mother. How much of this change is due to the monks, and what part has to be allotted to usage, we are not in a position to state. All that we can mention in this connection is that it is in this changed shape, and extended significance that we find it used in Rigsthula[2] which is one of the poetical pieces embodied in

1. Poetic Edda by Bellows, page XVI introduction; Mallet's Northern Antiquities, pp. 362 to 363 with foot-notes.

2 Poetic Edda, by Bellows, vide, Rigsthula, stanza 2 with foot-notes;. We also find four more words taken from the Bull tongue and used in the same poem namely Ai, Afi, Amma, and Kon.

the Elder Edda. Whatever may be the significance attached to the term, surely it is not a title suited to the sacred character of the work which is now the subject of our present study. We are elsewhere showing, that Teutonic spos as a whole would have borne the general title of Voluspo. This suppression of the old title and giving it the new name of Edda is the work of monks. This is done purposely with the object of degrading the value of the work and reducing it to the rank of unbelievable old women's tales. All over the world among all ranks of mankind both high and low are found current a set of incredible stories, which are generally repeated by old women or the great grand-dames of the society. By giving the title Edda to the Teutonic epos, the monks want us to infer that all the statements contained in that record are a set old women's tales that cannot in the least be believed. So, to begin with, the monks have given a bad title to the work. As we proceed we shall give more substantial proofs of their evil intentions.

The Eddas we stated are two in number namely, the Poetic Edda and the Prose Edda. The authorship of the former work is attributed to Saemund Sigfusson and that of the latter to Snorri Sturlason. The former lived in the eleventh century (1056 to 1131) and the latter in the thirteenth century (1178 to 1241). So we see that it is two centuries after the production of the Poetic Edda that the Prose Edda was written.

The Poetic Edda is stated to have been compiled out of ancient lays current among the peoples of the land. The part played by Saemund is to collect these oral lays and bring them together in the same form in which they were originally found. That means that these poems are the products of pre Christian bards of pre-Christian ages. Or to put it in the words of Norse antiquaries, they are the songs of heathen* bards, living in heathen ages, which being offensive and inelegant terms we are avoiding using such expressions. Even a superficial study of the Elder Edda is enough to show that the poems now put before us are not the work of ancient bards professing Oddinic faith. They are the work of hostile monks professing Christian religion. It is because students are found ignorant of the very alphabet of Teutonic epos that they are seen giving expression to such unsound opinions.

* Vide general introduction, pp. XI to XXIV of Poetic Edda.

We shall now state how and in what manner the Elder Edda had its birth. Christianity was introduced in North Europe somewhere about the ninth century A. D. The new religion is now engaged in converting the people of the land to its fold. In order to facilitate the work of proselytising, the agents of that religion are found flinging dirt on the rival faith, and exhibiting its gods in the most unbecoming light. It is with that object that the poems in the Elder Edda are written. Every poem in that work is now acknowledged by scholars well versed in Norse literature to have been written subsquent to the ninth century A. D. This fact by itself is enough to cast a doubt on its pre-Christian origin.

The Elder Edda as now put before us is a very intricate work. It is not the work of a single person, but of many hands. The Elder Edda in its present form is a bewildering conglomeration. It is divided into two sections, the first part devoted to gods, and the second part to heroes. The real Edda as it first saw the light of day is the one devoted to the gods. The second part is one of later origin and properly speaking should have been put before us as a separate work. So we take the first part alone as representing the true Edda. Even here we make a further refinement, and eliminate many poems out of that category. The first part as now put before us is composed of fourteen poems out of which we take only eight[1] pieces as representing the true Edda as it first emanated out of the monkish laboratory. The rest six we omit from that category, as they do not exhibit any of the characteristics seen in the other eight poems.

We shall now enter into a little more details, and point out approximately the way in which these eight poems of the orthodox Elder Edda had seen the light of the day. The Saemunds[2] migrated from Norway in the ninth century A. D., and settled in the south-western corner of Iceland, with Oddi as their head quarters. The family at the time of their migration are ardent followers of the Oddinic faith, and the place where they settled was probably named Oddi after their patron god Odin. Here they built a temple, where worship is being offered to the gods of the Teutonic pantheon.

1. Vide Contents on page VII, of Poetic Edda. The eight poems referred to by us are nos. 1, 3, 4, 6, 7, 8, 9 & 11.

2. Mallet's Northern Antiquities, pp. 286 to 287 ; also read chap. II in the supplementary section.

The head of the Sæmund family is seen acting as its high-priest, and doing all the functions attached to that office. The priests attached to a Teutonic temple are styled as Godars, which term literally means gods clothed in mortal vesture. So we have mortal gods doing service to ethereal gods, which represent deities worshipped by the society. When dealing with Celtic epos we mentioned of a malady raging in the Russian theatre, under whose influence a whole flock of Bulls when still clothed in mortal vesture, are seen styling themselves by the grand eloquent title of gods. A touch of that malady is found prevalent between the ninth and the twelfth centuries in Iceland, where we see the pontiff chieftains styling themselves as godars [1] or little gods. Among the host of little gods found in the island, one is seen coming out of the Sæmund family. The Sæmund godars or little gods clothed in human flesh are for a long time seen engaged in the service of the greater gods or the ethereal divinities belonging to the Teutonic pantheon. As custodians of that faith, they will be well versed in all the legends and traditions connected with the gods of the Teutonic pantheon. So things went on for two centuries. In 1000 A. D. Christianity [2] was introduced in Iceland, and the Sæmund family was probably its first victim. Our Sæmund Sigfusson the author of the Elder Edda, we mentioned, lived between the years 1057 and 1131. It is probably in the time of his father or grandfather that the family had embraced Christianity. The new converts are seen transferring all their zeal to the new faith. Oddi, which was till now the refuge of Oddinism, has become a great centre of Christian propagandic work. The Sæmund godars, who had till now rendered service to Odin, have become the servants of Christ. What the father and the grand-father did for the undermining of the old faith we do not know. But we know something connected with Sæmund Sigfusson, who prior to his assuming the function of Christian priest, is taken to Germany and Paris, and given a good training. This training is not in the tenets of the Christian gospel, but in the astute game of combating the rival Oddinic faith and vanquishing it from the field. Rome had been at work for over five centuries, and would by this time have evolved an elaborate set of rules. It is well grounded in all these rules that Sæmund Sigfusson is coming back after undergoing his continental training.

1. Mallet's Northern Antiquities, page 289 and foot-note ;
2. Ibid 532 and foot-note,

The new recruit will repair to his family seat, and take up service as a parish priest. His duty of preaching the gospel to his parish flock would not have occupied much of his time. But that is not the only function allotted him. Oddinism had a strong hold on Iceland, and the people of that land are passionately attached to that faith. It is with the object of vanquishing the rival religion, and extirpating it from the land, that Sæmund was taken abroad and given all this continental training. Soon after joining duty, it is upon that object he will concentrate all his attention. Oddi, the ancient strong hold of Oddinism, has now turned truant and gone over to Christianity. Like all religious renegades, she is found detesting the faith she has abandoned and contriving every sort of step upon its total destruction. It is upon such a work that Sæmund is found engaged. The infernal engine which is seen emanating out of his hands is the Edda, which we shall soon show is a cunningly coined mechanism intended for the destruction of the Teutonic gods. The first missile issued out of the armoury is the Voluspo. But in the execution of this arduous work he will not be acting single handed. Rome would have lent him expert advisers to guide him in the task. To further help him in the field, he would have taken the help of other parish priests, who like him were once godars, but have now become converts to the new faith. Even a casual perusal of the poems contained in the Elder Edda shows that it is the work of a school of monks working through a long series of years covering at least two or three centuries. It is such a school of monks that is beginning work in the time of Sæmund. To begin with they have given a bad title to the work, and by styling it Edda they have reduced it to the rank of old woman's tales. To be in keeping with that thought, they have put the first poem Voluspo[1] in the mouth of a old woman. That too not a living figure, but a dead old woman dead and buried long long ago, that is specially awakened[2] from the grave and made to recite the story.

We shall next give a rough outline of the process now in course of operation. Sæmund and his school of monks will take their seats at Oddi and begin work. They will go about gathering bardic lays and oral traditions current in the land, and have them embodied in the form of rough notes. As Sæmund and his fellow

1. Poetic Edda by Bellows, page 1;

2. Similar farces are being enacted in Baldrs Draumar, Hyndluljoth and Svipdagsmol; Refer to Poetic Edda pp. 195, 217 & 234.

workers are mostly native priests taken from Iceland, there will be no difficulty in gathering the information, as all of them will be acquainted with the traditional lore of the people. After performing this preliminary process they will begin work. In what form to write the work will next engage their attention. If the poems are reproduced in the form in which it is current in the land nothing could have been easier. But as the monks are found doing things with a malevolent end in view, they would not follow such a straightforward course. So what they are found doing is to write it in their own words in the then current language of the land using only such of the collected legends as is required for their purpose. Scandinavia [1] is now in a stage of transition, and undergoing rapid changes both in the shape of its languages and the mould of its peoples. So rapid is the change that we are not in a position to state when old Norse or the language in which the Edda is written came into existence. Had the monks only followed a straightforward course, and reproduced the bardic lore in the form current in the land, we would have before us many antique types of Norse tongue, several centuries older than the one used in the Edda. This course they have not followed, but written the poems in the language current in their own time. The result is that we have in the Edda only that type of Norse as current in the tenth and succeeding centuries. The Elder Edda which was begun about the closing part of eleventh went on gathering poem after poem through the next one or two centuries. So continuous is the work that we are not in a position to state when the canon was closed, and the last poem added to the collection. All that we are certain about is that the poems in the Edda are the work of different hands.

Norse antiquaries [2] well versed in Eddaic lore partly support our opinion by stating that the poems in the Elder Edda are the work of different hands. But the point where they differ from us is in the statement that these poems are the productions of heathendom, by which they mean that they are the work of pre-Christian bards professing Oddinic faith. If only students had the least knowledge of Teutonic epos they would not have given ex-

1. Tucker's Natural History of Languages, pp. 214 to 215;
2. Vide General Introduction to Poetic Edda; also introductory notes in the same work affixed to each of the poems in vol I.

pression to such unsound opinions. The main bulk of the poems in the Elder Edda are the work of hostile monks, burning with fanatic fury against Oddinic faith. It is with this key in hand that we must read the Elder Edda.

Tradition is seen going astray and giving the whole credit of work to Sæmund*. This is a mistaken report founded on an incorrect study of facts. All that Saemund is entitled to is the credit of having this process of corrupting Teutonic epos first set in motion. The work, which he began, is seen going on from his family seat of Oddi far a long time even after his departure from this world. Later generations not having a clear knowledge of all these facts are seen confusedly blending the man and his family seat, and giving the whole credit of the work to Sæmund. All this error should be eliminated, and the Elder Edda considered as the work of a school of monks, who are found engaged over the task during a period of one or two centuries.

We hope we have given a fair view of the Edda. In the Teutonic tradition there is only one work of that kind. As that work is found written in verse it is given the title of Poetic Edda. But at the same time it must be pointed out that there is no second Edda. We are elsewhere showing that the title Prose Edda is fallacious. Having given a technical value to the title Edda we here wish to define it and bring out its true significance. The word Edda strictly speaking is only applicable to the poems contained in the first part, as they alone deal with the gods of the Teutonic pantheon. The monks, who first coined the term, used it in this sense, which significance it is found long retaining. But later on other hands are seen entering the field and composing lays in imitation of the Eddaic poems celebrating the exploits of heroes that lived in later phases of western life. Strictly speaking a a second group title must have been coined to designate the latter class of poems. But unfortunately such a course is not taken. Further the lays about the heroes being found in the same manuscript which contained the poems about the gods, both came to be confusedly labelled as Edda. Such a course is erroneous. We reserve the title Edda solely for the use of the fourteen poems contained in the first part of the work. Even here we make a further refinement, and construe only eight poems as coming up to the standard originally fixed by the monkish school. We mentioned that the Eddaic poems were written by bigoted monks burning with

* Mallet's Northern Antiquities, pp 362 to 363.

fanatic fury against the Teutonic gods. Such a spirit is well brought out only in these eight poems. Out of these eight poems, four pieces [1] are fiery bombs hurled at the head of the Teutonic gods for their instantaneous extinction. Among these four again, Voluspo is the most deadly engine, whose havoc is seen extending over the whole field of the Teutonic pantheon. We next take the other [2] four poems, and find them to be scurrilous pieces which are intended to give us a disreputable view of the gods. If the reader will take the remaining six pieces in the first part, and compare them with the eight poems mentioned above by us, he will find that the former do not exhibit even a tinge of the fiery fanatic hatred seen in the latter.

We shall next take our second authority in the field of Teutonic epos, and study its merits. Snorri Sturlason has written a prose paraphrase on our above defined Poetic Edda and styled it as Gylfaginning [3] which literally means the fooling of Gylfe. The monks styled the older poetical work as Edda, reduced it to the rank of an old woman's tale, and made an old woman pulled out of the grave repeat the story. But Snorri has degraded his prose work still worse, by reducing it to the level of a fooling game. This fooling farce is as in the previous case played by a dead figure also pulled out of the grave. The only difference is in the sex, which is now represented by a male figure. It is through the mouth of the aboriginal chief Gylfe dead and buried 4000 years ago that Snorri is found pulling out of his grave and makes him narrate this old time lore. We are elsewhere dealing at full length about this Gylfe, but here it is enough to know that he is a man of Nordic origin. It is in this sacriligious manner that the sacred history of the Teutonic gods is being handed down in two intalments, one in the form of poetry and the other in the form of prose. But all this astute game played in the field of Teutonic epos is not known to Norse scholars, who taking them for genuine work are seen building thereon elaborate theories. There is another grave defect which we notice in connection with the second work. Gylfaginning is now seen passing in the world under the title of Prose Edda. The work written by Snorri is no doubt in prose, but at the same time we wish to point out that it is not Edda, which title we

1. Voluspo, Baldrs Draumar, Vafthruthnismol and Grimnismol;

2. Harbarthsljoth, Lokasenna, Thrymskvitha and Hymiskvitha;

3. The Younger Edda by Anderson, page 16.

know was given a technical sense by the elder school of monks. So Snorri's work cannot be called an Edda, as it is not an old woman's tale repeated by an old woman living or dead. The best way of styling that work is to call it Prose Ginning, as it well brings to light the fooling game played by its author. It is probaly forgetting the technical sense originally attached to the term that the work written by Snorri came to be styled as Prose Edda. Between the writing of Poetic Edda and that of Gylfaginning, there is an interval of two centuries, during which period the original sense attached to the term Edda seems to have grown dim. It is probably in some such hazy way that Snorri's work came to be styled as Prose Edda. But this title has been so long in use that it is not possible to escape out of its clutches. The only thing that we can now do is to free it from some of those errors, which are seen arising out of that false usage. In the parchment manuscripts * in which Gylfaginning is written, three more works are also found styled as Brage's Speech, Skaldskaparmal and Hattatal. All these four works are clubbed together and given the group title of Prose Edda. Such an extended use makes the thing further ridiculous. The best way of styling the latter three works is to call them by their respective names. The title Prose Edda must be solely reserved for the first work, and used as a synonymous designation for Gylfaginning. When so used the title will be found to be pregnant with significance. We have already restricted the scope of Poetic Edda, and confined it to those poems which deal with the sacred history of gods. If we now read the contents of Gylfaginning, it will be found traversing over those very grounds of sacred history dealt with in the former work. So the title Prose Edda must be used only to designate Gylfaginning and not to any other work. In addition to these two names there are two more titles in use. Since the Poetic Edda is the older work, it is also styled as Elder Edda. The subsequently written prose work of Gylfaginning is also found styled as Younger Edda. Having defined the exact scope of our orthodox Prose or Younger Edda, we now proceed to state something about the way in which that work came to be written.

The Younger Edda we stated was written by Snorri Sturlason. And before narrating as to how he came to engage himself in such a project, we shall mention a few facts connected with his life history, as it would enable us to properly estimate his work

* Younger Edda by Anderson, pp. 16 to 17.

at its right value. Snorri[1] is a man born of a poor family. He was taken and educated in the seminary at Oddi under the fosterage of Loptson, the grand-son of our celebrated Sæmund. Here he stopped till his twentieth year and received a good education. After finishing his studies, he was not ordained as a priest, but entered secular life. Snorri proved to be a man of remarkable talents, and rose to the highest position in the state. He was twice elected to the position of the president in the Icelandic republic, in which office he conducted himself with great ability. During his short meteoric career, he amazed immense fortune, and turned out to be the richest man in the land. But at the same time it must be told that Snorri is a man of dissolute habits, who, in addition to his many paramours, is found changing his wives frequently. Further he is found to be a turbulent man with mean and crooked habits. In the end we find him meeting a violent death at the hands of his illegitimate sons. Snorri was born in the year 1178, and died or rather was killed in 1241. The age in which he lived is a remarkable period in Icelandic history. Christianity had been at work for near three centuries, and must have made a fair amount of progress. Notwithstanding their conversion, Christianity seems to have exercised very little hold on its people, most of whom seem to have been passionately attached to the old Oddinic faith. This weak moral fibre seen in religious life among the general run of people is equally noticed in Snorri. The question now is how this secular man with his weak religious fibre and with so many bad characteristics came to write the Younger Edda, which is the second great authority in the field of Teutonic epos. The answer to this puzzle must be sought for in his early career. While under training in Oddi, Loptson must have noticed his great talents. Before releasing him from the seminary, he must have enjoined on him the task of writing the Younger Edda. It is probably gratitude for the patron family that induced him to accept the task. We shall temporarily drop Snorri, and find out the object with which the Prose Edda came to be written as it may help us to find out some of the secrets connected with that work.

We in a previous page mentioned the object with which the Poetic Edda was written. It is to destroy the Oddinic faith, and so pave the way for the conversion of the land to Christianity. It is two centuries since the Poetic Edda was written, and that engine

* Mallet's Northern Antiquities, pp. 377 to 378; Younger Edda by Anderson, pp. 20 to 22.

has been at work during all this long period. Since a new work is now attempted to be written, we have to infer that the previous work has not efficiently fulfilled its purpose. Granting that the monks are dissatisfied with the Poetic Edda, they must have taken one out of their own fold, and made him write the new work. But instead of taking such a course they are seen going to a secular man leading a political life, and making him write the Younger Edda. From the step so taken we are led to infer that there are not sufficiently capable men in the monkish fold that are fit to be entrusted with this onerous work. It is probably want of qualified hands in the clerical fold that brought Snorri into the field. Having undertaken the work, he has done it much better than his monkish predecessors, the authors of the Poetic Edda.

A comparison of the Poetic and the Prose Edda brings to light many interesting facts. The former being the work of bigoted monks burning with fanatic fury is found worded in the most incoherent manner. But in the latter work everything is sobre and restrained. The Prose Edda is the work of a lay mind swayed by cool reason which is seen arranging its materials, and producing a systematised work of a highly scientific kind.

Snorri having come last in the field has ample materials at his disposal. Firstly he has the aid of all the poetical pieces in the Elder Edda. We mentioned that the monks before commencing that work would have collected a lot of materials, and left them in the form of rough notes. Further we are told that in Oddi were found preserved many more manuscript notes written by Sæmund and Ari[1]. All these rough notes also he would have freely utilised. Snorri, we are elsewhere showing is a busy collector of legends, from the mouths of the people. So in addition to the above two written records, he is seen going to the living source, gathering many living legends, and embodying them in his work. The result is that we find the Prose Edda a more complete work, and is seen giving us many valuable pieces of information not found in the Elder Edda.

Snorri in spite of all his secular career and liberal training in political life is seen walking in the foot-steps of the monks, and killing[2] all the gods of the Teutonic pantheon. It is probably feelings of gratitude that induced him to carry out faithfully the programme of destructive work chalked out by his patron house at Oddi. But even in carrying out that unpleasant task, we find him

1. Mallet's Northern Antiquities, page 378.
2. Ibid, pp. 447 and 453.

pervaded by a humane temperament. Snorri is a man on whom Christianity sat very loose. While outwardly professing the new religion, he is found secretly attached to the old gods with its old system of worship. Further he is a libertine, whose life is full of love intrigues with its endless anecdotes of many wives and concubines. An all round study of his characteristics shows that he is a free-thinking man. It is probably his free-thinking nature, combined with his secret attachment to the old faith, that has induced him to handle mercifully[1] the gods of his fore-fathers even when destroying them.

The Younger Edda like the Elder is a work directed to the destruction of Oddinic faith. But the only difference is that in the former case it is written directly by the monks, whereas in the latter case they have engaged a secular hand foremost in the political field to execute their task. We also notice another great difference between the two works. The Younger Edda is written after the Biblical[2] model. Snorri[3] has arranged his materials after the Biblical fashion, first began with the genesis of the world and the creation of man, and finally ended with the destruction of the universe, and the coming into existence of a new order of world. So even when engaged in taking steps to destroy the Oddinic faith he is simultaneously seen engaged in the very same writings to inculcate the tenets of Christianity. The same object is also seen pervading the Elder Edda, but here it is found hidden under a mass of wild outbursts and frenzied ejaculations. The two Eddas are cunningly planned works, and require to be carefully studied.

The Elder and the Younger Edda are our two great authorities in the field of Teutonic epos. Both of them are the work of the monks, the former written directly by them and the latter indirectly through the agency of a secular hand trained in the monastic school. Every line in the two works is the work of Christian hands deeply tinged with Christian bias. Students of Norse lore state that the Eddas are heathen[4] products written by heathen hands. The reason given out for such a decision

1. Mallet's Northern Antiquities, pp. 415 to 418;
2. Ibid, pp. 400 to 406, 452 to 453 and 456 to 458;
3. Ibid, See notes, C, D and HH at the end of the book;
4. Poetic Edda by Bellows, General Introduction, pp. XVII, XIX, and page 2 in the text.

is the intentsity and vividness in depicting heathen features which no archaising Christian could achieve. Here there is no archaising at all necessary. The monks as already stated are well versed in these legends. What they are doing is to frame false reports using such of the materials as are necessary. Even in drawing up false reports, one has to use the language of epos. That is how ancient legends bearing antique flavour came to be embedded in these false reports. As we proceed we shall show in what manner these antique legends breathing old time flavour came to be used in these false reports. So the presence of these archaic legends, instead of proving their pre-Christian origin, only goes to detract their value.

So we see that we are given only two records from which to derive all our information about Teutonic epos. Both of them are the work of hostile monks, whose object is to give a false view of the Oddinic cult. It is out of these hostile records written by hostile hands that we are made to derive all our information about Teutonic epos. There is not one work placed before us that can be stated to have been written by an orthodox follower of the orthodox Oddinic faith. At a critical time in history, both Christianity and a knowledge of alphabet entered the land. Before the people could get themselves acquainted with the latter art, and commit their old time religious lore to writing, the whole land became converted to Christianity. The first reports received on Oddinic faith are from the hands of biased monks. Any little remnants of that faith left behind were destroyed by the converts to the new religion. All that we now possess are prejudiced reports received from unsympathetic hands. Such are the many difficulties which confront us in the field of Teutonic epos.

SECTION V. THE GODS AND THE DEMONS

Teutonic epos has classified its actors under the two heads of gods and demons. There are many more pairs of such duplicate terms, like Asen and Jotuns, Aesir and Giants, Asas and Hrimthursars, etc., found used in that record. Each and every one

of these pairs carry the same conception. The first term in each pair represents the Teutonic Bull, and the second term the enemy flock. When dealing with Celtic epos we mentioned of a new distemper generated on the soil of Europe, under whose baneful working the Bulls after coming to the west are seen styling themselves by the grandiloquent titles of gods and divinities. This malady seen in the Celtic fold, is found equally prevalent among the Teutonic Bulls, who are seen passing in the world calling themselves gods. When a new conception is introduced among a people, it is the duty of language to coin a separate word to indicate the newly created thought. Hitherto it was only the apotheosised heroes after their departure from this world that were styled as gods. But now a departure is made from the hitherto accepted line of thought, and a whole flock of people when still clothed in their mortal frame are styled as gods. In order to enable man to distinguish the new fledged mortal gods from the old time spiritual gods, new terms must have been coined with a specific value attached to each. But no such step seems to have been taken. There is no lack of words, but it is the differentiation in sense that is wanting. In the Norse tongue we find the term Gods and Aesir, Asen and Asas used in the same sense with no difference in significance. Later generations, not able to understand an old world language, have misinterpreted the term god and taken it in the single sense of a spiritual deity. It is from the context we have to find out in what sense the term has to be interpreted. But this key to the past they have lost. The result is that we find a great blunder committed in the field of Teutonic epos, where we see the term gods interpreted in the single sense of the spiritual deity. By so doing they have deprived that record of all sense and made it look ridiculous. Whenever it is stated that the gods fought a battle against the giants, all that we are asked to infer is that the whole flock of Bulls clothed in their mortal frame waged a fight against the enemy giants.

We have a relic of this old usage long lingering in Iceland*, where we find the temple priests styled as Godars, which title carries the same significance as the term gods. Even in spite of all the clues given by the past, Teutonic epos is seen going wrong.

* Mallet's Northern Antiquities, Glossary, see nnder Aesir, As and Gods.

Whenever a fight is mentioned, the whole brood of spiritual gods is brought on the scene, and the whole story is made to look ridiculous. Such an interpretation is contrary to all the traditions of the past, and must be at once put a stop to. In the pages of Teutonic epos, two sets of gods are mentioned. One set consisting of the spiritual gods worshipped by the society. The other set representing the whole flock of people still clothed in their mortal frame and moving and acting in this world. In the fighting episodes mentioned in the pages of epos we are solely concerned with the latter class of gods. If one does not understand this fundamental truth, he will be never able to give a sensible interpretation to the episodes mentioned in that record. We shall as we proceed point out the many confusions introduced into the field of Teutonic epos by this grave defect in language. But here it is enough to know that in the above said pair of terms used as the title of this section, the word gods denotes the whole flock of Bulls clothed in their mortal vesture.

Having fixed the value of the first term in the pair, we now proceed to determine the significance of the second word namely demon. The Bulls after coming to Europe are not only seen styling themselves by the grandiloquent term of gods, but are seen going to the opposite extreme, and calling the enemy by such opprobrious titles as demons, giants, and monsters. Let us now see how the latter sentiment is given expression to. We mentioned that Suran is the title borne by the enemy flock when in the cradle. When expounding Celtic epos we pointed out that the enemy flock after coming to Europe dropped their old title Surans, and assumed the new name of Marks. It is by the latter title Mark that the enemy flock are found styled all through thepages of Celtic epos. Teutonic people are no doubt aware of this change, for we find the word Mark occurring in the speeches of all its branches. In the Wolfings[1] story we find Mark and its variant Cymry used as titles to connote people of Wolf origin. The same word in various shapes is seen appearing in all branches of the Teutonic[2] speech, (a list which is below), carrying the significance of Horse.

1. A Tale of the Wolfings by Morris, page 1, 41 and passim;

2. Skeat's Dictionary, see under Mare; Skeat's Anglo-Saxon Dictionary, see under Mark.

Title of Language	Form of word employed
Anglo-Saxon	Mearh
Icelandic	Marr
German	Marah
Swedish	Marr
Dutch	Merrie
Danish	Moer

We are elsewhere giving the reason which induced the Teutonic people to attach the particular value of Horse to the term Mark. But here it is enough to know that the term Mark is found used in the Teutonic tongues to designate people of both Wolf and Horse Origin. But notwithstanding this intimate acquaintance with the term, Teutonic epos is not at all seen using the title to indicate the enemy flock. We even find that record using the title Suran under the slightly changed form of Surtur about which we are dealing fully elsewhere. But as for the title Mark, it is not seen showing the slightest inclination. Teutonic epos is seen moving on independent lines, and coined two further terms to indicate the enemy flock namely Jotuns* and Hrimthursars.

Even for this independent movement with its new system of titles we are able to find an excuse. In the cradle the whole flock fought as one man and hence a single title was quite sufficient to describe that warfare. But after coming to Europe, the Wolf is seen coming first and waging the fight. Next came the Horse, and waged a second fight. In order to definitely describe the combats waged by these two flocks, Teutonic epos had to coin two separate terms and give at the rate of one to each. As we proceed we shall see that the term Jotuns represent the Wolves and the title Hrimthursars connotes the Horses.

The Wolf and the Horse are not the only enemies against whom the Teutonic Bull had to wage a fight in the long course of

* Mallet's Northern Antiquities, Glossary, see under Jotunheim, and Hrımthursars.

his life. These two represent the Indo-European flocks against whom he had to fight in the Indo-European age. The next age is the Snake age, in which period the Bull fought against another enemy known as the Snake. To designate him Teutonic epos coined another term and styled him as Jormungand. Not satisfied with a single term, it gave him many more synonymous titles like, Ymir [1], Aurgelmir, Midgard snake[2] etc. We are elsewhere giving a detailed account of the racial pedigree of the Snake. But here it is enough to know that the person known as the Snake is also found given various names.

Teutonic epos has moved with a clear vision, and given specific titles to each of the three classes of giants with which it had to deal. The Wolf it called Jotun, the Horse it styled as Hrimthursar and the Snake as Jormungad or Aurgelmir. But later bards not having a clear vision of these things, are seen using these titles most indifferently. The first defect noticed in the field is in the use of Jotun [3] and its compound Jotunheim which are respectively wrongly used to represent the Horse and the home of that flock. This confusion caused in the present field does not matter much, as both the Wolf and the Horse are Indo-European flocks. But the greatest blunder is seen committed in connection with the Snake. The Eddas come forward and tell us that the Hrimthursars[4] are descended from Ymir or Aurgelmir by which they mean the Snake. A more unpardonable blunder could not have been committed by epos. Further in the Eddas, we find the terms Jotun and and Jotunheim, [5] most indifferently used to represent all class of giants and their respective homes. We ask our readers to eliminate all these errors, view things with a clear vision, and construe the terms Jotun, Hrimthursar and Aurgelmir as originally used to indicate the Wolf, the Horse, and the Snake respectively.

Teutonic[6] epos had also coined another pair of terms to distinguish the giant enemies of the two ages namely the Frost

1. Poetic Edda, Vafthruthnismol, Stanza 29, with foot-notes
2. Mallet's Northern Antiquities, page 423; also Glossary, see under Jormungand and Orgelmir (which is spelt in Poetic Edda as Aurgelmir);
3. Anderson's Younger Edda, page 169 and passim;
4. Mallet's Northern Antiquities, page 403;
5. See pages referred to in the indices under the two words, Jotun and Jotunheim in Anderson's Younger Edda, and Bellows' Poetic Edda.
6. Mallet's Northern Antiquities, pp. 403, 412, 433 and passim; Poetic Edda, page 76 with notes and passim.

giants and the Mountain giants, The former title means the giant flock living in the frost clad region of North Europe; and such a title is properly applied to the Wolf and the Horse, as they are found stationed in the northern parts of Russia and fighting against the Bull. But the other term, Mountain giant, was applied to the Snake as he is first seen entering Europe through the passes of Ural mountains, and fighting againts the Bulls. But on perusing Teutonic epos, we find these two titles also used indifferently to designate either the Snake or the Horse-Wolves. We hope it is now clear that Teutonic epos had taken a good deal of pains to clearly indicate the Wolf, the Horse, and the Snake. But all this trouble has been wasted and we find the greatest confusion prevailing in the pages of that record.

In the field of totem nomenclature, a still worse blunder is being committed. Of all the records put in our hands it is Teutonic epos that has clearly told us that the Wolf, the Horse, and the Snake are the three totem titles borne by the three human flocks, against whom the Bull fought in the long course of his life. But all this valuable information has been spoiled, and the enemy flocks are reduced to the level of beasts, and represented as such to us. The Teuton is seen committing a similar error as regards his own totem Bull, and causing great confusion in the field. But as he himself is the actor, his errors in this field is not a matter fraught with serious consequences. We shall as we proceed mention the many errors committed by the Teuton in the field of his own Bull totem. But here we shall confine our attention solely to the enemy totems, and mention the many errors committed in that field. The first error committed is to misconstrue the human Wolf, the human Horse, and the human Snake, and represent them as beast wolf, beast horse, and beast snake. But even this kind of error is not seen pervading equally over the whole field. A new element is seen intruding and causing further confusion. Among the many errors committed by the bardic school, one is a philosophising spirit. Having first reduced man to beast, they are next seen arguing on the merits of the latter. Now there are three animals, which they are one after another taking and studying critically. The wolf is a blood-thirsty animal which kills man and eats him up; and hence it was put down as the enemy of the human species.

The snake is a venomous animal which bites and kills man by injecting its deadly venom and hence was also put down under the enemy of the human kind. But the horse is a gramnivore that eateth hay and grass; and taking into consideration its peaceable nature it was put down under the rank of an animal friendly to man. In the pages of Teutonic epos we find the Wolf and the Snake alone figuring as fighters. This sort of combat is not given to the Horse, who is found removed from the rank of fighters. By removing the last mentioned figure from the rank of fighters the Teuton is committing the greatest blunder, as it is the Horse that played the worst havoc on the Bull.

Teutonic epos has given two more proofs to show that the Horse is the worst enemy against whom the Bull had to fight in the long course of his life. These proofs are furnished by the animal effigy stationed in front of Odin's altar, and the Vahana legend mentioned in connection with the same god. We shall take the first item and dwell on its merits. The animal effigy placed in front of the altar of a deity, we mentioned[1] embody different conceptions. Among them one is that it is the totem emblem of an enemy over whom the god gained a victory when in life. We are elsewhere showing that the Mimir's head mentioned in Teutonic epos is a Horse head placed in front of Odin's altar. How and in what manner it came to find a place there will be mentioned later on. All that is here necessary to know is that a Horse head is found placed in front of Odin's altar. The very existence of a Horse effigy in front of that god shows that the Bull flock waged a great fight against the Horse and vanquished the latter in the field.

We next take the second item of Vahana legend. A vahana is a technical term used in epos to indicate the riding animal given to a god. We are elsewhere[2] dealing with that legen l at full length. But here it is enough to know that it embodies two different conceptions. Firstly it denotes the totem animal of the flock out of which the god is evolved; and secondly the totem animal of an enemy flock over which the god gained a victory when in life. For the present we are only concerned with the latter attribute. A

1. Vide note 2.

2. Vide note No. 4.

totem animal of an alien group figuring as the Vahana of a god shows that the flock worshipping him once gained a victory over the former and brought it under their sway. It is in recognition of the subordination that the god of the victor flock is given the totem animal of the enemy group as his Vahana. In Teutonic epos Odin[1] is given the Horse as his Vahana or riding steed. Applying our above rule, we state that the Bull flock fought against the Horse and brought it under its yoke.

Teutonic tradition both by its epics and temple observances has informed us that the Horse is the most formidable of the giants against whom the Bull fought in the long course of his life. But notwithstanding this repeated reiteration of an old world story, we find him removed from the rank of enemies. The result is that we do not find the Horse figuring as a fighter in the pages of epos as now put before us.

Bards and poets blindly speculating about things past might remove the Horse from the rank of enemies. But folk-lore taking a commonsense view of things is found more sensible and giving a true picture of the past. In northern folklore[2] the animal horse is given the most opprobrious titles, and surrounded with the worst kind of evil qualities. This unconscious assertion of an old world instinct is a sure proof of the many agonies which the Bull has undergone at the hands of the human Horse.

Teutonic epos is seen passing from blunder to blunder. It first degraded the Horse, the Wolf and the Snake from the rank of man to that of a beast. It further argued on the point and retained the latter two figures among the rank of fighters and made the first an ornamental figure. It did not end there. The bards thought that the animals mentioned in epos must be some monster creations not found in the normal order of nature. Indulging in the same speculating vein they are found looking about for parents suitable to this monster brood. After roaming over that record, they found one suited to their absurd line of thought. Loki is the satan devil of Teutonic epos. When and how he came into existence we shall later on explain in full detail. But here it is enough to know that he is a man filled with the worst kind of evil qualities,

1 Mallet's Northern Antiquities, pp. 411 & 434.

2. Mallet's Northern Antiquities, pp. 154 to 157 and 300 to 302 with foot notes.

and lived somewhere about 1000 B. C. The fertile brained Norse bards thought that here is a man of a sufficiently monster kind that can be given the parentage of the three monster animals mentioned in epos namely the Wolf, the Horse, and the Snake. Even in giving this parentage, they are seen showing a fine sense of discrimination. The Wolf and the Snake we know are fighting monsters. To give birth to them, Loki[1] is seen mating himself with another she human giant named Angurbodi and giving birth to the Wolf and the Snake. For the Horse, the normal order of generation is denied. To give birth to this gramnivorous animal Loki is seen transforming himself into a animal mare[2], mating himself with an animal stallion, and brings into existence a monster horse. Such repulsive thoughts only indicate a distempered state of mind. We have similar morbid conceptions figuring in Hellenic epos, and in the pages of Indian Puranic literature. All these disgusting statements made in the pages of Teutonic epos are not only false, but indicate a debased state of national mind. We mentioned that Loki lived somewhere about 1000 B. C. But the Wolf, the Horse, and the Snake are as old as the world. To make such a recent figure, the progenitor of these three old time races, looks on the face of it absurd. To reduce them to the rank of animals and make them spring out of human loins looks still more ridiculous. Out of these three animals, the Wolf and the Snake on account of their furious characteristics are retained among the rank of fighters. But the Horse partly on account of the mild nature of its animal counterpart, and partly misled by the temple observances is taken and given as the riding steed of Odin.

We hope we have sufficiently shown that Teutonic epos has committed a great blunder in the field of giant lore. We must eliminate all these errors of the past and construe the Wolf, the Horse, and the Snake as the totemic titles borne by three human flocks, that fought against the Bull in the long course of its life. To give a comprehensive picture of these flocks, we are giving below in a tabular form the various names and titles borne by them in the course of their passage through Europe.

1. Mallet's Northern Antiquities pp. 422 to 426;

2. Ibid pp. 432 to 434; Poetic Edda Hyndluljoth, stanzas 42 & 43 with notes thereon.

Generic Title	Totemic Title	Supplementary title.	Remarks.
1. Jotuns 2. Hrimthursars	1. Wolves 2. Horses	Frost giants	Surtur is the Teutonic variant of the ancient title Suran that was given in the cradle It is a group title which connotes both Horses and Wolves.
1. Ymir 2. Aurgelmir	1. Snake 2. Midgard-Snake 3. Jormungand 4. Nidhogg	Mountain gaints	The Bull when in the cradle knew nothing of the Snake. He became acquainted with him only after his advent to Europe.

The two great actors in the field of Teutonic epos are gods and giants. The former term is used in the sense of mortal gods and indicates all the members of the Bull flock when still clothed in their mortal vesture. The latter term indicates the three enemy flocks, the Wolf, the Horse and the Snake that fought against the Bull in the long course of his life.

SECTION VI. THE VARIOUS REGIONS OF EARTH MENTIONED IN TEUTONIC EPOS

Teutonic epos mentions of nine worlds* and twelve abodes. The former represents scenes from which the war drama is enacted in the Indo-European age; and the latter represents scenes connected with the succeeding ages. We are elsewhere dealing at full length on this two-fold theme of worlds and abodes under the head of cosmogony legends. The subject as now put before us is found covered with all sorts of noxious thoughts. In order to enable our readers to understand the different war narratives that we are now going to unfold, it is necessary to remove some of these

* Mallet's Northern Antiquities, pp. 401 and 414; Poetic Edda, Voluspo, Stanza 2; Grimnismol, stanzas, 4 to 24; Vafthruthnismol, stanza 43; Anderson's Younger Edda, page 259.

errors, and exhibit to our readers the exact spots of earth referred to as nine worlds and twelve abodes in Teutonic epos. To begin with we shall first take up and expound the theme of nine worlds, as it is the wars fought in the Indo-European age that we are dealing in the next chapter, The other theme of twelve abodes will be mentioned later on when dealing with the succeeding phases of Teutonic life. Teutonic epos to begin with has divided the earth's surface under the two grand heads of Muspellheim [1] and Niflheim. The former signifies a land swept by fiery flames, and the latter represents a frost covered region. Using our comparative key, we find that the title Munspellheim is applied to the cradle, which was destroyed by the fiery flames of volcanic outburst; and the other region Nitlheim represents the cold zone of Europe, to which the Indo-European progenitors came after the sinking of their old home. The cradle we know consists of two pieces, a northern and a southern. In the pristine tradition of the Bull, the former was styled as Velan and the latter as Suran. In Teutonic epos these these two lands are styled as Valaskjalf and Surturheim. The term Valaskjalf [2] means the land of Velans. Philologists state that the latter part of the term carries the meaning of trembling, which significance was probably given to it on account of its being swallowed by the ocean. Surturheim we can easily see means the home of Surturs, which is a Teutonic variant of the old title Suran. We know that both the northern and the southern moiety of the cradle was torpedoed by a fiery volcanic outburst and destroyed. It is in remembrance of this tragic occurrence that the two lands were conjointly designated as Muspellheim.

After the sinking of the tropical home in the cradle, the Indo-European progenitors migrate north-wards and come straight to Niflheim or the cold region of Europe. In Teutonic epos it is expressly stated that Niflheim is situated directly to the north of Muspellheim. If we take a map [3] of the old world, and look at the position of the two lands, it will be seen that the one is situated directly over the head of the other in the extreme north. After coming to Europe the position of the two parties is reversed. The

1. Mallet's Northern Antiquitles, page 401.

2. Mallet's Northern Antiquities, Glossary, see under Valaskjalf and Hlidskjalf; Poetic Edda, Grimnismol, stanza 9 with foot-note.

3. Vide Map No. 2.

Bulls are situated in the south, and the Surans are situated to the north of them in the Russian theatre. The land occupied by the latter is known as Jotunheim, as that is the title by which they are known after their advent to Europe. But that occupied by the former is known as Valhalla*, which means the home of Valas or Velans.

The Bull in the course of his western life is seen waging two separate fights, one with the Wolf and the other with the Horse. The terms Jotunheim and Valhalla, it has reserved, for the age of the Wolf fight. In order to plainly inform us that the Bull is entering upon a new course of struggle, epos has given us a new set of names. To the land occupied by the Bulls in the second age it has given the name of Asgard, and to that occupied by the Horse it has given the title Utgard.

As time rolls on, the scene of combat is being shifted deep into the Arctic circle, where the Bull and the Horse is seen waging a long sanguinary struggle. Epos has given to this region the name Hela.

We are giving below a list of the nine worlds mentioned in Teutonic epos:

No. 1	Specific Title 2	Group Title 3	Remarks 4
1.	Valaskjalf	Muspellheim	Refers to titles used in the Cradle.
2.	Surturheim		
1.	Valhalla	Niflheim	Refers to titles used in Europe.
2.	Jotunheim		
3.	Asgard		
4.	Utgard		
5.	Hela		

Properly speaking the seven above mentioned war scenes alone (Vide col. 2) should be styled as seven worlds, as two of the names Muspellheim and Niflheim are group titles,

* Poetic Edda, Grimnismol, stanza 8 and foot-note.

intended to cover the subordinate scenes falling within the Cradle and Europe. But in the general confusion going on in the field of Teutonic epos, it has added these two group titles to the other seven subordinate titles and made it nine. We may to a certain extent pardon this error. But at the same time we wish to point out that the term should not be given any extra-mundane value, and must be construed as representing some region of the earth wherefrom the war drama is being enacted in the Indo-European age. It is to enable our readers to follow the various war dramas which we are about to expound that we have given in advance the purport of the theme known as the nine worlds.

SECTION VII. THE FIVE GRAND AGES OF TEUTONIC EPOS.

We have divided the time covered by Teutonic epos under five grand heads:

(1) First comes the Indo-European age during which period the Bull is seen fighting the Wolves and the Horses. As this fight is being waged in the two far apart centres of Cradle and Europe we are further dividing this age under the two following subheads; (*a*) relates to events enacted by the Indo-European progenitors both in the cradle and on the way from that centre to Europe; (*b*) is wholly confined to events enacted in Europe from 4500 to 2500 B. C.

(2) The second is the Nordic or Cimmerian age covering a period of ten centuries from 2500 to 1500 B. C. During this period the Bull after driving out the Wolf and the Horse out of Russia is seen leading a peaceful life in that land.

(3) The third is the Vans-Aegir age covering the short period of one century. (1500 to 1400 B. C.). During this period the Teutonic Bull is seen coming in contact with the Vendic and the Lettic Bulls, who are coming back to Europe after a ten centuries absence in Asia.

(4) The fourth is the age Big Snake covering a period of fifteen centuries. It begins in 1500 B. C. and ends with the old era. During this period the Snake is seen deluging Europe and raising cataclysm after cataclysm.

(5) Finally comes the fifth which is the age of Little Snakes or Mongols. It begins in the first century new era, and

goes on down to 1000 A. D. During this period of ten centuries the Little Snake is seen pouring in and devastating Europe. Out of this period epos has captured the first five centuries and brought it under its clutches, as history has not yet acquired sufficient vision.

Such are the five grand ages of Teutonic epos. We shall take them one after another, and deal with each succinctly.

CHAPTER VI

TEUTONIC EPOS

(Indo-European age)

SECTION I. THE ODIN EPIC

§ 1. INTRODUCTION

The first part of the Indo-European age we mentioned relates to events enacted outside Europe. The home of the Bull is the cradle where he spent a long fighting life. Out of these episodes, only the last great fight known as the Velo-Suran war has been reported to us. Next comes the sinking of the cradle and the migration of the Bulls to the west. So we divide the events enacted outside Europe under three heads. Firstly the Velan epic which narrates the great fight waged in the cradle. Secondly the legends connected with the sinking of the cradle and the departure of the Bulls therefrom. Thirdly the events that took place on the way from the movement the Bulls quitted the cradle down to the time of their entry into Europe. In the present section we are dealing only with the first item, and shall take up the rest two later on.

The Velan epic we know is a narrative of the fight waged by the Velan Bulls against the Surans in the cradle. But in the Teutonic records it is found styled as the Odin epic. Before proving that both epics relate to the same events we have to find out as to who this Odin is. We are elsewhere dealing with that god at full length and examining all the aspects of his characteristics. But here it is enough to know that he is the chief divinity or the father god of the Teutonic pantheon, Odin is styled as a one-eyed divinity, which we know is a Bull god with a Bull face. A Bull god means that the people owning allegiance to him are a

Bull flock. Since this Bull faced Odin is found raised to the dignity of a god, he must have when in life worn a Bull helmet, and fought a great battle at the head of a Bull flock. Having unravelled so much of his past, we have to find out the exact title which he first bore in life. An orthographic study of the word Odin shows that it is not an old time title, but one of recent origin born on the soil of Europe. Teutonic[1] epos has given 200 names to Odin. Out of this long catalogue we take three names namely, Val Father, Svolne and Vodin, as they are coming nearest to the original title. Val in Val Father we can easily see is a variant of Vel, which is a contracted form of Velan, who we know is the patron god of the Bull flock. Even a casual look at Svolne[2] shows that it also is a variant of Velan with the letter S prefixed which we attribute to Nordic influence. It is a comparative study of these two words, in conjunction with the third word Vodin, that helps us to see things in a clear light. When expounding Celtic epos we pointed out that the terms Vel and Velan in the course of their passage through the western atmosphere are seen undergoing two-fold changes, one due to climatic environments, and the other due to the play of aboriginal influences. We see a similar phenomeon going on among the Teutonic people. We give below a tabular statement exhibiting the two-fold changes which the terms Vel and Velan are seen undergoing in the mouths of the Teutonic flock

Original term brought from the cradle	Changes brought about in Europe		Remarks
	Due to climatic influences	Due to the working of the aboriginal Nordic bias	
Velan	*Vedan* Vodan Vodin	*Svelan* *Svoln* Svolne	Words in Italics refer to hypothetical forms which might have once existed.
Vel	Val Father	...	The word father is added to show that he is the chief god of the Teutonic pantheon.

1. Anderson's Younger Edda, pp. 244 to 246;
2. Ibid page 174 and note; also page 288 of the same work.

Out of the seven words noted in the above table only four terms are now found figuring in the pages of epos. These four words are Val Father, Svolne, Vodan[1] and Vodin[2]. Our present term Odin now found in current use in the west is only a contracted form of Vodin which we pointed out is a variant of Velan We are elsewhere citing more proofs in support of our statement. All that we here wish to point out is that the god known as Odin in Teutonic epos entered Europe bearing the title of Velan which he acquired in the cradle.

Having found out the true identity of Odin, we have now to recover his epic. Since we have equated Velan with Odin, naturally the epic of the former must also be the epic of the latter. Let us find out if there is any record bearing the former title in Teutonic epos. We mentioned that in the original tradition, the epic of Velan was known as Vel-pa, which simply meant a song or poetical work narrating the exploits of Velan. Wading through the Teutonic epos, we find a similar term Voluspo used in that record. But the latter word is found interpreted in a different sense. The term Voluspo[3] is split into Vala-Spa, and interpreted as the song of a Vala or prophetess. But such an interpretation runs counter to the old time traditions of the Bull. With the Teuton everything is a Vala, which we know is a variant of Vel, the name borne by the patron god. His chief god is Val Father. The people are known as Valas or Velsings. The land which he occupies is called Valhalla. The maids serving at the table are known as Valkyries. We can cite many more such words, which have a prefix Val or Vala attached to it. Before interpreting any particular term we have to take into consideration the whole tenor of Bull tradition, and give a sensible significance suited to the context. But such a procedure has not been followed in the present case. The title Voluspo is no doubt split correctly, and put before us as made up of two words Vala and Spa. But it is when giving the interpretation that Teutonic tradition is seen going wrong. The term Voluspo properly speaking should be given the significance of a song or epic composed in honour of Val Father. The monks

1. Mallet's Northern Antiquities Glossary, see under Odin;
2. Anderson's Younger Edda, page 45
3. Mallet's Northern Antiquities, pp. 363 and 364 with foot-notes; also Glossary, see under Voluspo.

with a vicious end in view have given the title of Edda or Old Woman's Tale to the Teutonic lore. To make things agree with their premeditated design, they are seen putting the first poem in the mouth of a Vala or prophetess, and interpreting the term Voluspo also as an Old Woman's Tale. But we must rise above these monkish subterfuges, and view things in the correct light. Voluspo should be taken in the sense of a song or epic composed in honour of Odin the Val Father. When so interpreted it will be found to be exactly synonymous wi h the old title Vel-Pa brought from the cradle. We would even go further and state that the term Voluspo is a Teutonic variant of the old title Vel-Pa.

Teutonic epos has only preserved an old world title and handed it down to us in the modified form of Voluspo. But at the same time it must be pointed out that we are not placed in possession of its true contents. But this defect is not the fault of epos. It is due to the meddlesome mischief of the monks. The Voluspo like its original, viz. the Velan epic, must have given an account of the great Velo-Suran war fought in the cradle. We would even go further and state that it would have narrated all the subsequent events connected with the sinking of the cradle, and the migration of the Bulls to Europe. An examination of the work now put before us does not exhibit any of these traits. The Voluspo as now put before us is a work written with an evil end in view. The Eddas we mentioned is an infernal arsenal containing a series of bomb shells. The Voluspo placed at the fore-front of the Eddas is the most deadly of its kind. It is with this key in hand that we ask our readers to read that poem. The Voluspo that as now put before us is a fiction, which has none of the qualities of the original. Firstly it has lost most of its materials which have been taken and used elsewhere. Secondly new materials have been borrowed from other sources and incorporated in that work. All this is done with a malevolent object in view.

We do not know who wrote the Voluspo. An examination of the Elder Edda shows that a school of monks are seen engaged in the work of corrupting the national traditions of Iceland. Among them Sæmund is one, in whose family seat all this corrupting work is being carried on. What part he played in the writing of Voluspo we are not in a position to state. All that we know

about the work is that it along with other poems was found in the house of Sæmund. It is this anonymous work that is now placed in our hand.

Well read students in Eddaic lore have remarked that the Voluspo is a "bewildering* hodge-podge of little related fragments." They have further remarked that there is a total "lack of continuity" which must be most baffling even to the acutest mind. All these opinions expressed by learned students is no doubt correct, but the great defect in their studies is that they do not tell us, as to how such a confounded work came to be written. What we have to find out is: Is the Voluspo a genuine work of a genuine mind? Or the preverted production of a perverted mind? The Voluspo as now put before us is a work written by an evil mind with an evil end in view. The monks who wrote the poem had very genuine legends before them. But instead of giving us a true view of things, they have put before us a false report. It is to these causes that we attribute the confounded nature of the work. If the Voluspo had been only put before us in its original shape, it will be found to be full of sense. Such being the nature of the work we must use it carefully.

Our object in the present section is to give a good narrative of the great war waged by Odin. If we were to wholly trust to the corrupted Voluspo placed in our hands, we cannot satisfactorily perform that duty. We have to seek the aid of our comparative key and bring in other records to help us. From the Velan epic we know that two great engagements took place in the course of the great war fought in the cradle; first a land fight and next a tree fight. After the tree fight came the surrender scene in which the enemy is laying down his arms, and accepting the peace terms dictated by the victors. Let us use this key, and see what information is forthcoming under these three heads in Teutonic epos.

§ 2. THE LAND FIGHT

We have now to find out and give a report of the land fight waged by Odin. In order to give that information we have to carry out a wide search over the whole field of Eddas. The Voluspo as already pointed out has lost most of its materials, which have

* Poetic Edda, by Bellows, introduction page XXII and text page 2.

been taken and used elsewhere. In Vafthruthnismol[1] we find given not only the name of the enemy but also a description of the battlefield. The former is stated to be Surtur which plainly looks like a Teutonic variant of Suran the name used in the Velan epos. The extent of the battlefield is stated to be hundred miles either way, which may be taken as coming very near the truth.

Our next business is to give a narrative of the fight. A study of Teutonic epos shows that such a story was actually handed down. But it has been corrupted and used in the manufacture of the Ragnarok[2] fable about which we are dealing at full length elsewhere. In addition to this misuse of true materials, we have to take into account the infirmities of epos. It is after eliminating these two fold defects that we are able to bring out the following true story. The home of the Bull is Valaskjalf which represents the northern moiety of the cradle. The home of the enemy flock is Surturheim which represents the southern part of the cradle. Odin at the head of his Bull flock entered the enemy land and fought a great battle against Surtur the enemy leader and his giant flock. In this land fight the latter received a crushing defeat. Unable to bear the onslaughts of Odin, the enemy leader Surtur, and his giant flock are seen running away, and taking refuge in their arboreal fortresses, which takes us to the next phase of the drama.

3. § THE TREE FIGHT

The next scene in the war drama is the tree fight. This incident is brought to our notice by the Yggdrasill[3] legend. But unfortunately it is put before us in such a corrupted form as to deprive it of all sense. We have to labour hard at the legend, and remove all the noxious growths to get at the true significance. Ygg[4] is one of the many titles given to Odin and means a powerful god. Such a title was probably given to Odin, as he is the patron god of the Teutonic flock. So the title Yggdrasill simply

1. Poetic Edda by Bellows, Vafthruthnismcl, stanza 17 & 18.
2. Mallet's Nerthern Antiquities pp. 451 to 456.
3. Bellows' Poetic Edda, pp. 6, 20 and 96 to 98 with notes; Mallet's Northern Antiquities, pp. 410 to 413 and 570;
4. Mallet's Northern Antiquities Glossary, see under Ygg.; Younger Edda by Anderson, page; 246.

means some incident in the life of Odin, in which he is seen figuring as an actor in some tree episode. Of what nature that tree episode is we shall soon mention. But the monks are seen giving a perverted interpretation to the term Yggdrasill, and reporting it to us as Odin's gallows,[1] or as a tree upon which Odin was hanged. As we know their inner mind, we would not take this absurd interpretation as it is intended to bring that god into contempt. In addition to this name, the tree legend was given such titles as Hodd-Mimir's wood[2] and Mimameith. Norse antiquaries interpret these two terms in the sense of Mimir's tree. Mimir we are elsewhere showing is used as a synonymous title for Surtur. So Mimir's tree means a tree episode enacted in the life of Mimir or Surtur.

Having found out the true title of the legend we shall next find out what it wishes to convey to us. A comparative study of all epos shows that a fight is going on between a Horse seated on the top of a tree and a Bull located on the ground. In the course of this fight, the latter are seen running up the tree, wage a sanguinary fight, and slaughter the former in great numbers. Teutonic epos like all other records must have handed down a fair report of the fight. But everything has been spoiled and put before us in a corrupted form. We shall eliminate these errors and bring out the true story. Teutonic epos we mentioned has transformed all human actors bearing totem titles into beast actors. Acting under that influence, it substituted, for the human Horse and human Bull, its animal counterparts the beast horse and the beast bull. It is next seen arguing on the same erroneous line, and thought that a beast horse and a beast bull cannot climb up a tree. In the place of these huge animals it is seen substituting diminutive animals that are capable of mounting a tree. In the place of the horse it substiuted the hart and in the place of the bull it substituted the squirrel. Having committed one blunder it is seen adding more blunders. The bards probably thought that they would make a grander show by bringing in more actors, and so seated on the top of the tree, a hawk and an eagle. The result is

1. Bellows' Poetic Edda, page 60 and note; Teutonic Myth and Legend by D. A. Mackenzie, Introduction page XXXI;

2. Bellows' Poetic Edda, Vafthruthnismol, stanza 45 and foot-note; Svipdagsmol, stanza 30 and foot-note.

that we see a busy fight going on between the squirrel at the foot, and the hart, the hawk and the eagle perched on the top of the tree. The whole thing is absurd and must be summarily rejected.

The Norse bards, not satisfied with these corruptions, are seen committing another grave error in the field. The Yggdrasill fight is one waged between the Horse and the Bull in the cradle. Into this drama they are seen introducing the Snake, place him at the foot of the tree, and make him take part in the fight. The fight between the Horse and the Bull was fought in the cradle in 6000 B. C. But the struggle between the Snake and the Bull took place in Europe in 1500 B. C. It is these two far apart dramas fought in far apart ages and far apart regions of the earth that are brought together and enacted on a single scene. The introduction of the Snake into the field renders the whole story ridiculous and he must be summarily rejected. The Yggdrasill fight is one waged between the Horse and the Bull. Such is the conjoint lesson taught by the Velan epos and Celtic tradition. No other actor must be allowed to intrude into the scene and mar the picture.

We next take the second legend namely Mimir's tree. The term Yggdrasill was used, because Odin in the capacity of an assailant ran up the tree and fought against the enemy. It was also known as Mimir's tree, because Mimir or Surtur after his land fight had taken refuge in his arboreal fortress and waged a long fight. But the tree is not the only occasion on which Mimir's name is found used. Epos has utilised it as a convenient device to depict the many scenes enacted by the enemy in the cradle. Many are the legends in which his name is found used. Among them we shall here mention one case namely Mimir's Well*. Epos states that Mimir is found using the waters of this well to quench his thirst. From this dim hint we are led to infer that it is probably some drinking source from which the enemy drew his water supply. In an arboreal fortress provisions can be taken and stored for a long fight. But such a thing is not possible in connection with water, which has to be obtained either daily or at frequent intervals from some source which is kept entirely secret. It is highly probable that the Bulls in the course of the fight found out the secret source, starved the enemy of his water supply and made

* Mallet's Northern Antiquities, page 411;

him yield. The Mimir's Well has given birth to a number of fables[1] about which we are elsewhere dealing. All that we here wish to impress on the mind of our readers is the fact that Mimir's Well is some secret water source used by the enemy flock in the course of the arboreal fight.

In addition to the above defects, we notice many more errors of a graver kind. The Norse bards we know are swayed by a spirit of false philosophy. It is in the field of this tree legend that we see the distemper working in a highly virulent form. The Yggdrasill is reported to us as universal tree touching the heavens, and covering the whole world with its branches. It is given three roots. One root is placed in the realm of gods or Bulls, a second is placed in the land of Surturs or Frost giants. and a third is placed in the land of Nidhogg or Snake. Even in errror the human mind is seen following some preconceived thought. The three actors in the Teutonic drama are the Bulls, the Surturs and the Snake. To each of these flocks the Norse bards have given a root in their fictitious tree. Some of the sane thoughts of the Bull are communicated to us through this false media. Under this universal tree are located the Norns who decide the fate of man. Under the shade of the very same tree, the gods or Bulls are also seen holding their moots and councils. Many are the sane conceptions of the Bull which the Norse bards are seen communicating to us through this highly falsified tree legend. Into this confounded field modern students[2] are seen entering, utilise this false tree, and build thereon many fanciful theories devoid of all truth. Using them as their basis other students are seen enunciating many cosmogonic, astronomical, physical, and ethical theories. Among such students Finn Magnusen stands foremost who in his Eddalaeren has given expression to the wildest statements. We ask our readers to eliminate all these wild musings from the field and read the legend in its true light.

The Yaggdrasill legend is intended to give us information about the great fight waged by the Bulls. The Surans after being defeated in the land fight took refuge in their arboreal fortresses. Here also the Bulls are seen following the enemy, starving them of their food and water supply, and slaughtering them in large

1. Bellows' Poetic Edda, Voluspo stanzas 27, 29, and 47 with notes thereon.
2. Mallet's Northern Antiquities, pp. 488 to 494;

numbers. The leader who headed the Bulls in this fight is Odin. It is after undergoing these successive defeats the Surans are laying down arms and craving for peace.

§ 4. THE PEACE SCENE

We shall next take the peace scene and see what information we are able to gather on the subject from Teutonic epos. We do not expect that record to give us a detailed description of the peace ceremony that we were able to get out of Velan epos. It might have imitated Celtic epos[1] and given us a laconic legend in the shape of a monster horse carrying a bird's head. But even this course it has not taken. Teutonic epos has not told us anything connected with the peace ceremony. It is by an indirect inference that we are led to deduce that a peace treaty was concluded at the end of the war. The Bulls we mentioned after concluding the peace treaty, instituted a festival commemorating the victory. One important item in the celebration is the beheading of the Suran Horse, which consists of a Horse faced effigy mounted on a human trunk. After every celebration the decapitated Horse head and the human trunk are taken and preserved for use at the next celebration. Such is the practice followed in all Velan temples in South India. Among the Bulls in Italy[2] we notice a different practice. A live horse is beheaded and the decapitated head is taken and preserved. The one or the other of these two practices must have been followed by the Teutonic people, for we are expressly told that the Mimir's head[3] is found preserved in a Odin's shrine. Mimir, we are elsewhere showing, is the old Suran Horse. The very preservation of his head in a Odin's temple shows that the Horse flock suffered a great defeat at the hands of the Bull. A lot of fables have gathered round this Mimir's head, about which we are dealing at full length elsewhere. But here it is enough to know that the Mimir's head represents the decapitated Horse head of the Horse faced Suran who is the leader of the Horse flock. From its presence in a Odin temple we are led to infer that the Horse, after being defeated by the Bull, had to take up the yoke of the victor, and bind himself by all the the peace terms dictated by his superior. This is one way of proving the peace treaty.

1. Ante Part III chap. IV Sec. 4.
2. Momsen's History of Rome, Vol. I, pp 50 to 51 and 55.
3. Bellows' Poetic Edda, Voluspo, stanza 47 and notes; Anderson's Younger Edda, pp. 228 and 234.

There is also a second way by which the peace transaction can be established. In Teutonic epos Odin a Bull god is given the Horse as his Vahana. When an alien totem is given as the Vahana [1] of a god owning allegiance to a different totem, it shows that the latter fought a battle against the former and subjugated that flock. It is to indicate the subordinate position that the totem of the vanquished flock is taken and given as a Vahana to the god of the victorious flock. The very fact that Odin is found riding on a Horse shows that the Bull flock waged a fight with the Horse flock and vanquished him in battle. It is only after concluding a peace that the god of the victor flock will condescend to take up the totem animal of the enemy flock and use it as his Vahana. It is by resorting to these indirect proofs that we are able to show that a peace treaty was concluded between the two contending parties.

§ 5. CONCLUDING REMARKS

We have now traversed all parts of the Odin epic. Two great fights were fought in the cradle—one a land fight and the other a tree fight. In both Odin came off victorious. At the end of the fight he transacted a permanent peace with the enemy Surans or Surturs and bound them by a treaty engagement. In recognition of his great services, he was deified and worshipped as a god. Five centuries after the war the cradle went beneath the ocean. After the submersion the Bulls quitted their ancient home and came to Europe. It is needless to mention that they would have brought along with them the Odin worship which they had established in the cradle. The one all important point that we wish to impress on the mind of our readers is the fact that Odin never came to Europe. All that the Bulls brought with them to the west is his worship. It is under his spiritual guidance that they are seen entering into the occupation of the new continent. But later generations not able to understand an old world story misreported [2] things and surrounded them with all sorts of crude conceptions. In the pages of Teutonic epos we often find Odin figuring in many episodes enacted in the western continent. All these errors must be eliminated and things viewed in the correct

1. See Note 4.
2. Mallet's Northern Antiquities, Chap III.

light. Odin never entered Europe in his bodily form. If one does not know this fundamental fact he will never be able to understand anything mentioned in Teutonic epos.

SECTION II. THE TYR EPIC

§ 1. INTRODUCTION

The second great epic put in our hands by the Teutonic epos is the Tyr epic. The Odin epic narrated the war fought in the cradle. After its sinking the two Indo-European progenitors came to Europe, where they are seen renewing their old game of fight. This Tyr epic reports the first fight which the Bulls waged against their old enemy the Surans in the west. Teutonic epos is not our only authority on the subject. The Celt has also handed down a report about the fight. Using our comparative key we find that this Tyr epic of Teutonic epos is the exact counterpart of the Lludd epic and Nuada epic handed down by British and Gaelic epos. Before giving a true report of the fight, we wish to point out in what form Teutonic epos had handed down the Tyr epic. The Bull in the long course of their life waged six great battles each of which they embodied in the form of an epic. The fight fought in the cradle was narrated in the first epic to which they gave the name of Voluspo. We have now to find out by what name the other epics were known. Teutonic tradition speaks of two kinds of Voluspos, a great Voluspo and a short* Voluspo. We shall first of all settle the exact significance to be attached to each of these titles. The great Voluspo or the Voluspo proper we can easily see is the epic of Odin. The short Voluspo is probably a new class of composition embodying the epics of the lesser gods. Such an extended application is no doubt incorrect. The term Voluspo we pointed out carries a technical sense and means the epic of Velan or Odin. To apply such a term to the anecdotes of the lesser gods is no doubt erroneous. But still the error has been committed. Teutonic epos is seen undergoing all sorts of confusions in the long course of its life. In this general confusion it has lost sight of the exact technical sense that was once attached to the term

* Bellows' Poetic Edda, page 217; also Hyndluljoth, stanzas 30, to 45, with foot-notes.

Voluspo. It probably thought it to be a generic title carrying the generic significance of an epic or a record narrating the exploits of a god. Taking it in this sense, they designated the original Voluspo as the great Voluspo since it narrated the exploits of their great god. In imitation of the original they composed a series of smaller epics in honour of their lesser gods, and styled it as short Voluspo. Such are the two kinds of Voluspos brought to our notice by Teutonic tradition.

The monks we saw had destroyed the great or the true Voluspo and put in our hands a mutilated piece. Such a people are not going to allow the short Voluspo to come to us untampered. At least in the former case we had a confounded record known as Voluspo put in onr hands. But in the latter case they did not want to tell us anything on the point. It is by a chance that we came to know that there was such a record as short Voluspo. A study of its contents and the source from which it is produced brings to light many interesting facts going on in the field of Eddaic manufacture. Each of the Eddaic poems must have undergone a series of revisions before assuming its final form. The great Voluspo put before us is the final copy that had received the approval of the monkish school. After completing that piece they next took the short Voluspo and began working at it. After going some way they found it a hopeless task and threw it aside. The copy of short Voluspo that is now put before us is one of these rough editions that had not the final approval of the monkish school. Some blundering copyist not knowing its exact nature had it copied and placed it before the world. Even this crude piece is not found by itself, but taken and embodied in Hyndluljoth which is one of the very recent poems in the Eddaic collection. It is in this round about way that we came to know that there is such a work as short Voluspo. The only clue that we were able to get out of this source is that it is a poem devoted to the service of the lesser gods. As there are five little epics, the question naturally arises whether the short Voluspo mentioned by Teutonic tradition is one work having five parts, or five separate works bearing the same title. In the former case the five epics will be dealt with as five parts of a single short Voluspo. But in the latter case there will be five short Voluspos devoted at the rate of one to each little epic. The probabilities are more in

the latter direction. Now comes the question by what name was Teutonic epos known. The term Edda we mentioned is an opprobrious title given by the monks. Taking a sensible view of things, we think it was known by the title of Voluspos. When so viewed Teutonic epos will consist of a great Voluspo and five short Voluspos. In addition to these records, there will be a set of miscellaneous legends which will come either as an appendix to one of these six Voluspos, or stand by itself when they have no relation to the former.

We have been long engaged on a study of the build of Teutonic epos and its subsidiary parts. This side investigation we have purposely instituted in order to throw light on the Tyr epic. There are five little epics in Teutonic epos that were probably handed down in the form of short Voluspos. The monks have not allowed this record to come down to us. In its place have given us seven poems[1]. We shall take these poems and see what amount of information they are able to give us on the five little epics mentioned in Teutonic epos.

§ 2 THE BEAST WOLF FABLE

The theme with which we are concerned in the present section is the Tyr epic. A garbled version of this story is found scattered all through the Elder Edda[2]. But it is the Younger Edda[3] that has given us a coherent narrative on the subject. We shall first of all give a short version of the story, as unfolded in the pages of the two Eddas. Teutonic tradition mentions of a human devil known as Loki. He mated himself with a giant woman out of Jotunheim and gave birth to a beast wolf who is being bred and reared in the home of his mother. The gods, terribly afraid of the ravenous beast given birth to by Loki, are seen taking steps to safeguard and protect themselves. They sent for the wolf from Jotunheim, brought him into their midst, and wanted to bind him by a firm fetter so that he may not harm them in any way. In this process of binding, all the gods of the Teutonic pantheon from Odin downwards are seen taking a part. They first made an iron fetter and bound the wolf, who with one jerk broke it to pieces,

1. Bellows' Poetic Edda, Vafthruthnismol, Grimnismol, Harbarthsljoth, Hymiskvitha, Lokasenna, Thrymskvitha and Baldrs Draumar.
2. Bellows' Elder Edda; pp. 140 to 142, 151 to 152, and 163 to 164.
3. Mallet's Northern Antiquities, pp. 420, 423 to 426, and 453.

They next contrived a second fetter of a stronger make which also the wolf broke to pieces. Seeing their first two attempts frustrated the gods are next seen coining a magical fetter endowed with greater strength. Having brought it into existence they approached the wolf and wanted to bind him. But the wolf, who tamely submitted to the two previous acts, would not lend himself to the third attempt. He stated that he suspected some foul play and would not lend himself to the ordeal. But after great persuasion, he consented to be bound by the third fetter, provided one of the gods puts his hand into his mouth as a hostage. Seeing no way of escape, they had to comply with this requeet. Among the gods assembled, it is Tyr alone who had the boldness to come forward and thrust his right hand into the mouth of the wolf. Aftar taking this security, he allowed himself to be bound. The gods next took the magical fetter ard bound the wolf for the third time. As before he tried to break the fetter by giving it a jerk. But every time he struggled the tighter became the fetter. Seeing himself cheated, the wolf bit off the hand of Tyr who was made a permanent cripple for the rest of his life. The gods next took the wolf and fastened him to a rock situated on the borders of a lake. But all this trouble is taken in vain. The wolf so bound is seen breaking loose, running into the Ragnarok theatre and killing Odin. Tyr is also brought on the same theatre, but it is a hound known as Garm that is found killing him. But the heroic wolf, who is the author of so many miseries, is in the end killed by a nondescrepit god known as Vidar. Such is the sum and substance of the Tyr episode, as reported in the two Eddas.

3 § THE WOLF FABLE EXPLODED

We shall take the story and subject it to a critical analysis. The legends that have come down in the name of Loki are a fabulous compound up of one grain of truth blended with ninety-nine grains of untruths. The former ingredient does not concern us till we come to the Snake age. In the generality of cases reported in Teutonic epos, it is the untrue aspect of Loki that is brought to our notice. It is a particle of this untruth that is now taken and embedded in the Tyr epic. Loki is not the parent of the wolf. Neither did he mate himself with a giant woman out of Jotunheim, nor bring into existence the wolf. The only truth in the statement is that the

wolf is found in Jotunheim. How he happened to get into that land we shall soon explain. But this wolf is not a single wolf, but a numerous brood consisting of a large flock. This wolf again is not a beast wolf but a human Wolf. This human Wolf, like all other human races, came into existence in the ordinary course of of human evolution. It is simply absurd to make this grand race of the Wolf to come out of the loins of the fabulous Loki. Let us now find out how this race managed to come to Europe and find a place in Teutonic epos. The ancient home of the Wolf is the cradle, from which centre he migrated and came to Europe. After coming to the west he took his stand in the Russian theatre, where he is found spending ten long centuries. In the language of epos, this Wolf is found styled as Jotun, and the land occupied by him is given the title of Jotunheim. We have now explained who the Wolf is, and how he managed to go into Jotunheim.

The next iten in the fable are the figures that are standing arrayed against the Wolf. The gods alluded to are not the spiritual gods of the Teutonic pantheon. It is the whole brood of mortal gods or the Bull flock that are the actors in the drama. Neither Odin nor any of the lesser spiritual gods of the Teutonic pantheon will have any part in the scene. Each one of these divinities, when in life, represent figures that lived in far apart ages of the world. It is simply absurd to bring together such far apart figures and make them play a conjoint part. It is Tyr at the head of his Bull flock that is the sole actor in the drama. This Tyr is still in his mortal cloak, and has not yet been raised to the rank of a spiritual god. So we see that it is the whole brood of mortal gods that are seen standing arrayed against a whole flock of human Wolves.

The third item in the fable is the threefold binding of the Wolf, which we have postponed for a later examination. It is only when narrating the fight between the two flocks that we will be in a position to interpret the full significance of that mysterious operation.

§ 4. THE CAUSES THAT LED TO A FIGHT BETWEEN THE TWO INDO-EUROPEAN RACES AFTER THEIR ADVENT TO THE WEST

Having exploded the wolf fable we now proceed to give a true account of things happening in Europe. The Tyr epic must not be read alone. It must be read in conjunction with the Lludd and Nuada epics of Celtic epos, and the Janus epic of the

Latins. A conjoint study of all four epics shows that a great fight is seen going on between the Bulls and the Wolves on the Baltic coast of Russia. One of the great services rendered by Teutonic epos is capturing the Wolf and bringing him prominently to our notice. But ignorant bards not able to understand an old world tradition have corrupted everything and put before us a perverted version of the story.

We have now to find out the causes that led to the present fight raging in the Russian theatre. After the sinking of the cradle the Indo-European progenitors came to Europe. In their new home instead of leading a peaceful life, they are seen going back to their old game of fight. We mentioned that a peace pact was entered into by both parties when in the cradle. It is this binding treaty that is now found broken, and a new chapter of hostilities is opened. We now proceed to mention the causes that led to the friction. The Surans we know are the first to enter Europe, as it is their land that was first swallowed by the ocean. Having come first they would have occupied the southern part of Russia, which is reported to be an attractive* land coveted by man. Some two centuries after, the Velans came and wanted to get a footing in the western continent. Seeing the attractive nature of South Russia they probably asked the Surans to vacate that land and make room for them. The latter having been in Europe for two centuries would have formed stable connections with the land. Further they would have known its attractive nature having fully experienced its benefits during their long sojourn. Such a people are not likely to quit a favoured land and go elsewhere in search of a new home. The Velans exercising the right of conquerors, pointed to the old time pact, and insisted on their vassals quitting South Russia and moving into the interior. The Surans pointed out that the old world pact has no force in the new environments, claimed priority right of occupation, and stated that they would not move out of the land. Both parties, not being able to come to terms, are seen resorting to the force of arms. We know that the two flocks when in the cradle detested the very sight of one another. The very same feeling, in spite of all the cataclysms they have undergone, is seen clinging to them even now. It is probably these inimical feelings that prevented them from living together in Russia, which is a wide stretch of land that is capable of affording accommodation to both the flocks. Granting that

* Herodotus, Book IV. Chaps. 53 and 54.

they did not like to live in Russia in the neighbourhood of one another, Europe is a wide continent where the two flocks can live separately without coming into contact with one another. But somehow or other peaceful counsels did not prevail. As the altercation is going on, the Velans seem to have thrust themselves into South Russia, and finding no way of coming to a peaceful agreement, they had no other alternative but to use force and expel their rivals out of the land. The Surans thus threatened had no other alternative but to fight. The result is a long struggle between the two flocks that is seen going on for twenty centuries. As the fight is going on a division of the Bull flock is seen separating from the main fold going westwards and settling in France. They are known as Fir Bolgs in Celtic epos. It is not clear as to what induced them to separate at this critical juncture and go westward. They probably iudicate that section of the Bull flock that do not wish to share in this fight which is going on in Russia. After their departure the rest of the Bull flock are seen continuing the struggle.

We shall here give a general view of the fight that is now going on in the Russian theatre. Both the flocks are seen extending in one unbroken line from the eastern to the western borders of Russia. The fight would have commenced somewhere about the forty-fifth degree north latitude. Between the two flocks would be an intervening space of territory. To the north of this tract will be the Surans and to the south of it will be the Velans. A busy fight is seen going on between the two flocks. In the early stages of the struggle, the Velans gave every opportunity to the enemy to quit the land and move westwards. But notwithstanding their most furious onslaughts, the Surans remained rooted to the ground, returned blow for blow, and showed no disposition to vacate Russia. All that the Velans were able to accomplish is to force the enemy to fall back, and retire further and further northwards. Along with the upward movement of the latter, the former are also seen moving their fighting line and going further and further northwards. The fight which began in the forty-fifth degree is now seen raging in the fifty third degree north latitude. After reaching this stage we notice a different kind of fight. Hitherto the Bulls gave the enemy the choice of escape. But after reaching fifty third degree north latitude that concession is withdrawn. The Velans have now made up their mind to encircle the enemy and destory him root and branch. After coming to this decision, they

planted the right arm of their wing firm on the Ural range, and the left arm on the Baltic coast. The Surans are now caught like rat in a trap, and have no way of escape. After making these arrangements, the Bull is seen increasing the intensity of the fire in the left end of the wing, and launching the most furious blows. Simultaneously he is also seen moving that end, and trying to encircle the enemy stationed there with the object of devouring him wholesale. We do not know in what order the two flocks of Surans were arranged till now. It is at this stage we are told that the Wolf is located at the west end of the battle front, and the Horse occupying the rest of the line. It is at this stage that the Tyr epic is seen coming forward to supply us with information. It is the duty of Teutonic epos to inform us of all that we have mentioned till now. But that record has not told us anything on the subject. Having kept silent for a long time, it is found suddenly opening its mouth and trying to communicate information to us on the great struggle now going on in Europe. How it has performed its task we shall mention under the next head.

5. § THE GREAT FIGHT BETWEEN THE BULL AND WOLF

The Teutonic epos has committed a grave blunder in abruptly bringing to our notice the grand fight waged against the Wolf, without a word of previous explanation. It should have first told us as to how the Wolf and the Horse brought from the cradle are found arranged on the battle field, and next commenced its description of the first phase of the fight that is bring waged against the former. Such is the first serious error committed by epos. Even in spite of all its defects, it would have given us a fair account of the fight waged by the Bull against the Wolf. But ignorant bards, not understanding an old world tradition, have corrupted it in many ways and put before us a perverted story. We shall take the crude narrative, cure it of its many errors, and try to give a sensible interpretation. The Surans are found occupying the whole width of Russia and extending in one continuous line from the Ural range on the east to the Baltic coast on the west. In this battle front the Wolf is seen occupying one third, and the rest two thirds is allotted to the Horse. Standing arrayed against them are the Bulls whose battle front is also seen extending in one continuous unbroken line from the Ural to the Baltic. The Bulls have now made up their mind not to allow a single soul out of the enemy flock to escape out of their net. Properly speaking they should have

planted the two ends of their wing on the Baltic and the Ural and went on thrashing the enemy all along the line. But this they are not seen doing. The Bulls concentrated all their energy at the west end, and go on furiously thrashing the Wolf situated at that point. We are in a way able to surmise as to what induced the Bull to evolve this kind of cunning tactics. They know the nature of the enemy flock, and want to devour them bit by bit. The Surans are a three chambered flock consisting of a Wolf, a Temporal Horse, and a Priest Horse. They wanted to take them one after another and destroy them. But what is most surprising to us is that the Surans should have allowed themselves to be entrapped in the cunning stratagem set up by the enemy and get themselves annihilated. The Bull has evolved a tactics suited to his convenience. Although he fights at one point, the whole flock from one end to the other is seen intensely watching the combat and taking part in the struggle. But whereas with the Surans the case is entirely different. When the Wolf fights he alone will have to fight; and neither the Temporal Horse nor the Priest Horse will come to his help and take part in the struggle. The same is the case with the two latter flocks, who when they come to the front will have to stand alone and fight. It is trusting to this weak mould of the Surans that the Bull has concentrated all the fury of the fight at the left end of the wing. Such is the nature of the struggle that is now going on.

We shall next take up the combat now going on and describe it in full detail. The Bulls are in Valhalla and the Wolf in Jotunheim. Between the two is now seen raging a great fight. It is now that the process of binding the Wolf is beginning to be put in operation. The Bulls are not only thrashing the Wolves, but also trying to encircle him and destroy him wholesale. The right arm is as before planted firm on the Ural range. But in the left end of the wing we notice a change. It is as before planted firm on Baltic coast. But simultaneously we see a small wing detached from the main fold, sent round to creep behind the enemy line, and fight him in the rear also. It is probably this operation that is known as binding the Wolf in the Teutonic epos. The Wolf is now forced to wage a two fold fight both in the front as well as in the rear. Unable to bear the slaughter, he is seen trying to extricate himself from the danger of this encompassing movement, and fall back in the rear. It is probably this extricating operation performed by the Wolf, that is known as the first fetter-breaking

process in Teutonic epos. The Wolf has now fallen to the rear and moved further north. That means that the Horse also has to move along with him and go further northwards. After reaching their destination they will range themselves in the field, and present the same front as before. A movement of the Wolf and the Horse will also bring about a corresponding change in the position of the Bull who will also move further north. After reaching his destination the latter will begin his usual game. He will plant his right arm on the Ural and his left arm on the Baltic shore. As before the Bull is seen sending a small wing from the left end and trying to encircle the Wolf for the second time. The latter has become more vary and is again freeing himself from the danger of the encompassing movement and moving further northwards. It is probably this second extricating movement that is known as the second fetter-breaking process performed by the Wolf. The Wolf and the Horse has now moved further northward and along with them has also moved the Bull. Now begins the third binding of the Wolf.

We began the binding operation at the fifty third degree north latitude. We also pointed out that after the first two binding operations the two Indo-European flocks are seen moving further and further northwards. Teutonic epos states that the third binding of the Wolf is the most difficult operation. It further points out that this drama was enacted in the vicinity of a great lake. Putting all these facts together and viewing things under the Russian environment, we think that the third binding of the Wolf might have been put into operation south of lake Ladoga somewhere about the sixtieth degree north latitude, in a line running from the head of the Gulf of Finland in the west to the Ural range in the east. After reaching this third destination, the Bull as before is seen trying to put into operation his encompassing movement, surround the Wolf, and destroy him wholesale. Teutonic epos states that the third binding is a difficult process, and caused a good deal of time, thought and labour. All these statements are found to be true. Hitherto the Bull was fighting in plain country and found the operation easy. But now we are in the midst of a region covered by hills, lakes and gulfs. It is probably the intervention of these physical disabilities that made the binding operation a difficult task. But notwithstanding the stupendous

nature of the work, the Bull undaunted is seen putting in operation his encompassing movement. It is at this stage that the Tyr epic comes in. The leader who is entrusted with the task of binding the Wolf for the third time is Tyr.

The fight between the Velans and the Surans commenced in South Russia in the year 4500 B. C. We allowed five centuries for the first phase of the struggle, which was waged between the forty third and fifty third degree north latitude. For the second phase of the fight known as the Wolf-binding operation, we allowed another five centuries. Teutonic epos has only brought to our notice the latter phase of operation, in which field as we have already pointed out it has committed a series of errors. To this heavy load of errors we have to add another blunder of a far graver kind. Teutonic epos makes Tyr present at all the three bindings of the Wolf that was effected during a period of five centuries. It is impossible that a single individual could have been present at all the three operations conducted over such a long length of time. We therefore eliminate this grave error, and make him present at the last binding which was probably put in operation between 3550 and 3500 B.C. It is using this key that we have to unfold the Tyr episode.

The Wolf was till now putting on a bold front and fighting bravely. When unable to bear the thrashing, all that he did was to fall back and retreat further and further northwards. After reaching sixtieth degree north latitude a new thought is seen invading his mind. The terrible strain inflicted by the repeated encompassing movements of the enemy, and the heavy slaughter which he underwent by fighting both in the front and the back, must have induced him to think of some way of escape out of this critical situation. Further the more and more northward he moved, the greater would have been the intensity of the cold whose excruciating effects he was unable to bear. He took all these circumstances into consideration and pondered long. After long thought he had hit at a solution. The Wolf has made up his mind to break through the enemy line, escape southwards, and live in some secluded far off corner of Europe, where he would have no chance of meeting his detested foe. Having come to this conclusion he is seen putting his plan into operation in the sixtieth degree north latitude. The physical features of the tract is eminently suited for

his scheme. The land where the fight is being waged, is covered with hills, gulfs, lakes and other narrow stretches of water. Such a varied feauture is eminently suited for playing the cowardly game of breaking through the enemy front and running away. The Bull as before is seen bringing into play his encompassing movement and trying to bind the Wolf for the third time. Properly speaking he must have changed his tactics to suit the altered state of the ground. But this he has not done. Notwithstanding the difficulties of the situation, he is seen continuing the old plan. Teutonic epos states that out of the threefold binding operations effected on the Wolf, the last one is the most difficult. We quite believe her statement. The leader who is in charge of the operation is Tyr. He at the head of his Bull flock is seen putting into operation the encompassing movement, and bind the enemy Wolf. The enemy flock is now headed by a capable leader known as Janus. He at the head of his Wolf flock is seen studying the weak points in the fetter and trying to break through the enemy front. Teutonic epos is loaded with manifold infirmities. Even in spite of all its defects it would have told us that the Wolf broke loose at the third binding and escaped out of the clutches of the Bull. But this truth the monks are suppressing, and in its place have substituted a spurious statement, which is seen postponing the breaking loose of Wolf to a later date. We are elsewhere mentioning the causes which induced the monks to take to this wrong course. But here it is enough to know that the Wolf broke loose at the third binding and escaped out of the clutches of the Bull. The manner in which it was executed was probably as follows. Janus chose a weak point in the enemy line. He secretly concentrated all his forces at that point and probably formed a wedgelike formation, After everything is ready, he would have inserted the thin end of the wedge at the enemy front and kept it driving with all his might. Under that stunning blow the Bull front is seen giving way, and the entire mass of Wolves are seen escaping through the breach. As soon as Tyr saw this unexpected turn, he must have called for help from other parts of the Bull front.

The battle line it must be remembered is seen running across the whole breadth of Russia. It will take some time before he gets the necessary relief force. After calling for help Tyr did not sit quiet. He massed all the men at his command, and tried to prevent

the escape of the enemy. Tyr stood at the breach and waged a furious fight. In the course of this struggle he lost his right arm. But all his efforts brought no good, The whole flock of Wolves escaped without leaving behind a single soul. It is at this stage that the relief called for reached the threatened spot. All that they were able to do is to prevent the Horse from following in the footsteps of the Wolf and make good his escape. They closed the breach and imprisoned the Horse; and what they did with this Horse we shall later on mention. So ended the great fight waged between the Bull and the Wolf.

§ 6. THE FABULOUS ESCAPE AND THE FABULOUS KILLING OE THE WOLF

We in the previous section mentioned of the fabulous Ragnarok fable. There is not one part of Teutonic epos, that is not corrupted by that false story. Like every other incident in that record, the Wolf episode is also corrupted. The monks are seen bringing the Wolf on the false Ragnarok stage, and killing him in that fictitious plot. If they had the least knowledge of the principle on which Teutonic epos is built, they would not have put in our hands these fabulous stories. The Wolf is not dead, but is still living. He escaped out of the clutches of the Bull, and ran into west Europe, where he is seen causing great commotion down to this day. It is the same Wolf that raised the mighty Roman empire. If one has eyes to see, he can see the same Wolf causing some disturbance or other in the body politic of west Europe, all through the subsequent phases of its history. It is the same Wolf in Italy that is now seen wearing the religious garb of Christianity, styled himself Pope, and wielding spiritual sway over all the world with his headquarters at Rome.

§ 6. CONCLUDING REMARKS

We stated that the Wolf escaped out of the clutches of the Bull and ran southward. To overtake the runwaway enemy and thrash him, a flock of Bulls is sent from the mainfold. Teutonic epos has not told us anything about this affair. Our great authority on the matter is Celtic epos, where we have given a full report of all that took place between the running Wolf and the chasing Bull. We shall close this section with a few remarks about the Tyr epic. We know that Tyr fought a valiant fight, and in the

struggle lost his right arm. In recognition of his services the Bulls deified and worshipped him as a god. Man knows how to estimate his gods and treat them at their proper value. It is only gods that have given great victories, that are found most honoured by him. Judged by this standard Tyr is a failure. He no doubt fought heroically, but that by itself is not enough. A first rate god must not only fight bravely, but earn a great victory which must be productive of permanent good. Judged by this crucial test, the case of Tyr must be more considered a failure. His brave fighting could not be stated to have ended in a positive victory. All that it can be called is not a defeat to the arms of the Bull. But at the same time there is one sad thought with this engagement, that is long seen haunting the mind of that flock. The Bull wanted to devour the Wolf enmass and leave not a soul behind to poison the air of the world. Tyr by his bad generalship not only cheated the Bull of his prey, but allowed a dangerous foe to escape out of his clutches and disturb the peace of the world. This is the first disadvantage. The second disadvantage is that the bad generalship of Tyr has produced disastrous results on the successive phases of the campaign, about which we shall soon give a full report. For all these blunders committed in the course of his life, Tyr is treated as a low god in the Teutonic pantheon and given a low value. Both the Celt and the Teuton are found worshipping the same god but at the same time each is seen showing a different standard of estimation. The Lludd and the Nuada of the Celtic pantheon is the Tyr of the Teutonic Bull. But there is a marked difference in the two worships. Lludd and Nuada are reckoned as the eldest son of Beli, the patron god of Celt and treated with great veneration. But not a trace of this good feeling is seen in Teutonic tradition. Tyr is the eldest son of Odin and comes next in rank to that great god. In Teutonic epos we find him not only deprived of his primogeniture[1] rank, but taken and put below all sorts of low nondescrepit deities. These are not the only indignities heaped on him. Tyr is a Asa god, which means a deity evolved out of the Bull flock. But this Indo European pedigree is taken away from him, and he is considered a god evolved out of the low Snake[2] species. All these degradations heaped on him are an account of the bad

1. Mallet's Northern Antiquities, pp. 94, 420 & passim;
2. Poetic Edda by Bellows pp 141&142 with notes.

strategy which he displayed when fighting on the Russian theatre. So we see that the Teuton has estimated Tyr at a much lower value than his brother Celt. The reason for this difference in treatment has to be sought for in the mental attitudes of the two peoples. The Celt having immediately quitted the scene is not aware of the many inconveniences arising from the bad generalship of Tyr. He only estimated him as a god who when in life fought valiantly. But the Teuton left behind on the scene, that had to continue the fight, knew the many evil effects arising out of the bad strategy committed by Tyr in the initial stage of the campaign. The escape of the Wolf has paved the way for the escape of the Temporal Horse and the Priest Horse one after another. Further a more complicated fighting accompanied with heart rending sanguinary scenes had to be resorted to in the successive stages of the campaign. The person responsible for all these evils is Tyr. It is for these causes that the Teuton has estimated him at a very low value and put him down at the bottom of the ladder.

SECTION III. THE THOR EPIC

§ 1 INTRODUCTION

The next event reported in Teutonic epos is the Thor episode which must have come down in the form of an epic. We mentioned of a series of short Voluspos devoted to the service of the younger gods. There must have been one such work devoted to Thor. But the monks have not allowed that record to come down to us. In its place, the Elder Edda has given us a number of mutilated pieces that give us a garbled version of the story. Snorri in his Gylfaginning has not succeeded in capturing our Thor, and giving us a true account of his history. In the Skaldskaparmal which is a work in the non-orthodox portion of the Younger Edda, we find a hazy account given about our Thor. We shall use all these materials, and try to give a sensible account of the fight which Thor waged when in life. Before engaging in that work we wish to say a few words about the enemy flock.

After the escape of the Wolf flock, the Bulls are seen capturing the Horse and venting all their fury on him. Even for this severe treatment awarded to him, we are able to find an excuse.

The Horse is the leader of the Suran flock. The Bulls seem to have thought that he must have been at the back of all the mischievous pranks played by the Wolf, who we know caused no small amount of harm to their arms. Since the latter has escaped they have no other alternative but to catch the former and give vent to all their fury on his poor head. The Bulls are now seen catching the Horse and hammering him furiously.

But this fight against the Horse is not seen going on all along the line. As before the battle front is divided, and the struggle is seen raging only at the western end. Want of homogeneity is one of the deep seated defects in the Suran fold. Perpetual division and disunion, are seen exhibiting themselves in every walk of their life. We divided the Surans into a Wolf and a Horse. The former fought and ran away. Next the latter is seen entering the field to continue the combat. But the same defect which we noticed on the former occasion is also seen in the present case. The Horse, instead of putting on a united front and waging a bold fight, is seen showing signs of cleavage. He too is not a homogeneous body, but is found composed of two different sects known as the Temporal Horse and the Priest Horse, that have no sort of blood relationship with each other. In the battle line the former is seen occupying the western half and the latter the eastern half. The next phase of fight is being waged by the Temporal Horse. The war etiquette of the Surans seems to be that its three component flocks should one after another offer a fight in the order of their rank beginning with the lowest one at the bottom of the ladder. It is in accordance with this rule that the Temporal Horse is now seen engaging in combat. He is placed at the western end and made to fight with the Bull seated opposite to him, who as usual is seen bringing into play his envelcping movement.

A comparison of the episode of the Horse with that of the Wolf brings to light one good feature. Teutonic epos has not saddled us with any beast fables about the Horse as it did in the case of the Wolf. Bards misled by their false philosophy have removed the Horse from the rank of fighters, thinking him to be a gramnivore not capable of waging a struggle with man. Hence we are not put to the trouble of expounding any beast fables mentioned in connection with the Horse. When describing that fight, it has omitted the totem title and designated the flock by

its generic name. Teutonic epos has styled the Horse by the title Hrimthursars. An orthographic* study of the word shows that it refers to a giant flock living in a region covered with rime and hoar frost. We know that the battle front has now reached sixty-third degree north latitude. As all the subsequent fights with the two Horses are being waged above that line. the generic title Hrimthursars is rightly applied to that flock. Teutonic epos has committed a great muddle in the field of Wolf episode and never gave us any clear view of the fight waged by that flock. But a better sense is seen prevailing in the field of Horse episode, and we are given some sort of sensible report about the fight waged by that flock.

We shall now give a succinct account of the fight raging between the two flocks. The battle front it must be remembered is now seen running from the head of the Gulf of Finland in the west to the Ural Range in the east. In this battle line the Temporal Horse is seen occupying the western half and the Priest Horse the eastern half. As before the Bull is seen planting his right arm on the Ural Range, and trying to envelop the Temporal Horse by gradually moving his left arm and giving it an encircling movement. As this binding movement is seen going on, he will simultaneously fight the enemy both in the front and in the rear. The Horse unable to bear the thrashing is seen receding further and further northwards. That means that the Bull also will move further and further northwards presenting the same threatening attitude. In this manner a long fight is seen going on, and the battle front has now reached 63° north latitude, or in a line running from lake Wyg in the west to the Ural range in the east. All these facts are not told by epos, and we have more to infer things from what goes before and comes after. It is only when man pours torrents of blood that epos is seen bestowing some attention on him. Such a stage is now reached. The Bull and the Horse have been fighting for four centuries, and nothing definite arrived at till now. The former has now made up his mind to put an end to this elusive game, give a stunning blow, and bring the fight to a final close. A great leader has now risen among the ranks of the Bull and his name is Thor. He is seen bringing into play a new kind of tactics and running his fights on a novel two-fold plan. We

* Mallet's Northern Antiquities, Glossary, see under Hrimthursar and Hrimfaxi.

have roughly fixed the age in which Thor lived and fought as falling between 3100 and 3000 B. C.

Teutonic epos has given us a number of lands connected with its past history. For the Wolf age it has given us Valhalla and Jotunheim, the former being the abode of the Bulls and the latter that of the Wolves. We are plainly told in the Elder* Edda that it is from the former land that the Bull is seen proceeding to fight against the Wolf situated in the latter land. Following a similar procedure it has given two lands for the Horse age namely Asgard and Utgard. The former is the home of the Bulls and the latter that of the Horses. It is from Asgard that the Bull is seen proceeding to wage his fights with the Temporal and the Priest Horse. It is from Asgard that the Bull waged his fight for four centuries against the Temporal Horse between the years 3500 and 3100 B. C. Now comes the closing scenes in that struggle which was fought between the years 3100 and 3000 B. C. It is in the latter half of this century that Thor headed the Bulls and waged his great fight.

Before narrating the fight waged by Thor, we wish to make a few remarks about that great leader. Teutonic epos is a network of perplexities. In the present case one more element is added to plunge it in still greater difficulties. Teutonic epos is confronted with two Thors namely an Asa Thor, and an Auku Thor. The former we can plainly see is a god evolved in the Asa age or the divine Indo-European period. The latter we are elsewhere showing is a god evolved in the far later Snake age. Teutonic tradition has confounded the two Thors, and taken them to be a single figure. The result is that the legends connected with the two gods are jumbled together, and put before us in one confounded muddle. What we have now to do is to sort out the two sets of legends, tabulate them under two different heads, and place them before our readers. With our Indo-European key we can easily perform the task.

Before engaging in that work, we wish to point out one great difficulty noticed in the field. Teutonic epos has not only confounded the two Thors, but has elevated one of the figures at the expense of the other. Of the two figures, the Younger Thor is a very inferior man in many ways. It is this inferior man by reason of his possessing certain physical traits in his bodily mould which we

* Bellows' Poetic Edda, Grimnismol, stanza 23 with foot-note.

are elsewhere explaining that has captivated the imagination of the Teutonic people. The result is that we find him figuring prominently in epos shouldering aside his elder brother. In the Gylfaginning or the orthodox part of the Younger Edda, we find only the episodes of Auku Thor brought to our notice. In the Elder Edda we notice a similar feature, with only a trifle attention paid to the other Asa Thor. We must not be misled by these false clues given by epos, but read things in the correct light.

Let us now turn to the work of unfolding the epic of the Elder Asa Thor. We mentioned that he is a god who when in life fought against the Horse. But Auku Thor is a man who lived in the far later Snake age and fought against the Snake giant. So it is only by using the Horse key and the Snake key that we will be able to separate the legends connected with the two gods, and tabulate them under two different heads. We are postponing the examination of the Younger Thor to a later page when dealing with the exploits of that god. But here we are concentrating all our attention on the Elder Thor whose exploits form our present subject of study. To unravel his episodes we are fortunately given two Horse keys, one by the Hellenic Horse and the other by the Teutonic Bull. Using these two fold Horse keys, we find that the fights waged by Thor are of two kinds. Firstly a fight which he waged against the women out of the Horse fold; and secondly another fight which he waged against men out of the same flock. We shall take up these two fights one after another and study each in detail.

§ 2 THE FIGHTS WAGED BY THOR AGAINST HORSE WOMEN

Scene I. The Fight which He Waged Against Real Horse Women

The fights waged by Thor under this head are of three kinds. Firstly against true women out of the Horse fold; secondly against male members out of the Horse fold dressed in women's clothes; and thirdly by Bulls dressed in female garb, against men out of the Horse fold dressed in women's clothes. We shall now take up the first scene. Before unfolding that drama, we wish to narrate the circumstances that led to the present fight. We mentioned that in the Wolf age the Bulls attempted to bind the Wolf, which enterprise we know ended in failure. In the present age also they attempted to bind the Horse, which project seems to have

ended in failure. Now they are seen modifying their tactics with the object of giving a crushing blow to the enemy. We mentioned that the fight is seen raging somewhere about the 63° north latitude. The Surans we are elsewhere showing are fire worshippers. But this fire worship when in the cradle would be only a religious cult. But after coming to Europe it is being put to more extended uses. Under a northern clime fire is as great a necessity as food. The further we proceed north, the greater is the need for fire. It is in a region bordering on the Arctic circle that the Horse is now seen waging the most bitter fights. The fire god when in the cradle would have been of a simple kind. But after coming to Europe he is seen acquiring the sonorous title of Ignis* or Agni. Further under the new environments his worship is seen acquiring gigantic dimensions. It is such a mighty worship that is being run by the Horse. At each clan centre there will be one hearth, where the fire god will be kept burning day and night. So there will be myriads of these clan hearths found scattered all over the Horse fold. The duty of attending to these hearths is entrusted to women who are seen trimming and keeping the fire burning all through day and night. The Bulls saw in this fire god their great enemy. After the fighting work is over, the men out of the Horse fold would resort to these hearths, get themselves warmed, and come back greatly invigorated for the next day's fight. The Bulls after long deliberation have made up their mind to strike the enemy at this vital point and extinguish his fire hearths. After everything is ready the plan will be put in execution.

The tactics of the Bull is not to allow a single enemy to escape out of his net. The right hand is firmly planted on the Ural and none can escape in that direction. But there is no such firm basis on which to plant the left hand, which will be turned a little northwards and made to keep a vigilant watch. The Bulls have now abandoned their encompassing movement, in whose place they have now substituted the fire extinguishing campaign. A general fight will be going on between the Bulls placed at the left end, and the Temporal Horse placed opposite to them. As this general engagement is going on, Thor at the head of his men will stealthily move northward, creep behind the fighting line of the enemy, and conduct a raid on the fire hearths. In the course of

* Science of Languages, by Max Muller, Vol. II pages 453; Taylor's Origin of Aryans. page 312; Smith's Classical Dictionary. see under Igniaria.

the operation he will kill the women in charge, and extinguish all the fires. In addition to these two fold works, the Bulls are reported to have raped many of the women out of the enemy fold. All these truths are not told in full in the Teutonic epos. It is from the Demeter epic of Hellenic epos that we get a complete report on the subject. There must have been a similar report in the former record, but it has been suppressed by the monks. The Eddas we mentioned is a scurrilous work, whose object is to defame the gods of the Teutonic pantheon. It is in furtherance of that object that this unhappy incident in the life history of Thor* is torn out of its proper surroundings, and prominently brought to our notice. What we ask our readers is to restore it to its proper place, and interpret it in the correct light. So interpreting, it will be seen that it is a part of a great military strategy that is being planned and worked by the Bull flock through long centuries.

Scene II. The fight waged by Thor against enemy men dressed in women's clothes

The Bull we saw raided into the sanctum of the enemy women, extinguished their hearths, and committed all sorts of abominable acts both on their gentler sex and on their venerable fire deity. Man will not stand an affront on his women folk, and much less will he tolerate an attack on his religion. The Horse greatly provoked is seen preparing to pay the agressor in his own coins. What gave such an easy success to the Bull in this first raid are the weak guards which were found in charge of the fire hearths. This defect the Horse immediately cured by removing the women, and placing the hearths in charge of men. Either with the object of deceiving the enemy, or to satisfy the fancy of his fire god, he dressed the men in women's clothes and placed them in charge of the hearths. The Bull emboldened by his previous success is seen repeating the raid unware of the trick played by the Horse. This time instead of meeting with weak women, he was greeted with a shower of warm blows. The Bulls expecting the same state of affairs seem to have approached the hearths in a careless manner, not even exercising ordinary prudence. This unexpected retort seems to have unnerved and thrown them into confusion. In the

* Bellows' Poetic Edda, Harbarthsljoth stanzas, 23, 37 38 & 39 with notes; Hyndluljoth, stanza 4.

scuffle which ensued many Bulls seem to have been killed. The rest ran back home leaving their arms in the possession of the enemy. Teutonic epos has not told us anything on the subject. It is from the Dionysus epic of Hellenic epos that we learn all the details connected with this raid. But even in the midst of its silence, the former record is seen giving us a dim clue. In Teutonic[1] epos we are abruptly told that Thor lost his weapon, without informing us the circumstances which brought on him such a calamity. Reading this statement by the light thrown by Hellenic epos, we think that it is in the course of the second raid that Thor lost his weapon. This indignity imposed on the leader will have to be extended to the men that followed him, who will also come back home deprived of their arms. The second raid must be considered a great failure. The Bulls not only failed to accomplish anything but suffered a great disaster.

Scene III. The fight waged by Thor and his men dressed in women's clothes against enemy men dressed in similar costume

The trick played by the Horse has provoked the ire of the Bull, who is seen preparing to pay the enemy in his own coin. After a long deliberation they have proposed to send an army of men dressed in women's clothes to repeat the raid. A badly maltreated report of this fight is handed down in Thrymskvitha[2]. The Hellenic Dionysus is known as Thrym in Teutonic epos. His Horse feature is suppressed, and his flock of Horse fighters are found reduced to the rank of beast horses[3]. In the poem only Thor is reported as going out dressed in a woman's costume; and along with him we have to send an army of Bulls also dressed in a similar garb. Thrym and his men dressed in women's clothes are as before found guarding the fire hearths. When so guarding they saw a troupe of raiders coming to attack their fire hearths. To their great surprise they saw not men but women out of the Bull fold conducting the operation. Thrym and his men seem to have taken them for actual women, and were thrown off their guard. They dropped their arms and approached the enemy with voluptuous intent. But instead of meeting tender frames, they came in contact with brawny arms, which were showering mighty blows. It is now that the foolish Horse saw that he was deceived. In the

1. Poetic Edda, Thrymskvitha, stanzas, 1 and 2;
2. Ibid, pp. 174 to 182;
3. Ibid, stanza 2.

scuffle which ensued large numbers of enemy men were slaughtered. In the first part of the Dionysus epic there is a note of hilarity which is replaced by gloom in the second part. From it we are led to infer that the Horse suffered a severe defeat in the course of the third raid. Thor and his army after extinguishing the hearths, and killing many men out of the enemy fold, returned home victoriously.

§ 3. THE GREAT FIGHT WAGES BY THOR AGAINST THE WHOLE ARMY OF THE TEMPORAL HORSE

We now come to the final scene in this great fight waged against the Temporal Horse. The Bull has been till now conducting a series of raids on the fire hearths of the enemy, starving his fire supply, and injuring him in various ways. After these preliminary engagements, both are seen preparing for a great fight, man to man. Of all the campaigns conducted by Thor, this final fight is the most important. But unfortunately neither of the two Eddas has handed down a graphic report of this great fight. In Elder Edda there is at least a stray reference to the struggle. But in the Gylfaginning which is the orthodox portion of the Younger Edda, not a word is stated on the subject. We mentioned that in the unorthodox portion of the Younger Edda is found a work known as Skaldskaparmal which is a treatise on prosody. In order to elucidate his subject, the author has narrated a report of this final fight waged by Thor, and also added a poetical piece by way of sample. It is on this stray report from a stray source, that we are forced to obtain our information about an important episode in the life history of the Bull.

We shall give a succinct version of the story as narrated in the Skaldskaparmal *. Hrungner a man of giant origin is reported to have entered into a wager with Odin. Both are provided with good horses, and the two are seen running a great race. In the contest Hrungner is stated to have come off victorious. Soon after we find him entering Valhalla, and bragging that he would subjugate all the gods and bring them under his sway. The threatened gods put up Thor to wage a fight with Hrungner. Soon after we see the two fighting a great duel. Hrungner fearing to meet such a formidable warrior as Thor, took an ally to help him in the duel. The help that he took is not a living man but a giant clay figure nine cubits high. A lifeless clay figure however huge in

* Younger Edda by Anderson, pp. 169 to 176; Teutonic Myth and Legend by Mackenzie, pp. 135 to 145.

size is not of much use in a fight. Hrungner is next seen bringing into play his magical art, and endowed it with living life. To move this huge automaton, he put into the figure the heart taken out of a mare, and made it pump the vital stream of life. It is after fortifying himself with this huge monster figure that Hrungner is seen coming forward to fight. Thor unperturbed by the great danger confronting him is seen proceeding to the arena of combat. The weapon with which Hrungner fought is stated to be a stone club. A fight ensued between both the parties, in the course of which Thor killed both Hrungner and his ally the monster giant figure. Such is the sum and substance of the story put in our hands.

A perusal of the narrative shows that a true account of the fight must have been handed down by epos. But the whole thing has been corrupted by ignorant hands, and reported to us in a false light. As repeatedly pointed out by us, neither Odin nor any of the lesser gods of the Teutonic pantheon will have anything to do with the fight. It is Thor at the head of his Bull flock that is seen waging the combat; and this Thor is still enclosed in his mortal frame and has not yet been raised to the rank of a divinity. The very name Hrungner shows that he is a man out of the Horse fold. It is a title coined upon the same pattern as Hrimthursar, which we pointed out represents the Horse flock. What tradition probably stated was that Hrungner at the head of a flock of Horses waged a great fight. But later generations not able to understand an old world story have created a huge clay giant, and furnished him with a mare's heart after endowing him with life. We must eliminate all these errors and construe the story in its true light.

This Hrungner of Yonnger Edda is found styled as Hrungnir * in the Elder Edda. But beyond mentioning his simple name the latter record has not told us anything further about him. It is from the Skaldskaparmal that we get a detailed account about his life history. This report handed down by Teutonic epos must be read in conjunction with the epic of Heracles handed down by Hellenic tradition. The Hrungner and Thor of the former record are respectively found styled as Heracles and Hades in the latter epos. A conjoint study of the two records shows that Thor at the

* Bellows' Poetic Edda, pp. 126, 143, 171 & 172.

head of a Bull flock, waged a fight against a Horse flock led by Heracles. A great battle was fought between the two flocks in which the Horse suffered a great defeat. In this great struggle the Horse is reported to be found using his traditional weapon the stone club. Teutonic epos has not told us anything connected with Temporal Horse after this great fight waged by Thor.

§ 4 CONCLUDING REMARKS

It is with the help of Hellenic epos that we are able to unfold the next stage in the movement. The last fight between the two flocks we mentioned took place in a line running from west to east somewhere about 63° north latitude. Unable to bear the severe thrashings administered by the Bull, the Temporal Horse like the Wolf has made up his mind to run away from the field and hide his head in some distant corner of the world where he would have no more chance of meeting his detested foe. Having made up his mind he is seen seeking ways and means to make good his escape. The vigilance of the Bull whose left arm is seen keeping a vigilant watch, prevented the enemy from running southwards. The only loop-hole of escape is towards the North. It is in this direction that he is seen running away. The Temporal Horse after receiving the severe blow is found separating from his fellow the Priest Horse and running northwards. The route taken by him is along the western shores of the White sea. After travelling the whole length of that sea coast, he is seen moving into Lapland, and penetrating deeper and deeper into the Arctic Circle. To chase the runaway enemy, the Bulls as before sent a force who are seen closely following them. The Horse frightened beyond his wit's end is seen running deeper and deeper into the Arctic Circle not caring either for the bitter cold, or the benumbing effects of that freezing zone. But the pursuing Bull is not in the least driven by any such feelings of fear. He, after following the enemy for some distance, stopped the pursuit, and took a stand in the middle of the route, as he found the Arctic cold too bitter for him to proceed further in the journey. Here he stayed and kept a vigilant watch, expecting the enemy to come back and give him another chance of fight. But the greatly frightened Horse is in too desperate a mood to give him any such chance. He proceeded to the very shores of the Arctic ocean and found nothing attractive there. He next walked across the frozen

waters of the Arctic Ocean in the winter season, and explored the ice fields in all directions. The Horse thought that, beyond the frozen waters of the Arctic Ocean, there must be some land fit for the habitation of man. After long toilng in that desert waste and suffering untold disasters, the Horse desisted from the foolhardy attempt. The painful experience that he underwent in the course of this perilous search, he has told us in many legends, like the floating island of Aeolus, and the misty land of Cimmerians. A study of these two legends shows that many members out of the Horse flock perished in the Arctic enterprise. Further the Horse saw that the Cimmerian land which probably represents Lapland is not fit for the habitation of man. After long thought he made up his mind to retrace his steps, go southwards and find out some region wherein he can lay his weary bones. After coming to this conclusion, he would send out scouts to find out the whereabouts of the enemy flock that followed chasing him. The Bull faithful to the duty allotted to him is seen standing sentry on the shores of the White Sea anxiously awaiting for the enemy whom he expected to come back. The deputed scouts would have found out the whereabouts of the Bull, and reported the information to the main flock. The whole body of the Horse after getting the news will deliberate over the matter and arrive at a conclusion. The decision arrived at is to evade the vigilance of the enemy, take a secret path not coming within his ken and move stealthily southwards. After coming to this resolve, they are seen moving southwards, and travel slowly and noiselessly along the shores of the Gulfs of Bothnia and Finland. After reaching the southern shores of the latter water, they would quicken their pace and run in posthaste. Russia is a land full of mournful memories within whose precincts the Horse does not want to stay. He quits the land once for all, crosses the Carpathian and the Danube, and occupies the Peninsula to the south of the Balkan mountains. The escape of the Horse and his flight southwards was for a long time not known to the Bull. He long waited for the enemy, and his patience was sorely taxed. In the end we see him moving a little northward and making a search for the enemy in all directions. A whole flock of people cannot pass through a land without leaving some trace of their passage behind. His busy search now revealed that the enemy had eluded his grasp and flown southwards. Next we see

the Bull moving southward and going in search of his old enemy. He also like the Horse will travel the whole length of Russia cross the Carpathian and the Danube and enter the Balkan Peninsula.

In the previous Wolf episode we were able to closely follow the movements of the Celtic Bull down to the gates of Italy. We would even go further and state that we are able to unravel the movements of that flock even after their entrance into the Italian peninsula. But as regards the Bull that chased the Hellenic Horse we know nothing about him. We are not told anything connected with his entry into the Balkan peninsula. The same dearth of information meets us even in his subsequent course of career through that land. All that we know is that a flock of Teutonic Bull is seen in Hellas and tormenting the Horse in that land It is with the help of this clue that we have to infer all other things connected with the movement of the Teutonic Bull from the Russian theatre into the Balkan peninsula.

We shall try and fix the approximated date of the respective entry of the Horse and the Bull into the Balkan peninsula. The period in which Thor lived and fought we have put down as falling between 3100 and 3000 B. C. Taking this as our basis, we state that the final scene in the Thor-Hrungner fight was fought in 3000 B. C. We allow one century for all the fool hardy explorations of the Temporal Horse into the Arctic ice fields, and bring that episode to an end in 2900 B. C. We next give him another century, start him from Lapland and take and lodge the Horse in the Balkan peninsula in 2800 B. C. We next start the Bull in 2800 B. C. and bring and let him loose in the Balkan peninsula in 2700 B. C.

SECTION IV. THE BALDER EPIC

§ 1. INTRODUCTION

After the flight of the Temporal Horse, the only remaining flock left behind on the Russian theatre is the Priest Horse. With them the main flock of Bulls are seen waging a fight for another five centuries. Even in this fight, we do not see the whole body of the Priest Horse acting as one man, and waging a united struggle.

The same defect, which we noticed on the two previous occasions, is also seen now exhibiting itself. Want of homogenity is a deep seated vice in the Suran fold. Under the workings of that baneful malady, the Priest Horse is seen splitting into two divisions known as the High Church Atharvan Horse and the Low Church Angirasa Horse. As before the ground is divided between the two flocks, tha latter occupying the western half and the former the eastern half. The Atharvan and the Angirasa Horses are known in later history as the Iranian and the Aryan respectively. According to the war ethics of the enemy, the next man to fight is the Angirasa Horse, as he holds the second place in the Suran hierarchy. Accordingly he is now seen coming forward and waging a fight with the Bulls. A report of of that fight would have been handed down in the Balder epic, but unfortunately that record has not come down to us. Of the three great fights waged by the Bulls in Europe, the one fought in the time of Balder is the most sanguinary. It is the report of this most important fight that is seen faring very badly at the hands of the monks. The reason for this special kind of attention being paid to that episode is due to the nature of its materials. The monks are seen manufacturing a bomb known as Ragnarok, whose object is to destroy all the gods of the Teutonic pantheon. In the manufacture of this infernal mechanism, it is the materials taken from the Balder epic that are found mostly utilised. The true materials having been taken and used elsewhere, there is nothing left behind to represent the real Balder epic. To fill up the blank space, other fictitious materials are brought in, and the result is that we are given a false Balder epic that has no sort of resemblance to the original. Of the three epics produced in Europe the Balder epic is the most corrupted record.

§ 2 THE EDDAIC VERSION OF THE BALDER EPIC

We shall first of all give the corrupted version of the story as related by the monks. Balder* the second son of Odin is found seated in Valhalla. In his company are found several gods beginning with Odin and ending with Heimdall and Frey. Besides the he-gods, there are a number of she-gods, and both together form a respectable company consisting of fifty members. The home of these gods and godesses is located in a mystified region known as

* Mallet's Northern Antiquities, pp. 445 to 449

Valhalla. Here they are found assembled and spending their time pleasantly. Balder is a favourite figure for whom every one is seen showing the most marked attention. Odin is given myriads of wives, among whom Frigga is one. Our Balder is the offspring of this union. One peculiar attribute of Balder is his invulnerable nature, and no weapon or thing on earth can harm him. This kind of charmed life he is said to have acquired through the exertions of his mother Frigga, who extracted an oath from all things on earth not to injure her son. In this general oath taking ceremony the Mistletoe was omitted, as being a miserable parasite, it was considered not worth taking notice of. After obtaining this general exemption, Balder proved an invulnerable figure as no weapon on earth could hurt him. One of the idle past times of the gods is to assemble in Valhalla, make Balder stand in the middle, and fling at him all sorts of weapons, using him as a target. This kind of idle game is seen going on day after day, and year after year. In not one of these games did Balder get the slightest injury. Such is the kind of frolicksome life that is being long led by the gods in Valhalla.

This happy life of gods is said to have provoked the evil minded Loki, who is the satan devil of Teutonic epos. His malevolent nature, not willing to tolerate such a happy state of things, is bent on creating mischief. He went to Frigga under a disguise, ferreted out from her the secret of Balder's charmed life, and found out the real thing that will cause his death. Having secured the information, he took blind Hodur, armed him with a twig of mistletoe, and made him aim that deadly thing at Balder. Under the touch of that flimsy twig, Balder was struck dead and fell prostrate. There is a great uproar in Valhalla and we see all gods weeping and crying over the death of their favourite deity. After his demise the spirit of Balder is said to have been taken to Hel, which is an infernal region under the domain of a she-divinity known as Hela. A messenger named Hermod is sent to Hel to get back the spirit of Balder with the object of renovating the dead man and bringing him back to life. But before any information is received from Hel, the corpse of Balder is taken and cremated. Soon after came Hermod with the reply that the spirit of Balder could not be got back, as Hela wished to permanently retain it in her possession. Such is the account handed down by the Younger Edda.

§ 3. A TRUE VERSION OF THE BALDER STORY

A critical examination of the narrative shows that it is found covered with two kinds of corruptions. Firstly the unconscious errors introduced by epos during the long ages of its oral transmission. And secondly the wilful errors introduced by the monks, who are engaged in the work of corrupting the national traditions of the land. We have to eliminate these two kinds of errors, if we wish to get a true view of things. The actors in the drama are the mortal gods, who we know represent the whole flock of Bulls. It is at the head of this Bull flock that Balder is now seen waging the fight. At the time this fight is being waged, he is still enclosed in his bodily frame. The story as now put before us looks ridiculous. Neither Odin nor any of the spiritual gods of the Teutonic pantheon will have anything to do with this fight. So the first purification that we have to administer to the narrative is to make living Balder still enclosed in his mortal frame to fight at the head of his Bull flock.

In the case of the two previous epics of Tyr and Thor, we were able to get information either from Celtic or Teutonic epos regarding the Bull origin of the two leaders and their respective flocks. But such a piece of information is not forthcoming regarding Balder from the Teutonic epos, which is the only record now coming to our help from the Bull side. It is solely with the aid of rival epos that we have to prove the Bull origin of Balder, and that of the flock which he led to battle. In Aryan epos Balder is styled Vala, and his flock of men are called Valas. These two terms we plainly see are variants of Vel, which is the old time title given to the Bull flock. Aryan epos has not only told us the generic title but given us their totemic designation, and styled them as a flock of Bulls. We hope it is now clear that both Balder and his army of fighters are men of Bull origin.

Having found out the exact nature of the Teutonic flock let us unravel the true identity of the enemy fighters. We are not given any beast fables to solve in the present case, As in the epic of Thor, we are here given only the generic title of the Horse. We are plainly told that Hrym at the head of the Hrimthursars waged this fight. The term Hrimthursars means Frost giants, which title is aptly applicable to the Priest Horse, as it is he who

is most seen residing within the northernmost part of the Arctic Circle, and waging a long struggle.

To get information about the totemic title of the enemy flock we have to seek the help of the rival epos, Teutonic epos has committed the great blunder of eliminating the Horse from the rank of fighters. Fortunately to cure the defect we have the help of the Aryan, who plainly tells us that he is a man of Horse origin.

We have found out two important facts connected with the Balder epic. Firstly that Balder and his fighters are men of Bull origin. Secondly that the enemy against whom he is seen waging the fight are a flock of Horses known as Hrimthursars.

Our comparative key informs us that Balder waged a two fold fight. Firstly a land fight waged on stable land; and secondly an ocean fight waged on the ice fields of the Arctic ocean in the dark winter period. We shall take these two fights one after another and narrate them in detail.

§ 4. THE LAND FIGHT

The Valhalla fight mentioned in the Younger * Edda is probably founded on some ancient report of the land struggle. But it is so much corrupted and put before us, as to lose all its original sense. Teutonic tradition has only given us two scenes as the lands from which the Bulls fought in the course of their western life. In the Wolf age they took their stand in Valhalla and fought with the Wolves in Jotunheim. In the Horse age they stationed themselves in Asgard and fought with the Horse in Utgard. The first phase of the fight in the latter age was fought against the Temporal Horse. Now we are in the second phase of the fight, in which the Bull in Asgard is seen fighting against the Priest Horse in Utgard. So the first purification that we have to administer to the story is to substitute Asgard in the place of Valhalla. Under the corroding influence of latter ages, Teutonic epos is seen giving an ethereal value to these two regions, and locating them in the sky above. We must eliminate these misconceptions, and take them for actual spots on earth, from which the Bull fought in the course of his western life. So the region from which Balder is conducting his campaign is not Valhalla but Asgard. The scene that is now

* Mallet's Northern Antiquities, pp. 446 to 449.

depicted in the Eddas is a mock fight, wherein all the gods of the Teutonic pantheon are seen hurling many kinds of missiles at their favourite Balder in a sportive spirit. The picture put before us is a ludicrous representation of a life and death struggle that is now seen going on between two great races. We must eliminate all these errors and construe it as a great fight waged between the Bull and the Horse flock.

The Balder episode is the last scene in the great fight waged by the Priest Horse. Prior to that the two flocks have been fighting for near three centuries. An epos which has spoiled the Balder epic is not going to give us any insight about the previous fights waged by the Priest Horse. We shall cure this defect, and with the help of our comparative key try to give the previous stages of the struggle. We mentioned that the Temporal Horse separated from the main fold somewhere about the level of lake Wyg, and ran in the northwestern direction in the year 3000 B. C.* After his escape the Bulls are seen capturing the Priest Horse and venting all their fury on his head. The fight between the two flocks would have commenced somewhere about the level of the Gulf of Onega at the base of the White Sea. Hitherto the physical features of the country were unfavourable, and the Bull was prevented from devouring the enemy en bloc. But now that disadvantage is eliminated, and he is placed in the happiest position. The Bull has planted his left arm on the shores of the White Sea, and the right arm firm on the Ural range, leaving no chance for even a single soul out of the enemy fold to escape out of his grip. Having arranged the various details connected with his campaign he is seen launching the most furious blows on the head of the poor enemy. This fight is being waged not against the whole body of the enemy, but solely against the Angirasa Horse who is the man placed at the western end. The enemy unable to bear the rain of blows is seen receding further and further north. It is this kind of fight that has been going on for near three centuries

* The Aryan tradition begins the fight a century earlier and antedates the commencement of the war to 3100 B C. (Vide our Note no. 6 especially the remarks made in connection with the Horse era or Kaliyuga). It is quite probable that the Bull might have commenced the struggle a little earlier and went on simultaneously fighting on two points both against the Hellenic Horse and the Aryan Horse. This small discrepancy of one century does not matter much and may also be explained in other ways.

from 3000 to 2700 B. C. Now we are in the last scene of the struggle, which is being waged within the Arctic Circle or the coastal tract bordering on the Arctic ocean. The age of Balder fight we have roughly fixed as falling in the latter half of the twenty seventh century or between 2650 and 2600 B. C. It is only when man pours torrents of blood that epos takes notice of him. Such a stage is now reached.

Both the flocks are now headed by great heroes. At the head of the Bull flock is Balder, and the rival Angirasa Horse is led by Hrym. The latter name looks like a contracted form of Hrimthursar which we know represents a Horse giant. Among the many Horse leaders mentioned by Teutonic epos, Hrym is the most dreaded figure who in the rival Aryan tradition is seen passing under the title of Indra. A persual of the two records shows that both the leaders are seen bringing into play all kinds of stratagems with the object of extripating the rival flock root and branch. The Aryan epos represents Indra alias Hrym as having contrived the destruction of many Bulls. Teutonic epos even in the midst of its great confusion, is seen depicting Balder as a great fighter; and from this dim clue we are led to infer that he too had contrived the destruction of many Horses. Notwithstanding the great havoc undergone by the two flocks, neither party can be said to have gained a decisive victory over the other. Hrym alias Indra wants to put an end to this long struggle, by making another bold move in a new direction, which takes us to the second stage of the fight.

But as far as the land fight is concerned, we may consider it as practically closed. In this struggle the advantage is more on the side of Balder. It is his bold fighting that has induced Indra to change his tactics. At the end of the land fight, we not only leave Balder hale and healthy, leading a living life, but also preparing for the next phase of the campaign. So there is no truth in all that mock scene depicted in the Eddas, where Balder is brought and killed by a twig of Mistletoe aimed by blind Hodur. We are elsewhere dealing with this fiction introduced by the monks. All that is here necessary to know is that Balder is still a living figure.

§ 5. THE RAGNAROKR FIGHT

We shall next take up and describe the second fight waged by Balder on the frozen surface of the Arctic Ocean in the dark

nights reigning within the Arctic Circle. Teutonic epos coined a specific title for the second phase of the struggle and styled it as Ragnarokr fight. Further there are ample evidences to show that it handed down an elaborate report clothed in many legends. But everything has been spoiled by the monks, and what we are now given is only a perverted report. The title given to the fight is written in two ways[1], namely Ragnarokr and Ragnarok. The former word means the night of the gods, or the Bull flock. It is probably a technical word coined by epos to designate the fight waged by the Bulls during the dark night period reigning within the Arctic Circle. But the latter term means the doom or the destruction of the gods. Of the two terms the first is the genuine one. But the second is a spurious word coined by the monks. Neither the true nor the false title is found mentioned in the Elder Edda. It is in the Younger Edda that we find the latter form of title made use of, In both the works we find given a false report[2] founded on the false Ragnarok title. We have now to use our comparative key and bring out the true report founded on the true Ragnarokr fight. We are elsewhere dealing with the former theme. But here we confine our attention to the latter episode which is the subject that is now engaging our attention.

Balder is the principal actor on the scene, and without him there is no Ragnarokr fight. The monks to facilitate their concoction have removed him from the scene, and taken and killed him elsewhere. But we must rise above these monkish concoctions and interpret things in the true light. We mentioned that the Bull and the Horse are seen waging a great fight on the shores of the Arctic ocean. One of the peculiar features noticed within the Arctic Circle is a continuous night ranging from three days to six months. A three day's night begins to show itself in the 66° north latitude, and as we proceed further and further north, it goes on increasing until at last we get a night of six months at the north pole. The fight is now being waged in the northern most part of Russia lying within the Arctic Circle which line we know runs about 66° north latitude. In the northern most parts of Russia is

1. Anderson's Younger Edda, page 266 ; Mallet's Northern Antiquities, Glossary, see under Ragnarokr ; Bellow's Poetic Edda page 1,

2. Mallet's Northern Antiquities, pp. 451 to 456 ; Bellows' Poetic Edda Voluspo stanzas, 44 to 56.

is the small island of Waigatz which is separated from the mainland by the narrow Yugor strait. The records placed in our hands shows that this small island must also be construed as a part of the fighting theatre. Through the central body of Waigatz is seen running 70° north latitude; and hence in the northern most part of this island we will have a night of three and a half months or 100 days. In order to correctly understand the fight that is now being waged, it is not only necessary to take note of the physical features of the land, but also have a fair idea of the long night periods reigning within the Arctic circle.

We mentioned that the closing scenes of the land fight is being waged on the shores of the Arctic Ocean with the Horse to the north and the Bull to the south. Some of these fights might have been waged in the dark night periods. These long dark night days fall in deep winter, when the waters of the Arctic Ocean will be frozen into one solid mass upon which man can walk and move about. In the course of the dark night fights, it is highly probable that the Horse unable to bear the rain of blows would have moved into the frozen bed of the ocean, whither the Bull also is seen following and fighting him. Most probably taking this hint, the Horse is seen preparing to transfer the whole scene of the fight to the frozen bed of the ocean.

The name of the enemy leader who hit at the stratagem is Indra. Teutonic tradition has mentioned two formidable Horse leaders namely Hrungner and Hrym. The former we have found out is the man who fought against Thor. The next great battle waged by the Bull is against the Angirasa Horse. Reading things by the light thrown by our comparative key we think that this Hrym is the leader who fought at the head of the Angirasa Horse. It is this very man that is found styled as Indra in Aryan epos. A perusal of that record shows that he is seen scheming many things for the total annihilation of the enemy. The plan contrived is to decoy the Bull flock deep into the Arctic ice fields, and there allow them to perish of cold and hunger. Indra we are told took up his headquarters at a place where there is a continuous night reigning for hundred days. Here we find him performing an awful magical ceremony for the destruction of the Bulls. As already pointed out the only land surface within our war zone, where a continuous hundred night is available, is the northernmost part of the island of Waigatz.

It is here that Indra will be found seated. From his camp in the extreme northernmost point, he with one hand is conducting a great magical ceremony and with the other hand is running his war operations. The island of Waigatz is separated from the mainland by the narrow Yugor strait. The dark night period falls in deep winter when the narrow strait will present a frozen surface, and man can easily pass from the mainland into the island region of Waigatz. Such are the many details connected with the war operation which we we were able to derive from our study of Aryan epos.

Let us now go to Teutonic epos and see what information it is able to give us on the subject. The Ragnarokr episode in its original form must have consisted of three legends devoted to Balder, Hela and Hel. But now they are found torn from their proper places and scattered all over the pages of the two Eddas. Hela is taken and imbedded in the fictitious Loki [1] story. Hel [2] again is taken and incorporated in the land fight narrative, where properly speaking it has no place. Further the tragic drama enacted by Balder on the frozen bed of the Arctic Ocean, is given a perverted twist and imbedded in the fictitious Valhalla fight coined by the monks. We must eliminate all these fictions, and construe the legends in their true light, when alone we will be able to bring out a sensible story.

After explaining these preliminary details we shall now try and give our readers a clear description of the astute game that is now being played by the Horse. The enemy plan is to use women decoys, tempt the men deep into the ice fields, and leave them there to die of cold and hunger. With this object Indra is seen selecting the fairest women out of his fold, enlisted them in regular corps and gave them a good training. After everything is ready the plan will be put in operation. As usual in one of the dark night periods the men of the Horse fold will come and wage a land fight with the Bulls. In this land fight the former will get defeated, and try to escape by running into the frozen bed of the Arctic Ocean. Hitherto the defeat was real, but in the present case it may be either true or feigned. But the Bull took it to be real and gave chase to the enemy. The chase into the bed of the ocean

1. Mallet's Northern Antiquities, page 423;
2. Ibid, pp. 447 to 449

probably began at some point opposite to the neck of the Kara peninsula [1] where it joins the mainland. Indra is seen using both the peninsula and the contiguous island of Waigatz as his base from which to conduct all his tactical operations. It is parallel to these two lands that the Horse is seen running hotly pursued by the Bull. After running some distance the former disappeared. In their places were found a bewitching corps of fairy maids, who are as before keeping up the chase. How this change was effected we shall later on mention. As soon as the Bulls saw the fairy apparition, their sexual passion was kindled, and they are seen running madly after them. Now the game is in full swing. The quick-footed fairy maids are seen fleeing in front, and the Bulls are seen hotly pursuing them in the rear.

Before proceeding further we wish to give to our readers a fair idea [2] of the ocean surface over which this race is being run. The frozen bed of the Arctic Ocean will not be one even surface. It is found broken up, with myriads of chasms running in all directions. Further the ocean surface is found covered with hillocks and mountains of ice. The chasms mentioned above are of a treacherous kind, as being covered with thin films of ice, are likely to give way, if one steps over them unwarily. It is over this difficult ground that the race is now being run. The Horse must have established a series of depots both in the peninsula of Kara and in the island of Waigatz which though separated by a narrow strait is almost continuous with the aforesaid peninsula. Each of these depots would have been connected with a series of sub-depots established on the ocean surface. These depots and sub-depots are intended to constantly change the hands that are seen running the race. First the men will be changed frequently and made to run the race. Next the women will come in, who will also be frequently changed. As the ocean surface is found covered with hillocks and mountains of ice, these changes can be effected without the knowledge of the Bulls. It is this kind of game that is now being played.

We have now reached a critical stage in the drama. The women out of the Horse fold are seen running in front, and the

1. To the tongue of land jutting into the ocean and separated from the island of Waigatz by the Yugor strait, we have given the name of Kara peninsula, as we find no title given to it in the geographical works This title we have taken from the River Kara which is seen running through its Eastern borders ;

2 For detailed information on the subject readers are requested to refer to Nansen's Farthest North.

Bulls headed by Balder are seen chasing them in the rear. The former are found in possession of teams of dogs. Under their faithful guidance, the women are seen taking a zig-zag course, avoiding dangerous chasms, and moving round hillocks and mountains of ice. The Bulls need not exercise the slightest caution, and all that they have to do is to blindly follow the women. In this manner the chase will be kept up for some time. As the women are frequently changed, they will be in full vigour and not show the slightest signs of fatigue. But whereas the case is entirely different with the Bulls. They without any food or rest are seen pursuing the phantom maids. After running some distance they will naturally get exhausted and give up the chace. Their blind sexual passion has cooled down and they want to go back home. But how to execute the return journey? The Bulls were hitherto following the blind lead of the women, and have no knowledge of the treacherous ocean surface. They will naturally move straight across the ice fields and try to go back home. In so doing many will step over the treacherous chasms and lose their lives. Further instead of going round hillocks of ice, they would climb over them and break their necks. In addition to these losses many would die of hunger and cold. Notwithstanding all these casualties, Balder and his men seem to have continued the journey. We mentioned that the enemy women are found in possession of many teams of dogs. They are now let loose on the Bulls. These faithful animals, obeying the commands of their master are seen running round and round, snarling and biting, and hindering their movements in various ways. The result is that we find Balder and his men one after another sinking on the snowy bed and dying a lingering death. Such is the final end of this ill fated expedition led by Balder.

We have been till now describing things in a general way avoiding the technical language of epos. We shall now narrate things in the words reported in that record. The lady leader who headed the women corps is styled as Saranyu in Aryan epos. The team of hounds that followed her are known as Sarama dogs. It is this Saranyu of the Aryan, that is found styled as Hela in Teutonic epos. Similarly the hound Sarama of the Aryan is found styled by the Teuton as Garm. In both the records we find the female agency reduced to a single figure. But a careful study shows that a lady leader at the head of a women corps is conducting the

campaign. It is ridiculous to think that a whole flock of Bulls would have run after a single woman. So this Saranyu or Hela we take to be the leader of a women corps. Generally epos is found laconic, and it is probably to save breath that it has omitted to mention the large army of women that took part in the enterprise. But we must overlook these imperfections of epos, and take Saranyu as a symbolical figure representing both the leader and the women corps taking part in the expedition. The region where the Balder episode is being enacted is found styled in Teutonic epos as Nifl-Hel[1] which literally means a dark zone where there is a continuous night reigning for several months. The very same term is contracted and found used as Hel in the Younger Edda[2]. Teutonic epos has given a detailed description[3] about the region. We shall quote these descriptive details one after another.

(1) Nifl-Hel is stated to be a region surrounded on all sides by precipices and high walls.

(2) It is guarded by a woman named Hela who has at her service a team of hounds known as Garm, that are seen howling and scaring away all persons who attempted to enter into that region.

(3) One peculiar feature connected with that land is that one half of its period is found livid and the other half is of the colour of human flesh.

(4) The destiny of all those that enter into this ill-fated region is to die of cold and slow starvation.

An examination of these descriptive details shows that it refers to the frozen surface of the Arctic ocean. The first refers to the hillocks and mountains of ice that are found scattered all over the frozen bed of the ocean in the winter period. The second refers to Saranyu and her teams of dogs. The third refers to the dark and bright parts of the year reigning within the Arctic circle. The fourth refers to the sure death which awaits those that enter into this inhospitable region.

We have now traversed all parts of the true Ragnarokr legend. Teutonic epos plainly admits that a great tragedy was enacted in Nifl-Hel in the long dark night period of winter season.

1. Bellows', Poetic Edda, Vafthruthnismol, stanza 43 and notes; Baldrs Draumar, stanza 2 and notes;

2. Mallet's Northern Antiquities, page 447;

3. Ibid page 423

In this drama Hrym or Indra does not play any personal part. He is seen sitting behind the screen and directing the whole course of operation. It is some nameless leader out of the Horse fold along with a few men that first drew the Bulls into the ocean surface of the Arctic Ocean. The rest of the game is being conducted by the women out of the Horse fold. They tempted and decoyed Balder and his men deep into the Arctic zone, and there left them to die of hunger and cold. To expedite their work they let loose on them the dogs at their command. The hounds[1] of Hela are stated to be marked with streaks of blood and gore. From these blood stains we are led to infer that these hounds pounced on the half famished men, killed them to death, and drank their blood. It is in this miserable manner that both Balder and his men died a miserable death on the frozen bed of the Arctic Ocean. It is in remembrance of this tragic incident that Nifl-Hel is reckoned as an infernal region, which in the language of epos means a place where a people in the course of their past life suffered a great disaster. It is in remembrance of the same event that the symbolical figure Saranyu or Hela is reckoned as an evil genius, and placed as guard over that infernal region. Teutonic epos had missed the Horse, and never reckoned him as one of the evils that afflicted Teutonic society This defect it is seen curing now, by taking a female figure out of the Horse fold, and elevating her to the rank of an evil genius. This new created she evil genius Hela, along with the Wolf and the Snake is made the off-spring of Loki, the satan devil of Teutonic epos.

§ 6. THE MANY ERRORS SEEN IN THE FIELD OF BALDER EPIC

We here wish to deal with the many errors and corruptions seen in the field of Balder epic. Some of these defects we have already noticed. But here we wish to deal with such of those items as could not be conveniently dealt with in the previous pages. The legends connected with Balder are not found in one place, but scattered all over the two Eddas[2]. The most diligent persual of the two Eddas will not give us a clear view of the subject. We have to use our comparative key when alone we will be able to get the true drift of the Balder episode. It is after so

1. Bellows' Poetic Edda, Baldrs Draumar, stanzas 2 and 3.
2. Bellows' Poetic Edda, Voluspo stanzas, 32 to 35 and 40 to 62; Balders Draumar, the whole poem; Lokasenna stanza 27; also prose links given at the end of the poem; Mallet's Northern Antiquities, pp. 422 to 423, and 446 to 453.

studying that we have tabulated his episode under the two heads of a land war and an ocean fight.

The first grave blunder committed by Teutonic epos is to give an ethereal value to Valhalla and Nifl-Hel. We are elsewhere mentioning the conceptions of the Bull as regards the future state. All that we here wish to point out is that neither Valhalla nor Nifl-Hel has anything to do with it. Teutonic Bull after passing through the tempest of the Snake is seen exhibiting a craving for a concrete heaven and a concrete hell. Under the influence of this craving, they are seen giving a heaven value to Valhalla and a hell value to Nifl-Hel. A careful study of epos shows that both the regions denote actual spots on earth from which the Bull enacted some of his past dramas in life. The Valhalla legend we are later on dealing separately. But here it is enough to know that it represents a happy land where the Bull spent a happy fighting life. One principal ingredient in this rosy picture is contributed by the happy fighting life which he enjoyed when in South Russia. Next taking Nifl-Hel we know that it represents the frozen bed of the Arctic Ocean where the Bull suffered a great disaster. In the language of epos it was styled as an infernal region, which simply means a place where a people in the past history of their life perished in large numbers. It is out of these two places that the Teutonic people have created their heaven and hell.

A part of the Balder episode we know was enacted in Nifl-Hel. When that region was given an infernal value, and converted into a hell, all the infirmities connected with that misconception were imported into the Balder episode.

Balder has nothing to do with Valhalla, which seen through a western media represents south Russia. The place wherefrom Balder waged his land fight is from Asgard. It is from this place that he first carried his fight into Utgard, and next into Nifl-Hel. It is probably the conversion of the latter into hell, and importing it into the Balder episode that drew the Valhalla into the story bringing along with it its heaven value.

The first thing that has to be done is that both these misconceptions must be eliminated from the story, and the places wherefrom Balder waged his fight must be construed as connected with some spot on earth. After carrying out these purifications

Nifl-Hel will represent the frozen surface of the Arctic Ocean, where Balder played his great tragedy. But the Valhalla episode given in the Younger Edda must be construed as a garbled picture of the land fight, which Balder waged from his Asgard abode on the coastal tract of the Arctic Ocean.

We next take the Loki legends found mentioned in the Balder episode. Loki is a leader who played a villainous part in the Snake fight waged in 1000 B. C. Out of this villainous personage, Teutonic epos has evolved a fictitious devil, and made him the parent of the Wolf, the Snake and the She-Horse Devil Hela. With these recent musings of epos we are not much concerned. All that we wish to point out is that Loki is a fiction as far as the Indo-European age is concerned, and will have no part in any of the episodes of Balder. So the next purification that has to be given to the Balder epic is to eliminate from the story all mention of Loki.

Even in introducing this fictitious Loki the Eddas are seen committing a grave blunder. It is through the instigation of Loki that Balder is reported to have been killed. For this crime he is punished by the gods by imprisoning[1] him in a cavern. But whereas in another place[2] a second reason is given for his punishment, namely the unholy act of intruding into a dinner party held by the gods, and abusing them in foul language. This discrepancy by itself is enough to show that it is a concocted story that is put before us. Our final verdict is that all the legends mentioned in connection with Loki must be eliminated from the Balder episode.

The next item that we take up are the incidents mentioned in connection with Hodur. We have been trying to find out whether he is a fiction of the monks, or a real personage of flesh and blood. A careful study of epos shows that he does not form a part of that ancient record. In the latter ages of the Teutonic people, there is a person passing under the name of Hodur. One of the traits of the Bull flock is to name the children after their old time gods. Following this general instinct we find a person designated as Balder, which name he derived from his ancient prototype. This human Balder[3] is found engaged in a love quarrel with the

1. Mallet's Northern Antiquities, pp 449 to 451;
2. Bellows' Poetic Edda, Lokasenna, vide prose links at the end of the poem;
3. Teutonic Myth and Legend by D. A. Mackenzie, Chap. XXI.

above said Hodur who blinded by passion is seen killing his rival. It is this recent incident enacted in the later historic ages that is taken by the monks and thrust into the oldest chapters of epos. The metaphorical blindness caused by love passion is transformed into a physical infirmity, and blind Hodur is made to kill Balder. We consider the Hodur incident as a fiction introduced by the monks, and hence recommend its summary elimination.

The next item is the Mistletoe incident. Granting that in the first instance it was considered a miserable parasite not worth noticing, why was not any action taken after it became known that that plant would bring about the death of Balder? In the Elder Edda[1] we are told that Balder is tormented by evil dreams which he communicated to the gods. Soon after we see a commission despatched to Hela to ascertain the causes of the impending disaster. A Vala raised from the grave fore-told them that it is the twig of Mistletoe that is going to cause the death of Balder. Notwithstanding the express warning given, matters are allowed to drift, and Balder is made to meet his miserable end. The Mistletoe incident is stupidly introduced. It is not a legend taken from Indo-European sources. It looks more like one taken from aboriginal or Snake sources. From whatever source it was taken, the Mistletoe has nothing to do with our episode.

The Hermod incident is another fiction introduced into the narrative. He was sent to Nifl-Hel to bring back the spirit of Balder, probably with the object of reanimating the dead body and bringing him back to life. Before taking any steps to dispose of the dead remains of Balder, one would naturally expect that the funeral ceremonies will be postponed till the result of his mission is known. But the monks are in such a haste that they do not wait for his arrival. Soon after sending Hermod on his mission, they are seen taking the dead body, burn it on a funeral pile, and scatter his ashes to the four winds. It is to cure this defect that Arnold in his 'Balder Dead'[2] postponed the ceremony for twelve days. But even he had not completely cured the error. Hermod after completing his journey to and fro came back with an evasive reply which he delivered to the gods. The mandate of Hela was

1. Bellows' Poetic Edda, Voluspo, stanzas, 32 and 33; Baldrs Draumar, stanzas 1, 2 & 9.

2. Vide Part II, line 44.

that a general weeping of all things animate and inanimate should be called for and its result reported. She promised to release the spirit of Balder only after satisfying herself that there was universal cry over his demise. Properly speaking the gods must have first called for the general mourning and next cremated the body of Balder. But on the other hand we find them reversing the process. Fortunately the general mourning called for failed, as Loki in the guise of a old hag refused to weep for Balder. If only the mourning had succeeded and the spirit of Balder returned, he would have no corporeal body wherein to lodge his phantom ghost. The Hermod fiction is full of flaws and like the rest will have to be summarily rejected.

We have now traversed all parts of the Balder epic and exposed its many flaws. It is only such things as can stand the test of our comparative key that must be admitted, and the rest rejected.

§ 7. THE AFTER EFFECTS OF THE BALDER FIGHT

The disappearance of Balder and his men must have caused a great uproar in the Teutonic fold. Sundry attempts must have been made to rescue them but all proved of no use. The Hermod incident probably contains a dim allusion to some such relief expedition sent to bring back the ship-wrecked men. But all such attempts ended in failure. In the end we find the ire of the Bull provoked, and we see them rushing furiously against the Angirasa Horse. In what manner the former executed their vengeance we are not in a position to state. All that we are given is an obscure Vale* legend out of which it is not possible to make out anything. It is by the light thrown by the Aryan epos that we are able to catch the next stage in the movement.

Soon after the Balder episode, we see both the Angirasa and the Atharvan Horses quitting Russia, and migrating into the remotest parts of the Arctic circle. To induce them to undertake such a perilous journey, we have to infer that they received a sound thrashing at the hands of the Bull. This migration of the Horse into the remotest parts of the Arctic circle is brought to our notice by the Yima legend of the Aryan and the Iranian. From

* Bellows' Poetic Edda, Voluspo, stanzas 33 and 34 with notes; Baldrs Draumar stanza 11 with notes; Younger Edda by Anderson page 89.

the account handed down we see that the Horse suffered untold miseries and perished in large numbers. After learning this sad lesson they came back and found their old enemy anxiously awaiting for their arrival. The Horse, thinking it no longer safe to remain in the vicinity of the Bull, quitted Europe and migrated into Asia. The route taken by them is by way of the Yugor* pass which is the name given by us to the road running from Europe into Asia or from the abovesaid Kara peninsula mentioned by us into Siberia. As before we see the main fold sending a contingent of Bulls to overtake the enemy and chastise them. With the departure of the Horse we close the great war that was being waged in Europe for twenty centuries.

The Balder fight we mentioned was fought between the years 2650 and 2600 B. C. We next allow one century for the Arctic exploration bring back the Horse and send him into Asia in 2500 B. C.

SECTION V. THE FALSE RAGNAROK EPISODE

We shall now take up the study of the false Ragnarok, which is an infernal engine specially designed by the monks with the object of destroying all the gods of the Teutonic pantheon in one blow. We mentioned that the Voluspo is a fictitious production which has no sort of resemblance to the original work. Among its contents is found this false Ragnarok which is seen permeating every page of Teutonic epos and corrupting it from end to end. If one wishes to have an accurate knowledge of that record, it is absolutely necessary to get himself acquainted with the contents of this infernal mechanism.

We mentioned that the true Ragnarokr is the report of the true fight waged by Balder in the dark night period reigning within the Arctic circle. It is out of this true incident that the false episode is concocted, and given the slightly changed title of Ragnarok after dropping the final 'r' from the original designation. We have already explained the significance of the two titles. The words Ragnarok and Ragnarokr are apparently similar in form

* In Nansen's Farthest North, (Vol. I pp. 104 to 130) we find a party of men coming from Siberia and meeting Nansen on his board the steamer which is found weighing anchor in the Yugor strait And we think that it is by the same route that the Irano-Aryan Horse is now seen travelling from Europe into Asia.

but at the same time convey a world of difference. Out of the two titles the latter is the genuine word. It speaks very highly of the ingenuity of the monks, who by the simple device of dropping the final 'r' have produced a title carrying a significance entirely different from the original term. It is in the Younger Edda that we find the corrupted term Ragnarok first mentioned. The authors of the elder Edda, most probably with the object of avoiding the detection, have not used any title, but simply narrated the corrupted story without giving it a name. We have already given a full report on the true Ragnarokr struggle waged by Balder. We shall now take up the task of unravelling the secrets connected with the manufacture of the false Ragnarok story.

Innumerable are the materials taken from all parts of Teutonic epos, and utilised in the manufacture of this infernal engine, which is the most deadly bomb in the whole field of Eddaic lore. The false Ragnarok story has not only taken materials from all parts of Teutonic epos, but it in its turn is seen penetrating every part of that record and corrupting it from end to end. We ask our readers to open their eyes wide and read it critically. The following are some of the principal elements used in the manufacture of the false Ragnarok story.

(1) The true story of the true Raganrokr fight waged by Balder.

(2) A mutilated account of the land fight waged by Balder. In this and in the aforesaid item the name of Balder is completely omitted, and only the substance of the story is found given.

(3) A brief account of the great fight waged in the cradle by Odin and his Bull flock, against Surtur and his giant hordes.

(4) The Muspell or the volcanic outburst, and the ocean swells that destroyed the cradle.

(5) Detached accounts taken from the epics of Tyr, Asa Thor and Auku Thor.

(6) The fictitious Loki legends as expounded by ignorant Norse sages.

(7) Sundry other minor items taken from many more parts of Teutonic epos.

All these seven classes of elements are brought together and fused into an infernal explosive of a highly destructive kind. It is a cunningly coined diabolic engine whose whole object is the total

destruction of the Teutonic gods at one sitting. The only god who is not brought within the scope of this infernal mechanism is Balder. He being the real actor in the true Ragnarokr episode could easily have been brought within its grip and destroyed. Most probably fearing detection the monks omitted him altogether from that plot. To destroy him they are seen concocting another false[1] episode wherein Balder is brought and destroyed much earlier than the other gods. It is out of this meagre episode mentioned in the Elder Edda that Snorri is seen framing the elaborate Valhalla[2] fight embodied in the Younger Edda. It is with this key in hand that the mock fight mentioned in the latter work must be studied.

Let us now take the false Ragnarok[3] story and study its contents. The first element that attracts our attention is the Odin episode. The Odin epic was enacted in 6000 B. C. in the cradle, which is a sunny tropical land lying on either side of the Equator. But the true Ragnarokr episode was enacted in 2500 B. C. in the long dark night winter period reigning within the Arctic circle of Europe. It is these two great fights fought in far apart ages and under different climes that are brought together and enacted on a single scene. The object of the monks is evidently to to destroy Odin. Granting that they wanted to destory that great god, the only course left open to them is to let loose the Horse, and make him his devourer, as it is against that flock that the fights of Odin were waged. But unfortunately Teutonic epos had committed a grave blunder, and removed the Horse from the rank of fighters. Since they did not find any other beast monster at hand, they took the Wolf from the Tyr epic, and let him loose on Odin. The Tyr episode we know was enacted in Europe in 3500 B. C. It is this recent event enacted in the west that is taken and thrust in the oldest chapters of epos enacted in the cradle.

The next god who is found engaging the attention of the monks is Tyr. It is he who fought against the Wolf and lost his hand in the struggle. If at all anybody could have been killed by the Wolf it is Tyr. But since they had already utilised his services in connection with Odin, they are seen taking the hound

1. Bellows' Poetic Edda, Voluspo, stanzas 32 to 34; also Baldrs Draumar whole poem.
2. Mallet's Northern Antiquities, pp. 446 to 442.
3. Ibid, pp. 451 to 456; Bellows' Poetic Edda, Voluspo, stanzas 43 tn 58.

Garm and letting him loose on Tyr. But according to the best reports it is Balder that is attacked and killed by the hounds of Hela.

The next god to be destroyed is Thor. We know that there are two such gods in Teutonic pantheon. Epos has confused the two personages and converted them into a single figure. Even in committing this error the choice fell on the wrong god. It is the Junior Thor that is taken and made to represent the composite figure. In the course of their destructive work, it is that god that is taken by the monks and killed on the Ragnarok theatre. Of all the gods of the Teutonic pantheon it is Asa Thor that has escaped with his life. This immunity is not due to any merciful mood shown to him. The ignorant monks not knowing the dual composition concentrated all their attention on the junior god and destroyed him. It is in this fortunate manner that Asa Thor managed to escape with his life. So the god destroyed on the Ragnarok theatre is Auku Thor. In his case the right animal the Midgard Snake is brought and let loose on him. The Auku Thor fight mentioned was fought in 1300 B. C., but whereas Ragnarokr struggle took place in 2500 B. C. It is these two far apart fights that are brought together and enacted on a single stage. Such are some of the principal defects noticed in the killing process adopted by the monks in connection with the gods.

We shall mention a few more flaws noticed in connection with sundry other items mentioned in the story. In the narrative put before us, we are told that Surtur and his giant flock moved northward, and waged a fight against Odin and his Bull flock. The monks are here seen confusing two different events and misreporting facts. In 6000 B. C. Odin at the head of the Bull flock went south-ward, and fought against Surtur and his giant horde located in the southern moiety of the cradle, which is their home. In 5500 B. C. the home of the enemy flock is sunk and they unable to bear the horrors of the volcanic outbursts are seen fleeing from their homes and running northwards. In the narrative put before us the two events are blended and put before us as a single report. We must separate the two events and read each by itself. So reading we state that Odin in 6000 B. C. went southward and fought against Surtur in the southern moiety of the cradle. Five centuries afterwards the latter is sunk and the enemy flock now

known as Surturs are seen fleeing northwards. In the former case it is the singular Surtur that is used when it means the leader of of the giant flock. But in the latter case it must be taken in the plural number, as the enemy flock have now assumed the name of the leader and passing under the title of Surturs. The monks in the course of their extensive concoctions are seen losing sight of these truths and involving themselves in endless errors. We must eliminate these errors and construe the fight waged by Odin as being fought in the southern moiety of the cradle.

The next item of fiction put before us is the destruction of the world, and the bringing into existence of a new order of things after the Biblical fashion. To execute this work they found a ready weapon in the Muspell outburst and diluvial catastrophe that once destroyed the cradle. An incident which was once enacted in a small corner of the world is given an extended significance, and next taken and let loose on a wider sphere, and the whole universe is destroyed at a single sitting. In the Bible we are given a picture of the final end of the world[1]. The monks were delighted to find a parallel passage in the Teutonic epos, which they are seen taking and pressing into their service. The account given in the Eddas is a fiction and must be immediately eliminated. The destruction here referred to is connected with the destruction of the cradle.

The monks in framing their false Ragnarok fable are seen introducing extensive changes in the field of Teutonic legends, and utilising the materials derived therefrom. In so doing they are seen committing many kinds of blunders about which we shall later on mention.

We notice another grave defect in the story. Teutonic epos only recognises two formidable giant leaders that most plagued the life of the Bull in the course of its long history. Their names are Surtur and Hrym. The former is the Horse chief who fought in the cradle, and the latter is a leader of the same breed that fought in Europe against Balder. In the false Ragnarok story both are brought on the same stage. The monks who are seen showing so much fury against the Teutonic gods, do not seem to take the

1. Vide Bible, Revelation, Chap. VI, verses, 13 to 14; Chap. XII, verses 1 to 4 and Chap. XXI, verse 1; Mark, Chap XII, verses 24 and 25; Luke, Chap. XXI, verses 25 and 26; Mathew, Chap. XXIV, verse 7; 2 Peter, Chap. III, verses 7, 10 and 13.

slightest notice about these two great giants or care to bestow any thought on their destruction. They are not only slurred over but even their true accounts are suppressed. All these simply go to show the evil thoughts working in the mind of the monks.

In the false Ragnarok story are mentioned many more incidents with whose examination we do not want to trouble our readers. It is enough if they know the general infernal nature of the mechanism. The Ragnarok fable has corroded and corrupted Teutonic epos from the beginning to the end.

SECTION VI. THE TEUTONIC GODS

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§ 1. INTRODUCTION

With Balder we close the grand drama enacted by the Bull in the first period of his life which we have styled as the Indo-European age. Before proceeding further we wish to give a connected view of the four gods evolved in this age namely Odin, Tyr, Thor and Balder. The first was evolved in the cradle, and the rest had their birth in Europe. Odin is styled as the father god, and the rest three are reckoned as his sons. We shall take these four gods and study them one after another.

§ 2. ODIN

Odin we stated is a Bull god given birth to by a Bull flock. This is proved by Teutonic epos itself, which states that Odin is the off-spring of the divine cow Audhumla*. We are elsewhere expounding the secrets connected with the cow Audhumla legend. But here it is enough to know that a god given birth to by a cow cannot but be a Bull divinity with a Bull face. This Bull origin of Odin is also proved by his one-eyed legend which indicates a Bull god clothed in a Bull helmet. According to the most ancient traditions of the Bull, Odin is a theriomorphic god with a Bull face mounted on a human body. Under the refining influence of religion, Odin is given an anthropomorphic form, and he is represented as a human figure with a human face. Even after this change,

* Mallet's Northern Antiquities, page 403;

Teutonic tradition is seen erroneously connecting his name with the one-eyed legend, and Odin is found depicted as a part blind god [1] deprived of one eye. A legend which when applied to theriomorphic form is found to be full of sense is now made ridiculous by being transferred to the anthropomorphic form. To account for the blemish, fertile brained Norse bards are seen coining all sorts of false explanations, and giving expression to them in the pages of Teutonic epos. The Mimir legend is another knotty theme. The two are connected together, and Odin is reported to have pledged one of his eyes to Mimir [2], and obtained from him a part of his wisdom. We are elsewhere examining the Mimir legend and expounding all its secrets. But here it is enough to know that it has nothing to do with the one-eyed legend handed down in connection with Odin. We must eliminate all these errors from the field and construe Odin as a Bull god clothed in a Bull helmet. When so interpreted it will be seen that Odin is a god given birth to by the Bull flock.

We are also given another indirect proof in support of the statement that Odin is a theriomorphic god who was once clothed in a Bull helmet. Epos has given a list [3] of 200 names by which Odin was known among the Teutonic peoples. Out of this long list we take two names namely Grimnir and Hjalmberi. The former means a masked god, and the latter signifies a helmeted god. Both these titles were probably given, because he was depicted as a figure clothed in a Bull helmet.

Odin we pointed out is the Velan of the cradle. In support of our statement we cite four names taken from Teutonic epos, namely Val Father, Valtam [4] Svolne and Vodin. The very same Velan is known as Bile and Beli in Celtic epos. We have two words of a similar pattern, namely Bileyg and Baleyg [5] given to Odin in Teutonic epos. So we see that Odin is known by different

1. Teutonic Myth and Legend by Mackenzie, see diagrams facing pp. 8 & 20.
2. Bellows' Poetic Edda, Voluspo, stanzas 27 & 29 with foot-notes; Mallet's Northern Antiquities, page 411;
3. Bellows' Poetic Edda, Grimnismol, stanzas 46 to 50 with notes; Anderson's Younger Edda, pp. 244 to 247
4. Bellows' Poetic Edda p. 197,
5. Bellows' Poetic Edda, Grimnismol, stanza 47; The Suffix yg is a contraction of the Teutonic ygg. which means a great god When so interpreted Bileyg is a counterpart of Celtic Cyn-Velyn,

names in different traditions. By whatever name he may be known all over the world, it is he who fought against the Surans or Surturs, and vanquished them in battle. One rule[1] of ancient society is that the totem of an enemy flock is taken and put in front of the altar of the god who when in life fought and vanquished the former. It is in accordance with this rule that the Wolf[2] and the Eagle are found stationed in the shrine of Odin. But the most important figure is the Horse, as it is against that flock that Odin directed all his attention and shattered their nerves. It is that animal which must have figured prominently in a shrine of Odin. But unfortunately not a trace of the Horse is found paying court at the altar of Odin. The presence of the Wolf and the Eagle is more a matter of courtesy, as when the chief member of a flock succumbed, the others are found naturally yielding. Teutonic tradition has committed a great blunder in removing the Horse from the shrine of Odin. We are almost certain that his court was one graced with an effigy of the Horse, whose significance later generations not understanding have removed it from the precincts of his shrine.

As if to make up for the blunder it is seen making amends in another direction. Teutonic tradition has given a Horse Vahana[3] to Odin. We are elsewhere giving a full interpretation to that legend[4]. But here it is enough to know that the totem animal of a vanquished flock is made to serve as a Vahana or a riding vehicle to the god who when in life fought and defeated that enemy flock. It is in accordance with this rule that Odin is given the Horse as his Vahana or Riding steed. Later generations not understanding its true significance, are seen extending its scope and giving every god[5] of the pantheon a Horse to ride on. The whole thing is a perverted interpretation of an ancient legend whose symbolic significance no body understands. Asa Thor and Balder are the next two gods in the Teutonic pantheon that fought against the Horse. But even they are not entitled to a Horse Vahana, as they did not score a decisive victory over that flock. It is Odin

1. Vide notes 2 and 3.
2. Mackenzie's Teutonic Myth and Legend, vide diagram facing page 8; Mallet's Northern Antiquities, page 430; Bellows' Poetic Edda, Grimnismol, stanza 10 with notes;
3. Mallet's Northern Antiquities, page 411;
4. Vide note 4.
5. Bellows' Poetic Edda, Grimnismol, stanza 30 with notes.

alone that is entitled to that honour, as it is he alone that vanquished the Horse and shattered its nerve. So the mention of a Horse Vahana in connection with the other gods must be at once deleted, as it carries no sensible significance. In the Indian tradition the Vahana legend is not only expressed in words, but also depicted as a concrete figure in the presense of the god. It is the failure to follow the latter course that is the cause of so many errors in the Vahana field. But even this partial light is enough to show that Odin is the only god who vanquished the giant Horse and humbled him to dust.

We have another piece of evidence forthcoming in the same direction. The Mimir head Horse effigy preserved in the shrine of Odin is another relic about which we have already mentioned. In spite of so many equine evidences forthcoming, Teutonic epos has committed the great blunder of eliminating the Horse from the rank of its fighters. A deep study of that record shows that the worst enemy of the Bull is the Horse, against whom Odin fought and vanquished him completely.

We notice another error in the Odin cult about which we here wish to offer a few remarks. The conception of giving a wife to a god is one of the distempered thoughts generated in the malady ridden mind of man. Under its workings man is found making his gods after his own fashion and surrounding them with a number of wives. Teutonic epos[1] has given Odin a number of wives, namely, Frigga, Jord, Rhind and etc. We know that Odin is the Velan of the cradle and the Beli of Celtic epos. In the Indian tradition[2] he is found given two wives, Deyvanai and Valli, but whereas the Celt is found satisfied with having given him a single aboriginal wife named Don. If this wife giving legend were true, all must give the same name. The very fact that the names differ shows that the whole thing is untrue. The only feature connected with the statement is that it is a malady common to all mankind. Among the gods there is neither marrying nor giving in marriage. The history of Odin must be read after purifying it of all these vulgar legends, which give him a wife and such like low attributes.

§ 3, TYR

Tyr is the first god to be evolved by the Bull on the European soil. There can be no mistaking of his identity. He is a lame god

1 Mallet's Northern Antiquities, pp. 416 and 426 to 428;

2. Kantha Puranam by Arumuga Navallar, pp. 410 and 535.

bereft of one hand. At the time he was evolved both the Celt and the Teuton formed a united flock and fought conjointly. The Teutonic Tyr is the British Lludd and the Gaelic Nuada. All three flocks certify to the blemish, and depict him as a lame god bereft of his right hand. All three traditions place him next to Odin. Properly speaking Teutonic tradition must have styled Tyr as the eldest son of Odin.

But on turning to the pages of that record we find him cutting a sorry figure. Tyr is not only found deprived of his right of primogeniture, but also taken and ranked much below the general run of Teutonic gods mentioned in that tradition. He is rated at a very low value, and taken and placed below the Vans[1] and other nondescrepit gods who are deities of later origin and very inferior in value. The first to assail Tyr is Thor[2] who has ousted him from his from position, and styled himself as the first born son of Odin. Even the ill fated Balder is seen following his example, and passing in the world styling himself as the second son of Odin. The unseated Tyr after roaming for a long time is seen taking his place at the bottom of the ladder.

These are not the only indignities heaped on his head. Tyr is a Bull god given birth to by the Bull flock. His original title is Val[3] Tyr, in which the prefix Val clearly indicates that he is a god evolved by the Bull flock. His Bull face has no doubt been suppressed by Teutonic epos. But by using the sister key of Celtic epos we know that he is a one-eyed divinity which indicates a Bull god with a Bull face. But in spite of so many proofs about his Bull pedigree, Teutonic epos is seen giving him a Snake origin. In the pages of that record we find him styled as the son of Hymir[4], who we are elsewhere showing is a man of Snake origin.

What we have to find out are the reasons which induced the Teutonic Bull to heap so many indignities on the head of Tyr. His counterpart Lludd is a very great figure in British epos. It is after him that the capital city in Britain is named. London is Lludd's town. The same sort of veneration is shown by Gaelic epos, where his counterpart Nuada is found treated with great respect.

1. Mallet's Northern Antiquities, pp. 418 to 420;
2. Ibid, pp. 416 to 417;
3. The House of the Wolfings, by Morris, page 189;
4. Bellows' Poetic Edda, Hymiskvitha, pp. 140 to 142 with notes.

When such is the case in the two sister traditions we have to find out as to why Teutonic epos alone should heap so many indignities on Tyr.

To solve that problem we have to take into consideration the mental outlook of the two races. Tyr we know is the leader who fought against the Wolf. The strategy planned by the Bull is to devour the enemy flock bit by bit, first the Wolf and next the Horse. Tyr by his bad strategy and bad fight has spoiled the game. He not only failed to devour the Wolf, but allowed that venomous flock to escape out of the clutches of the Bull. In a fight one discomfiture is always followed by a series of discomfitures. The bad example set by the Wolf is imitated by the rest of the enemy flock who one after another are seen escaping out of the clutches of the Bull and running into the distant parts of the world. First the Temporal Horse and next the Priest Horse is seen running away from the battlefield after inflicting untold horrors on the Bull. All these miseries undergone by the latter flock, epos has attributed to the initial blunder committed by Tyr.

All these difficulties connected with the subsequent phases of the campaign will not be known to the Celt, who left the battlefield immediately after the escape of the Wolf. They judged him by the normal standard, and venerated him as a god for his heroic fights which he waged when in life. But the Teuton has other standards by which to estimate him. As he is the man who has to conduct the subsequent phases of the campaign, he knows both the good and the bad results flowing from the fights waged by Tyr. A good god must first of all gain a decisive victory. Secondly the victory won must be of such a kind as to be productive of perennial good to the flock. Judged by these two standards Tyr must be considered a failure. Firstly he has not gained a decisive victory. Secondly his dubious fight has produced more harm than good to to the flock. It is for these reasons the Teuton estimated Tyr at a low rate and treated him as a god of no value. The index of merit is one of the standards by which man is found arranging his gods in the divine hierarchy. When a nation has many gods to worship, it is the deity who has gained the greatest victory, that is given the first place of honour. The succeeding places are also found filled by the same rule. The gods who have gained the second best victory and the third best victory etc., are found respectively given

the second rank, and the third rank etc. In filling up such vacancies the horoscope of the god and the age in which he was born is not at all taken into consideration. It is this kind of rule that is seen working in the present case. Judged by this standard, the fight waged by Tyr is considered as of a very low value. He is more a bad god than a good god. He is a god whose fights are considered to have brought more harm than good to the race. All facts go to show that the Wolf fight waged by Tyr has caused untold misery to the Teutonic flock.

§ 4. THOR

The next god in our list is Asa Thor, who is the second best god in the Teutonic pantheon. Of all the gods evolved in the west, it is he that has proved the most powerful. This position he owes to the success he gained when in life. We know that there are two gods bearing the name of Thor in Teutonic tradition. One is Asa Thor and the other is Auku Thor. Of the two gods the one we are here concerned is the former. Thor is a figure who lived in the Indo-European age, and fought against the Temporal Horse.

Merit, horoscope of birth, and age of fight, all are found to favour Asa Thor. Since Tyr has been ousted from his proper place, Asa Thor is found getting into his seat and passing as the eldest son[1] of Odin.

Of all the gods of the Teutonic pantheon it is Asa Thor that is the most lucky. We mentioned that the deity known as Thor is a composite figure made up of two elements known as Asa Thor and Auku Thor. In this dual composition it is the latter that is most seen attracting the attention of the Teutonic people and extracting homage. In the fictitious Ragnarok[2] struggle, it is Auku Thor that is taken and killed. The ignorant monks not-knowing the dual nature did not pay any attention to the other god. It is in this miraculous manner that Asa Thor managed to escape with his life. Of all the gods of the Teutonic pantheon, it is he alone that is allowed to go unkilled.

Asa Thor being a god evolved by the Bull flock must be depicted to us with a Bull face. But this fact is brought to our notice only by his junior partner Auku Thor, from whose legends we are

1. Mallet's Northern Antiquities, pp. 416 to 417.
2. Ibid page 253.

led to infer that both are Bull faced deities. It is Hellenic[1] epos that has given direct proof on the point, where we are told that his counterpart Hades is a Bull deity.

§ 5. BALDER

Balder is the next god to be evolved by the Bull flock. He is placed next in rank to Thor and styled as the second son of Odin. But he is only a paper deity. Balder is an ill fated god, who has contributed the first infernal region, which we know represents a place where a great disaster was experienced in the past history of the race. Such an unlucky god with so many mournful memories is not likely to be ardently worshipped by his flock. In Scandinavian temples we do not find any altar set apart for Balder. It is only Odin and Thor[2] that are seen extracting homage.

Balder it is needless to mention is a Bull god. But no information is forthcoming on the subject from Teutonic epos. It is after bringing to our aid the Aryan record that we are able to prove that Balder is a man of Bull origin who when in life led a flock of Bulls and fought a great battle against a troop of Horses.

We have done with all the gods of the Indo-European age. Thor and Balder are found saddled with a wife each. The remarks that we made on the subject in connection with Odin are equally applicable to the other gods. She-gods figuring as partners of he-gods must always be treated as fictions coined and let loose by the distempered mind of man. We ask our readers to eliminate all such errors, and read the history of gods uncontaminated by any kind of profane thought. It is only then that we will be able to understand the Indo-European history in its true light.

SECTION VII. THE WEEK-DAY GAUGE

Teutonic epos has given us a novel key known as the week-day gauge, by which to estimate the merit and value of its gods. Before using that key we wish to point out as to wherefrom it got its conception of a week of seven days. One of the many problems that await students is to find out the exact amount of

1. Classical Dictionary, by Seyffert, see under Hades.
2. Mallet's Northern Antiquities, pp 110 and 518.

astronomical culture which the Indo-European progenitors had attained at the time they are seen quitting the cradle. We have already paid some attention to the subject, and shall give more information on the point as we proceed. For the present we confine attention to the conception of a week of seven days, and find out as to wherefrom they acquired this knowledge. The Bulls at the time they quitted the cradle are found in possession of a luni-solar calender of twelve months. But as regards this question of weeks, our comparative key does not give us any clue. To obtain information on the subject, we have to leave the Indo-European key and search other alien sources. So searching we found that it is to the Caucasic* Ox that the world is indebted for the conception of a week of seven days. A careful study shows that it is from the Caucasic source that both Europe and India obtained information on the subject.

The Teuton like the rest of the western nations also borrowed this conception of a week of seven days. But in so doing, he is seen converting it into a religious gauge, and making it serve a religious purpose. In the Semitic tradition the first two days are named after the sun and the moon, and the rest after the then known planets, namely, Mercury, Venus, Mars, Jupiter and Saturn. As far as the first two days are concerned, the Teuton is seen retaining the original conception, and styled them as Sunday and Monday after the sun and the moon. As for the remaining five days he changed the original title and named them after his gods. A tabular view of these titles is given below:—

Serial Number	Name of the day
First day	Sunday
Second day	Monday
Third day	Tuesday
Fourth day	Wednesday
Fifth day	Thursday
Sixth day	Friday
Seventh day	Saturday

* Story of the Nations, Chaldea, pp. 231, 232 & 256.

We shall take these days one after another and offer a few remarks against each. The first two days do not call for any remarks, as they are seen closely following the Semitic tradition. We shall next take the third day which in Teutonic tradition is found styled as Tuesday. Tuesday[1] again is stated to be a corruption of Tyr's day. Tyr we know is the first god evolved by the Bulls on the western soil, and is the eldest son of Odin. The fourth day of the week is styled as Wednesday, which is stated to be an abbreviated form of Odin's day. So we see that the third and the fourth day are found respectively named after Tyr and Odin. Properly speaking it is Odin that should be given the former place, as he is the father god of the Teutonic pantheon. Next to him must be placed Tyr, as he is the son of that god. So according to the teaching of epos, the third day of the week must be styled as Wednesday, and the fourth as Tuesday. But actually things are found reversed and Tyr placed over the head of Odin. We have to find out the causes that led to this disturbance in the sequence of the gods. We mentioned that Teutonic epos had done great harm, degraded Tyr and gave him the lowest place. She seems to have later on become repentant, and thought that she had done him a great harm. As if to make amends for the past injury, she is seen giving Tyr the highest available seat in the calendar, and allotted him the third place. That is why the third day in the week is found styled as Tuesday. Having lost his rightful place, Odin had to be contented with the next seat, and the fourth day of the week came to be styled as Wednesday. So the first great blunder committed by Teutonic tradition is seen in the naming of the third and the fourth day of the week.

We next take the fifth day of the week which is styled as Thursday. Thursday literally means Thor's day, or a day named after the god Thor. Here we find Teutonic tradition proceeding on correct lines, as we know that Thor comes third in rank in the hierarchy of gods.

The sixth day of the week is called Friday which literally means Frigg's day, or a day named after the she-god Frigg[2], who we know is the wife of Odin. We mentioned that all wife giving legends circulated in the name of Odin, are mere fictions coined by

1. Mallet's Northern Antiquities, pp 92 to 95 with foot-notes.
2. Skeat's Dictionary, see under Friday.

the distempered mind of man. As such we omit Frigg altogether out of consideration. Properly speaking the sixth day must have been called after Balder, and styled as Balday, as he comes next in rank to Thor. It is probably his Nifl-Hel disaster that induced the Teuton to overlook the claims of this ill-fated god. Granting that they wanted to overlook Balder they should not offer us a phantom spectre like Frigg. If they had no other good substitute, the better course would have been to call the sixth day after the unlucky Balder and style it as Balday.

The seventh day of the week is called Saturday, which literally means Saturn's day, or a day named after the Italic god Saturn. We are elsewhere showing the Italic Saturn and the Hellenic Cronus are the exact counterparts of the Teutonic Odin. We do not think that the Teutonic Bull would have been aware of all these abstruse relationships. So this dedicating of asecond day in the week to their own god Odin is due to the unconscious working of a deep-seated instinct, which is generally seen making man to move in the correct path.

The Semitic tradition guided by the light giving value had allotted the first day in the week to the sun and the second day to the moon. The same plan the Teutonic Bull is seen adopting without introducing any change. Had he only listened to the teachings of his epos, he would have styled the first day in the week as Monday, as the moon is a more important luminary to the Bull flock than the sun. As for the second day, we have no objection to his following the Semitic lead and styling it as Sunday.

Such are the many errors committed by the Teuton in taking this Semitic week and putting it to his own use. But even in the midst of his blundering performances we see him moving with a clear vision, and appropriating four days in the week to the service of his great gods, two to Odin, one to Tyr, and one to Thor.

But on turning to India we do not meet with even a tinge of the good sense shown by the Teuton. The Bulls in the east have not either set apart or named any day in the week after Velan who is the counterpart of the Teutonic Odin. They are seen blindly following the Semitic plan and naming* the days in the week after the sun, moon and five planets. But even in the naming of the days they are seen committing a blunder, and not styling the days

* Refer to any annual Calendar published in the Tamil lands.

after the order in which the planets are found arranged around the sun. The third, fourth, fifth, sixth and seventh day are found respectively named after the planets, Mars, Mercury, Jupiter Venus, and Saturn. The order in which these five planet are are found arranged around the sun is as follows. First comes Mercury and next Venus, Mars. Jupiter and Saturn one after another in regular sequence. Properly speaking it is in this order that the last five days in the week should have been named. The Indian tradition is not seen following this sane method, but is found following a plan which suited its fancy. Such are some of the valuable lessons which we derive from our study of the Teutonic week of seven days as found expressed in the pages of that epos.

SECTION VIII. THE VALHALLA LEGEND

Each and every place mentioned in Teutonic epos must be construed as denoting some spot located on the earth's surface. The epos of the Bull has nothing to do with the extra-mundane worlds. All those statements which give an extra-mundane value to places mentioned in Teutonic epos are diseased conceptions born of a later age. It is with this key in hand that the Valhalla legend must be studied.

A careful study of the Valhalla* legend shows that it is intended to give us an ideal picture of the war life led by the Bull in the long course of his history. Such a picture must be expected to begin with his experiences in the cradle, where he spent the greater part of his fighting life. The next element in that legend will be contributed by his fighting experiences in Europe where he spent the closing part of his life.

Valhalla we know is South Russia which is a pleasant land with plenty of things to eat and drink. It is here that the Bull on his first entry into Europe spent the greater part of his fighting life during a period of ten centuries. It is during this age that he is seen thrashing the Wolf and the Horse both combined and driving them from point to point. As compared with the fighting episodes of the next ten centuries, it must be considered as a victorious

* Mallet's Northern Antiquities, pp. 429 to 432.

period. It is probably these reasons which induced the Teutonic Bull to represent his ideal fighting life legend, through the media of the Valhalla of Europe where he spent the best part of his fighting life in the west. Corresponding to this Valhalla of the North is the Valhalla of the south which represents the northern moiety of the cradle. It is probably to distinguish the one from the other that Teutonic tradition styled the latter as Valaskjalf [1], which means a Valhalla swallowed by the ocean. In fact there are two Valhallas [2], one located in Europe and the other in the cradle. Of the two Valhallas the one connected with the cradle is the happiest land. In the cradle Valhalla the Bull not only spent a long pleasant life, but took the enemy flock enbloc both Horse aud Wolf included and crushed them completely. It is for these reasons that Teutonic tradition has combined the two Valhallas, and tried to communicate to us through that media the ideal fighting life of the Bull. Such a sane conception is found loaded with many errors and put before us in one confounded muddle. If we wish to understand the Valhalla legend in its true light we must eliminate all these errors and interpret it correctly.

The first error noticed in the field is giving a wrong interpretation to the title. The term Valhalla [3] is now interpreted as the abode of the slain, or a place to which all those who have died in a battle field are carried. Such an interpretation runs contrary to the teachings of Bull epos. In the case of all terms which are found to be variants of the title Vel, it is the Velan key that must be used. Here such a help is available, if we only seek its aid. The prefix Val in Valhalla we can easily see is a variant of Vel, which means people of Bull origin. So the title Valhalla [4] simply means the land of the Bulls.

Having found out the true significance, let us remove the other imperfections. The second error noticed in the field is giving an ethereal colouring to Valhalla, and giving it a heaven value. The Teutonic Bull after his passage through the tempest of the Snake is seen acquiring a craze for a material heaven. It is under the influence of that distemper he is seen taking the Valhalla mentioned in his epos, carrying it into the airy regions of the

1. Bellows' Poetic Edda, Grimnismol, stanzas 6 and 8 with notes;
2. Mallet's Northern Antiquities, pp. 414, 503 and 504.
3. Bellows' Poetic Edda, Voluspo, stanzas 1 & 31 with foot-notes;
4. Mallet's Northern Antiquities, Glossary, see under Valhalla.

skies, and giving it a heaven value. Having transferred it thither, he is seen surrounding his future abode of bliss, with the old boisterous life with its accounts of daily fighting, eating and drinking. We have nothing to do with all this distempered conceptions born of a later age. We have to read the legend after purging it of all these gross misconceptions. So reading we state that the Valhalla legend represents the daily fighting life led by the Bullson this solid earth both in the Cradle and in Europe.

We shall now give a short summary of the Valhalla [1] legend as narrated in the Eddas, eliminate its flaws, and point out its true significance. Valhalla is stated to be the abode of gods whose normal life consists in waging perpetual fights. This sort of fight they are seen waging from morn till eve. After sunset they cease fighting, go back to their homes, sit at their tables, and eat and drink sumptuously. To supply them with food, there is the miraculous boar which is seen supplying an unfailing supply of meat diet. As for the drink, there is the miraculous cauldron [2] which is seen pouring forth an abundaent supply of mead, ale, and wine. To serve the cooked food and the brewed wine, there are many maids known as Valkyries who are seen attending on the men at the table soon after their return from the battle front. Such is the glowing picture put before us about the life led by the gods in Valhalla.

A perusal of the narrative shows that it is found covered with many kinds of errors. The first error consists in the conception of the actors. The term gods is here interpreted in the sense of spiritual divinities worshipped by the flock. This is an error which must be set aside. It should be construed as a title indicating the general run of the flock. The second error consists in taking Valhalla as a place situated in the airy region of heaven. It should be brought below and construed as some spot on earth. The third error consists in misconstruing the nature of the fight. The war that is now being fought by the gods, in not an intestinal fight, but a bitter life-long struggle waged against a terrible enemy who are either Horses or Wolves.

We have brought Valhalla to the earth and showed that the gods represent the Bull flock, We have further pointed out that they are seen waging a life and death struggle against their

1 Mallet's Northern Antiquities, pp. 429 to 432;

2. The drink legend is mentioned in a perverted form whose defect we are curing in another place.

traditional enemy the Surans. The descriptions given in the Eddas seem to be taken from western environments. We know that in Russia the Surans are placed in the north, and the Bulls located in the south. Between both, there would be an intervening stretch of territory. It is in this common ground that both would repair and wage their daily fights. That is also what is reported in the records. The Younger Edda states that the gods get up from their beds repair to the adjacent field and wage their daily fights. But though specifically applicable to Europe it must also be taken as in a way representing the fight waged in the cradle. Further there are many things applicable to both the places. The miraculous boar supplying meat, the magic cauldron supplying wine, and the Valkyries serving at the table, all these represent the army mess working in full vigour. We hope it is now clear that the Valhalla legend mentioned in Teutonic epos represents the fighting life led by the Bulls in this world.

Even in spite of all its profuse details, that legend has failed to bring to our notice one important point. The Bull has evolved a high war code about which we are dealing in the next section. Properly speaking it should have found a mention in connection with the Valhalla legend. But somehow or other it does not find a place in the two Eddas. In order to elucidate our theme we take a few rules from that code and note it in this connection. One rule is that the Bull must plant himself in the forefront of the fighting line, expose his front bosom to the full view of the enemy, and wage the most furious hand to hand fight. The second rule is that it is the highest glory for man to earn a death in a battlefield. It is such a kind of fight that is being waged in Valhalla. No other race under the sun has conferred so much honour on those that have fallen in the service of the society. It is the duty of the Valkyries to carry the dead from the battlefield and entomb them in the ground after giving them the necessary funeral honours. All these facts should have been mentioned in the Valhalla legend. In the Prose Edda a mock funeral* is arranged in connection with Balder which is probably taken from the Valhalla episode and misquoted in connection with that god.

* Mallet's Northern Antiquities, pp. 446 to 448.

A close study of Valhalla legend shows that there is something very realistic about the description. The Valkyries[1] are represented as picking up the dead and carrying them to the presence of Odin. Later generations not able to understand an old word tradition have generally misinterpreted the report. The Odin here referred to is not the Odin living in the bodily form, but the god worshiped in the temples. It must be understood that every Bull settlement will have an Odin temple[2] attached to it. It is to the presence of this Odin housed in temples that the dead bodies of those fallen in battle will be carried in the first instance. Here after giving the necessary funeral honours, their remains will be entombed in the ground within the temple enclosure. Such is the mine of valuable information that we are able to get out of the Valhalla legend mentioned in the Teutonic epos.

SECTION IX. THE WAR CREED OF THE BULL.

The war creed of the Bull is an important theme. Properly speaking it must have found a place in the Valhalla legend. But the monks have so much corrupted it that they could not find a place for such a noble theme in their mutilated picture. The war creed of the Bulls does not find a mention in either of the two Eddas. We shall use our comparative key and try to give a fair view of the subject. As there are two Indo-European flocks, there must be two war codes, one connected with the Bulls and the other with the Surans. Owing to the early disappearance of the latter, we are not able to get a copy of their war code. All that we are able to give is the war code of the Bull, gathered from our comparative study carried on in the two continents of Europe and India.

We shall here mention a few of the tenets culled out of that war code[3] taken from the eastern Bulls. The highest glory for man is to die in a battlefield weapon in hand. This glorious end must be earned after waging the most manly fights according to established rules. A man must plant himself firm in the front rank

1. Mallet's Northern Antiquities, page 427.
2. Ibid; page 110.
3. Kural, Chaps, 77 & 78: Tolkapiam, Puram, stanzas 60, 76 & 79; also read the whole portion devoted to Puram. Similar references are found scattered all over the Sangam works.

of the fighting line, expose his broad bosom to the full view of the enemy and wage a hand to hand fight. While the blows are raining, he must stare the enemy full in the face without so much as the quivering of the eye lids. The Bull not only inflicted the most grievous wounds on the body of his enemy, but also delighted in receiving similar injuries on his own person. He revelled in blood, and experienced a great pleasure in undergoing a bath of that warm current flowing from his own wounds as well as from that of the enemy. A body bereft of wounds is considered a serious slur to one's manhood. All wounds must be on the front part of the body. Any wound on the hind part of a person is considered a disgrace. If any happened to die without a wound on his person, his body is cut open[1] and interred in the ground.

The Bull, to give a greater incentive and potency to fight, has evolved the doctrine of fate about whose tenets we are dealing in another section. That creed as first enunciated by him has nothing to do with religion. It is a part of his fighting creed. Our end is not in our hands. Some inexorable primal law whose workings our limited vision is not able to fathom is seen guiding the destiny of man. Act well your part without being troubled with any craven thoughts, as death is a thing which is beyond human control. Such is pobably the form in which the doctrine of fate was first enunciated by the Bull. The instilling of such a principle has imparted a very healthy tone to the fighting creed. Man has lost all fear of death. Everyone in the society is seen vying with one another to be in the forefront, and wage the most furious fights. Such are some of the principles in the war creed of the Bull.

The Teuton represents the main current of the Bull flock that came to Europe. It is his duty to give us a full report on the war creed of the Bull. But unfortunately not a ray of light is seen forthcoming on the subject from the pages of epos. A theme which that record has failed to bring to our notice has been captured by later history and placed in our hands. In the pages of Mallet[2] we find profuse references made regarding this war creed of the Bull. Comparative[3] students have pointed out that these war traits seen

1. Carlyle's Hero Worship, read his thesis on Odin; Tamil Studies by Srinivasa Iyangar, page 284:

2. Northern Antiquities, pp, 82, 101, 138, 149, 152, & passim;

3. Tamil Studies by Srinivasa Iyangar, page 185; also Carlyle's Hero Worship, read Hero as Divinity.

in the Teutonic Bull are also noticed among the peoples of South India. But the one great defect in all such studies is that they have not been able to explain as how these common features came to be exhibited in two such far apart peoples. But if we use the Indo-European key there is no difficulty in solving the puzzle. Both being Bulls are bound to exhibit these war traits inherited from ancient past.

Carlyle in the course of his essay on Odin is trying to expound this war creed of the Bull which he has designated by the title of Valor cult. He has no doubt succeeded in capturing some of its abstruse aspects and depicting them to us. But the far greater service rendered by him is to capture and dimly reveal to us that the western cow Audhumbla is the counterpart of the eastern Hindoo cow, Nandy. He would have done better if he had studied the phenomenon deeper, and traced the Valor cult of the Teutonic Bull and the war creed of the Indian Bull to their original sources in the cradle and expound all the aspects connected with that abstruse phenomenon.

CHAPTER VII

TEUTONIC EPOS (*continued*)

THE CIMMERIAN AGE

SECTION I. INTRODUCTION

We now take up for study the next era which we have styled as the Nordic or Cimmerian age. We have taken the term Cimmerian from Herodotus who is seen using it as a title to designate the Teutonic people found in Russia at the time of Snake inundation. But he is not the originator of the title. The term Cimmerian is found used in Hellenic epos in a technical sense which we are elsewhere explaining when dealing with that record. But this ancient word is found used in later Greek literature to designate the backward peoples living in the dark regions of North Europe. It is in this figurative sense that Herodotus is seen using the term; and the same sense we are continuing and using it to

designate the Teutonic people now found in Russia. The Bull flock that we brought to Europe and stationed in Russia were up to this date preserving their superior mould without showing the least sign of deterioration. It is in this age that they are seen taking a downward direction, going into amalgamation with the Nordic aborigines of Europe and acquiring a very low tone. Hence it is that we have styled the period as the Cimmerian age. It begins in 2500 B. C. after the explusion of the Irano-Aryan Priest Horse from Europe, and ends in 1500 B. C. which is the date of the Snake entry into the west.

To unfold the events of this age we are taking to our aid the tiny Gefjun legend prefixed to the Gylfaginning together with the foreword[1] and afterword affixed to that work. In addition to this source we are utilising the materials placed at our disposal by the Skaldic[2] and Saga[3] literature.

SECTION II. THE GEFJUN LEGEND

After driving out of Europe the Priest Horse in 2500 B. C., the Teutonic Bull had no work in hand. All his enemies, the Wolf and the two Horses, have been driven out of Russia and made to seek their homes in some far off region of the earth's surface either in the west or the east. The last fight with the Priest Horse was waged in the northernmost parts of Russia falling within the Arctic Circle. After driving out that dreaded enemy, he is seen moving out of that inhospitable region, gravitating downwards and occupying the southern parts of Russia which we know is a pleasant land. Here we find him spending a happy quiet life undisturbed by foes of any kind, during a long period of ten centuries. The only incident brought to our notice during this long period is the occupation of Scandinavia, which the Teutonic Bull conquered and brought under his sway in this age. This fact is brought to our notice by the Gefjun and a few more legends. But these legends are put before us in a such a perverted shape, as to

1. Anderson's Younger Edda, pp. 33 to 48 and 151.
2. Mallet's Northern Antiquities, pp. 379 to 386 where a short review of this class of literature is given;
3. Ibid, pp. 386 to 396.

deprive it of all sense. So what we have to do is to take these legends, cure them of their imperfections and bring out their true significance. Let us first take the Gefjun* legend. We shall give a brief version of that legend as narrated in the Eddas and next point out its flaws. Gefjun is reported to be a woman out of the Asa fold. She married a giant out of Jotunheim, and gave birth to four Beast Oxen. With these monster offsprings she went into Scandinavia, where we find her playing a miraculous part. The land is governed by an alien chief known as Gylfe, whom by the dim light thrown by epos we infer to be a man of Nordic origin. Gefjun is well versed in old time tales which she narrated to Gylfe who as a reward gave her as much land as she could plough in a day. Having obtained the reward she took the four Beast Oxen born out of her loins, yoked them to a plough, covered a large extent of land, and brought it under her sway. The Asas have now got a foot hold in Scandinavia. From this initial seat, the Asa cult is seen penetrating all over the land, and gradually the whole peninsula is brought under their sway. Such is the crude form in which the legend is now put before us.

We shall use our comparative key and try to cure its many infirmities. We know what is meant by a Asa woman. It simply means a female out of the Bull fold. A woman out of the Bull fold cannot but be accompanied by Bull sons. What tradition wishes to inform us is not the part played beast oxen, but by human Bulls. But later generations not able to understand an old story have taken Gefjun, mated her with a giant and made her give birth to four beast oxen which are found playing a miraculous part. We must eleminate all these distempered thoughts given birth to by the malady ridden mind of man and see in the legend four human Bulls. From the nature of the work performed in the land we are further led to infer that it is not four individual Bulls but four droves or companies of Bulls that are engaged in the transaction. This Gefjun, we are elsewhere showing, is a Valkyr, which title represents a group of women that are given the function of feeding the army when on the battlefield. Interpreting the legend in the best light, we state that four companies or wings of Bulls followed by a Valkyr corps headed by Gefjun entered the distant land of Scandinavia.

* Mallet's Northern Antiquities, page 398 and foot-note; also Anderson's Younger Edda, pp. 49 to 50.

Norse antiquaries see in the fabulous ploughing episode of Gefjun, an earth convulsion[1] that sundered Denmark from Scandinavia. An examination of western antiquities shows that great land oscillations[2] took place after the advent of the Indo-European flocks into Europe. Some such outburst probably brought about the separation of Denmark from the Scandinavian Peninsula. We are elsewhere showing that this incident took place long after the Gefjun episode. But Norse bards are seen mistakenly connecting the two occurrences, and invented the fictitious Gefjun ploughing episode to account for the separation. But the two incidents have no sort of connection with one another. So at the time of the present episode Denmark formed a part of Scandinavia and the two lands formed one connected whole.

The Gefjun legened must not be read by itself. It must be studied in conjunction with Gylfe[3] episode. The latter is said to be an alien chief wielding sway over Scandinavia. The only alien people with whom the Teutonic Bull is now seen in contact are the aboriginal Nordics. We are told the Gylfe parted with a part of his domain and gave it as a reward for the story-telling feat performed by Gefjun. An aboriginal chief however low toned he may be would not part with his territory for a song. It is the power of arms behind the back of Gefjun that induced Gylfe to part with a part of his territory and confer it on the new comers. It is probably after the conquest that the Bulls are seen preaching the Asa cult to Gylfe and converted him to their faith. After his conversion, the new religion might have been preached through the length and breath of the land. It is this incident that is taken by Snorri, who is found preaching to us his Younger Edda through the mouth of Gylfe[4].

A study of the Gefjun episode shows that it is a primeval legend breathing an old world flavour. It indicates an age when the Bull still clothed in his totemic Ball uniform is seen moving and acting. It further reveals a period when the Bull flock having no other work on hand are seen going and seeking a quarrel with the aboriginal Nordic located in the far off corner of Scandinavia. All facts go to show that the episode must have been enacted after the great wars of the Indo-European age, and before the irruption of

1. Mallet's Northern Antiquities, foot-note on page 398;
2. Momsen's History of Rome, Vol III, page 167 and foot-note 2;
3 Anderson's Younger Edda, pp. 231 to 232.
4. Mallet's Northern Antiquities, pp. 399 to 400.

the Snake deluge into Europe. The former we know was closed in 2500 B. C., and the latter took place in 1500 B. C.

SECTION III. THE YNGLING LEGEND

This invasion and conquest of Scandinavia is also brought to our notice by another episode known as the Yngling legend. Tradition[1] has reported of a people known as Ynglings, who are the first pioneers that brought in the superior light of Indo-European culture and spread it in the dark land of Scandinavia. But later generations not able to understand an old world story have corrupted it in many ways and put it before us in a highly perverted form. One of the worst vices of the monkish school is to take facts mentioned in epos, blend them with many fictions coined out of their brain, and write spurious histories. It is this kind of corruption work that is now seen going on in the field of Yngling legend. A fictitious Odin is started from Russia and brought into Scandinavia. He is given a fabulous son known as Yngvi who is reported to be the founder of the Yngling dynasty of Scandinavia. But the absurdity has not ended with the creation of a single throne. Scandinavia in the recent historic ages is seen dividing into three lands known as Sweden, Norway, and Denmark. The first created Yngvi is made to reign in Sweden. To fill up the other two thrones two new sons known as Skjold and Seaming are created and given to Odin and made to reign in Denmark and Norway The whole story is a fiction emanating out of monkish brains.

As already pointed out Scandinavia was colonised by the Bulls at the time it formed a part of the mainland. The separation of that peninsula from Denmark took place long after that entry. Further the setting up of separate thrones in Sweden[2], Norway, and Demark, are events that took place late in the new era. Epos has given a different set of sons to Odin which we find to be true. But in connection with this story the monks are seen creating another set of fictitious sons which is not in the least corroborated by any other evidence. We must reject all these fictions and read the story

1. Mallet's Northern Antiquities, pp. 81 to 85 and 393 to 394; Anderson's Younger Edda, pp. 224 to 239.

2. An Epitome of History, by C. Ploetz, (English translation) pp. 207 to 209.

in its true light. The Ynglings represent the oldest flock of Bulls that entered Scandinavia. Tradition has righly connected them with Sweden which represents the oldest inhabited part of that peninsula. We shall give a more plausible interpretation, which is in consonance with the most ancient traditions of the Bull.

Norse antiquaries well versed in Eddaic lore state that the title Ynglings[1] is a contracted form of Yng-Velings. We have already pointed out that the title Veling represents the Bull flock stationed in Russia. It is an offshoot of this flock that is seen separating from the main fold, and going into Scandinavia. Tradition in order to clearly express the relationship between the two flocks has called the latter the sons of the former. We mentioned that the title Ing carries a patronymic significance in the Teutonic tongue. In accordance with this ancient trait it styled the branch that went into Scandinavia as Ing-Veling or the sons of Velings. Phonetic corruption first modified the prefix and changed the Ing to Yng. Later on linguistic ease further shortened the term, and gave it the shape of Yngling. Such are some of the truths revealed by subjecting the title to a philological investigation.

Much confusion is being caused in the field by stating that the Ynglings are the descendants of Yng or Yngvi[2] who is a king that reigned in Scandinavia in the ninth century A. D. But the real truth is the other way. It is Yngvi and the many kings that reigned in Scandinavia both before and after him that are the descendants of the ancient Ynglings. The latter are a mythical race connected with the first beginnings of Scandinavia that find mention in the oldest chapters of epos. The Yngling legend must not be read by itself. It must be perused along with Gefjun and Gylfe episodes, and the many legends that we are going to mention hereafter. It is only them that we will be able to understand the Yngling legend in its correct light.

SECTION IV. THE CIMMERIAN EPISODE

Herodotus has given a picture of Russia as seen in the fifth century old era. While so engaged he had to mount up and give

1. Anderson's Younger Edda, page 238.
2. Bellows' Poetic Edda pp 221, 222 223 and foot notes; also see Index under Ynglings.

us a picture of that land prior to that day. He has told us that the old time inhabitants of Russia are the Cimmerians[1] whom from the general tenor of his remarks we take to be Teutonic people. These Cimmerians he further states were expelled out of the land by the Scythians who were the occupants of the land in the fifth century. The expulsion of the Cimmerians took place long prior to that date. Further it is not the Scythians that expelled its former inhabitants, but their progenitors who we know are the Snakes. We are elsewhere showing that the former are the hybrid descendants of the latter. We need not much mind these imperfections in Herodotus but go on unfolding our story.

The term Cimmerians is used in Hellenic epos to designate the people living in the dark regions falling within the Arctic Circle. But in later Greek literature it is employed to designate the backward peoples living in North Europe. It is in the latter sense that Herodotus is found using the term. The new sense given by Herodotus is eminently suited to the Teutonic Bull, who are now a people of low mould. These Cimmerians he divides under the two heads of Royal and Plebian. We mentioned that a fusion is going on between the Teutonic Bull and the Nordic aborigines. One result of this fusion is the formation of two castes known as Royal and Plebian Cimmerians. The former will have a large element of the Bull, but the latter will have a plethora of Nordic ingredient in their build. This fusion between the two flocks must have been going on for near ten centuries. It began in 2500 B. C. after the expulsion of the Irano-Aryan Horse, and went on down to the date of Snake irruption in 1500 B. C. At the first dash of the latter, the Plebian Cimmerians ran away and spread themselves all over West Asia. Herodotus has not given a true report about the Royal Cimmerians. It is they who stayed in the land and fought against the Snake. It is the descendants of these Royal Cimmerians that are now found in Europe. But the other flock known as Plebian Cimmerians have been taken by the Snake inundation and scattered broad cast all over Asia Minor[2], and Hindustan. The Nordic we mentioned is a man very low in the scale of human evolution. It is this low element that is found

1. Herodotus, Book IV. Chap. 11 & passim.

2. Huxley's Man's place in Nature, page 231; Story of Nations, Assyria, pp, 352 to 369.

predominant in the Plebian Cimmerian mould. We are elsewhere showing that nature has taken a trifle of the Nordic in building the mould of Europe and rejected the rest. This Cimmerian overflow we consider as one of the drainage channels by which the superfluous Nordic element is taken and sent out of Europe. A study of the Cimmerian relics left behind in Asia shows many of the low Nordic traits.

SECTION V. THE ING-VELING EPISODE

Having examined all the legends connected with the Ing-Velings, we now proceed to give a connected view of their life history. Snorri has written a work known as 'Ynglinga Saga' wherein he has attempted to give us a view of the early history of the Norse people in Scandinavia. In so doing he is seen mutilating legends and giving us a perverted picture. The first legend that he has mutilated is the Heimskringla legend. The term Heimskringla literally means a World Circle. Such a title is only applicable to the earth's surface, having the cradle at one end and Europe at the other extremity. We are eleswhere giving a true account of the true Heimskringla legend as expressed in the oldest chapters of Teutonic epos. Snorri to suit his own purpose is seen creating out of it a false Heimskringla whose scope is confined entirely to Europe.

The 'Ynglinga Saga' is a voluminous work, out of which we have taken only the first few chapters. The small portion so chosen by us is now treated by scholars as a fable unworthy of any credit. It is this rejected portion* that we are taking to our aid to unravel an obscure chapter in the history of the Teutonic Bull. We shall now give a short summary of the story as given by Snorri and next point out its flaws. The Heimskringla or earth's circle inhabited by the human race is said to be divided into three continents known as Africa, Asia, and Europe. Russia or the region lying north of Black Sea in the last mentioned continent is given the title of Godheim or Svithjod the Great. The home of Odin and his Bull flock is stated to be Asia, from which place they are reported to have migrated and come and stayed for sometime in Russia. After a temporary stay in

* Mallet's Northern Antiquities, pp. 71 to 87 and 392 to 395; Anderson's Younger Edda, pp. 33 to 48 and 224 to 239.

the latter place they are seen invading Scandinavia or Mannheim which is also styled as Svithjod the Less. At the time of invasion, Scandinavia is stated to be under the rule of an aboriginal chief known as Gylfe. Among the ranks of the invaders is a woman named Gefjun, who by playing many wonderful feats obtained possession of a good part of Scandinavia. For her great services she is raised to the rank of a divinity and worshipped as a goddess. The descendants of the invaders who performed all these miraculous acts are known in epos as Ynglings. Such in short is the substance of the story narrated in the 'Ynglinga Saga'.

The first corruption introduced into the story is in connection with the Heimskringla episode. Snorri is seen perverting that episode and applying it to the lands situated round about the Mediterranean basin. The home of the Asen or Bull flock is not Asia. At the time of their entry into Europe they were not headed by Odin. All those fictitious details mentioned in connection with the theatrical march of Odin from Asia in the east to Scandinavia in the west are things coined out of Snorri's brain. The Bull flock first came to Europe in 4500 B. C. It is twenty centuries after this date that the Ing-Veling episode is being enacted. But Snorri is seen connecting the two incidents and running them in one continuous stream.

Teutonic epos has invented and given separate titles to indicate the scenes connected with different ages. The only authorised titles for the present age are Svithjod the Great and Svithjod the Less; and these two lands are also known by the names of Godheim and Mannheim. The former represents Russia and the latter Scandinavia. It is from the former land that the Bulls are seen invading the latter.

What we have now to find out are the reasons which induced the Bull in Russia to leave his own abode, and go and seek a quarrel with the aboriginal Nordics situated in the far off corner of Scandinavia. The former had been till now engaged in a life and death struggle with the Wolf and the Horse for twenty centuries. One would rather think that they would enjoy their well earned rest and lead a peaceful life. Contrary to all expectations they are found engaging themselves in a silly brawl with the aborigines of Scandinavia. To answer that puzzle we have to resort to the use of our comparative key. We know that the Nordics in the early ages of Europe were occupying the coastal lands bordering

on the Baltic and North seas, with a side extension southwards extending as far as Poland. After the irruption of the Indo-European progenitors, they seem to have vacated all the mainland tracts and confined themselves in Scandinavia.

We know that between the years 4500 and 3500 B. C., the lands lying between the Weser and the Vistula are the scenes of violent commotions owing to the frequent passage of Celtic hordes through this tract. But after the latter date everything will be quite, as the Celtic Bulls are found engaged either in France or Switzerland. After the way is clear, the confined Nordic might creep out of his prison of Scandinavia, and occupy the lands lying between the Weser and the Vistula. The Teutonic Bull we know after driving out the Priest Horse is seen gravitating downwards and occupying south Russia. Here the two flocks have every opportunity of coming into contact, as they are found situated in the near neighbourhood of one another. What transpired between them we do not know. All that epos has told us is clash between the two flocks. It is with the help of this simple clue that we have to unravel the whole episode.

Owing to some offence given by the aboriginal flock, the Bulls in Russia are seen sending a contingent to invade their home of Scandinavia and bring it under their sway. The term Svithjod* means Odin's land, or a land where the worship of Odin is being followed. It was first applied to Russia. After the conquest of Scandinavia the very same title is found applied to that land also. So we see there is one vast Svithjod extending from Russia in the east to Scandinavia in the west. But this conquest of Scandinavia has brought in its train another great evil. Hitherto the Bulls were free from the taint of the Nordic. It is in this age that they are seen taking the aboriginal element which will soon corrupt the whole fold.

Such in short is the story we have been able to extract about the incidents connected with the colonisation of Scandinavia by the Bulls from Russia. The Ynglinga saga as now put before us is of a composite blend made up of many incidents. One element in that blend relates to the episodes enacted in the Cimmerian age, which we have here noticed. The rest we shall bring up for examination in a latter page.

* Anderson's Younger Edda, page 236 foot-note.

CHAPTER VIII

THE TEUTONIC EPOS (*continued*)

THE VANS-AEGIR AGE

SECTION I. INTRODUCTION

Properly speaking there is no separate period known as the Vans-Aegir age. It really falls within the Snake age. But as the episodes narrated under this head are quite unconnected with the Snake, we have given it a separate head. In this section we are dealing with the fight waged by the Aesir gods against another two sets of gods known as Vans and Aegir. We know that the title Aesir refers to the Teutonic Bulls. We have to find out as to who the people known as Vans and Aegir are. In the former chapters, Teutonic epos was narrating the fights waged by Aesir gods against giant flocks. Now for the first time it is seen narrating a fight waged by Aesir gods against another two species of new gods known as Vans and Aegir. Let us try and fix the identity of the two latter gods. The term gods in Teutonic epos means Bulls. From this clue we are led to infer that the Vans and the Aegir are two Bull flocks. We in a previous page mentioned that a wing of Teutonic Bulls was sent into Asia to fight the Horse. Using our comparative key we find that it is these Bulls sent into Asia, that are seen coming back to Europe bearing the two new titles of Vans and Aegir. A study of the Irano-Aryan epos shows that the Bulls that went eastward are seen fighting the Horse on the Siberian plains. While they are so engaged, a new enemy known as the Snake crept across their path and threatened the destruction of both. Under the new menace the two old time enemies dropped their traditional animosity entered into an alliance and fought against the Snake. In this manner the Bull and the Horse are seen moving across continental Asia fighting against the Snake all along the way. The Priest Horse we stated is composed of two wings, known as the Atharvans and Angirasas. After travelling some distance the two Horses quarrelled and separated, and the former went towards Iran and the latter towards

India. This vice of the Horse is also seen affecting the Bull who is seen dividing into two flocks. The one that followed the Atharvan is known as the Vend, and the other that went along with the Angirasa is known as the Lett. Between the Bull and the Horse there can be no long standing friendship. The Bull flocks that followed the two Horses, after travelling some distance, are seen separating and going each his own way. The Vend separated from the Iranian and came back to Europe by the Caspian gate. But the Lett after separating from the Aryan entered west by the Yugar passage. But these two flocks are not seen coming alone. In their footstêps are seen two hordes of Snakes who are found fighting against them. It is unable to bear their onslaughts that the two Bull flocks are seen running westward and taking refuge in Europe. It is to these two Bull flocks that epos has given the title of Vans and Aegir. Northern antiquaries[1] state that the former title refers to the Slave. The term Slave is too vague and we are elsewhere showing must be replaced by the more specific title of Vend. But as regards the term Aegir we are on a firmer ground. Tacitus is seen styling this group as Aësti, which is admitted to be a slightly changed form of the old title Aegir. To make things more sure, philologists[2] are found stating that it is the Aesti of Tacitus that are seen passing in later history under the title of Lett. Having identified the two species of gods known as Vans and Aegir, we shall unfold the part played by them in epos.

SECTION II. THE VANS LEGENDS

In unfolding the life history of the Vans and the Aegir we have only the help of a single epos. It is the duty of Vendo-Lett to give us information on the subject. But that people are so much poisoned by the Horse that they have lost all vision of the Bull past. It is with the sole aid of Teutonic epos that we have to unravel the history of the Vans and the Aegir. But this help we do not get from the Eddas, which is supposed to deal with the most

1. Mallet's Northern Antiquities, page 478;

2. Tucker's Natural History of Language, page 252.

ancient legends connected with the Teutonic epos. It is the Ynglinga Saga and a few such records that are seen trying to give us a connected account of the story. The first mentioned work as now put before us is composed of many ingredients. One is the Ing-Veling episode which we have already extracted. The second item is the Vans episode which we intend using in the present connection. Snorri states that the home of Vans is Vanheim*, which he locates beyond the river Don on the tract bordering on the Caspian sea. We shall take this hint and unfold the full details connected with their story.

The Teutonic Bull after driving out the Priest Horse has gravitated downwards and occupied the Southern parts of Russia. Here he has been spending a pleasant life for near ten centuries. The first to disturb his peace are the Vans who are now seen coming back to Europe after a long sojourn in Asia. Both are no doubt Bulls; but at the same time it must be noted that they are Bulls that long ago separated and passed though different experiences in life. It is impossible that two such Bull flocks with different mental out-looks could come to an easy accommodation. So the Teuton as soon as he saw the Vans flew at his throat, and wanted to eject him back into Asia. The fight between the two flocks might have been waged either in the banks of the Ural or Volga. After a short fight both are seen dropping their arms and coming to a peaceful agreement. We have to find out the causes that brought the fight to an abrupt end.

It must be remembered that the Vend is not coming alone, but is seen bringing in his footsteps a Snake inundation. It is unable to bear the onslaughts of the latter that the former is seen seeking refuge in Europe. The pressure of the Snake is so great that the Teuton found it impossible to throw back the Vend into Asia. So he must have seen that he is waging a futile fight.

In addition to this difficulty we see another complication introduced into the field. The object of the Snake in moving westward is to gain entry into Europe. This great fight going on between the Teuton and the Vend at the Caspian gate prevented him from gaining an easy entrance into the west. When thus obstructed he is seen climbing the Ural range and entering Russia by its numerous mountain passes. It is the entry of the Snake into

* Anderson's Younger Edda, pp. 225 to 226.

the very heart of his home that induced the Teuton to suddenly stop the fight and come to an accommodation with the Vend.

Now the Teuton has two enemies namely the Vend and the Snake. Of the two the former is a flock of the same Bull pedigree as himself. But the latter is a ferocious man of alien origin. So he thought it best to come to an accommodation with the Vend and direct all his attention against the Snake. Soon after we see the Teuton and the Vend transacting a peace treaty. But the manner in which it is enacted is of a very comical kind. A meeting is arranged between the two parties, and both are made to spit in a jar [1] set up in the middle.

The comic jar-spitting ceremony is not the only way in which the peace transaction is brought to our notice. A hostage is required from the new comers, in order to see that the peace terms are duly fulfilled. In satisfaction of that demand, the Vans sent one of their principal men known as Njord along with his family[2], as a security for the due fulfilment of the treaty engagement. As this Njord is found raised to the rank of a divinity[3] in Teutonic epos, we think that he might have rendered good service to the cause of the Teutonic Bulls. But notwithstanding his elevation to the divine hierarchy, he is still found retained under the rank of Vans gods. Such is the sum and substance of the Vans episode.

A lot of fable has gathered round the Van episode. Among them the worst is the bringing in of Odin[4] from the Cradle and giving him a part in the Vans episode fought on the shores of the Caspian Sea. All these errors must be eliminated and the story construed by the light thrown by our comparative key.

SECTION III. THE AEGIR LEGENDS

Aegir we mentioned are the Letts who crept into Russia by its north-eastern Yugar gate. The northern parts of Russia being inhospitable, the Teuton would have left it unoccupied. As there

1. Mallet's Northern Antiquities, pp. 4:1 to 462; Anderson's Younger Edda, pp 227 to 228.
2. The family here noted may be given an extended significance and interpreted in the sense of a clan House.
3. Mallet's Northern Antiquities, pp. 418 to 419;
4. Bellows' Poetic Edda, Voluspo, stanzas 21 to 24; Anderson's Younger Edda, pp. 227 to 228.

is none to oppose his progress, the Lett would have crept in by this unguarded gate, gravitated downwards, and occupied the tract bordering on the Baltic coast. The Teuton as soon as he saw the Vend flew at this throat and tried to expel him back into Asia. But this sort of hostility is not shown to the Aegir, in whose case we are given a different picture. The very first incident[1] mentioned in connection with that people is their figuring as guests at the table of Asen where we find both engaged in a deep drinking bout. The matter did not end there. We find the Aegir giving a return dinner[2] to Asen and both are seen pulling on very amicably. Such is all the information given by epos about these Aegirs. From the friendly manner in which they are treated from the very outset, we have to infer that no sort of fighting took place between the Aegir and the Asen. This friendly treatment given to the former by the latter we attribute to several causes. Firstly the Aegir are seen entering by the unguar ded Yugar pass where there is none to oppose their progress. Secondly they are being driven by a vast horde of Snakes, who along with them are seen flowing into Russia and pressing them downwards towards the Baltic coast. Thirdly as these things are going on the Teuton himself is found engaged at the Caspian gate fighting against the Vans. Fourthly in addition to these troubles we have to take note of the Snakes creeping across the Urals. It is these dangers confronting him on all sides that induced the Teuton to show no sort of anger towards the Aegir who are a Bull flock. Having already made a peace compact with the Vans, he is seen showing a similar concession to the Aegir and treating them on the most friendly terms. Such are some of the reasons we are able to urge for the Teuton showing no sort of hostility to the Aegir.

In the pages of Teutonic epos the term Aegir is given a personal value and treated as the name of an individual. But this is an error which must be at once corrected. It must be treated on the same level as the Vans, and interpreted as a title indicating a group of people. The Vans we mentioned indicates the Vends; similarly the Aegir must be taken in the sense of connoting the people known as the Letts. In the case of the former, tradition had given us a god known as Njord. Perhaps it is the absence of

1. Mallet's Northern Antiquities page 459.
2. Ibid, pp. 375 and 376; Bellows' Poetic Edda, pp. 139 to 140 and 151 to 154.

such a personality that induced epos to give a personal value to the title Aegir and treat them as an individual personage. But we must brush aside this error committed by epos and read things in the true light. We have roughly allotted one century for the Vans-Aegir episodes, and state that the whole drama might have been enacted between the years 1500 and 1400 B. C.

CHAPTER IX

THE TEUTONIC EPOS (*continued*)

THE SNAKE AGE

SECTION I. INTRODUCTION

We now come to the episodes of the Snake age proper. The Snake is known by various names in Teutonic epos. Among these titles two stand foremost, Ymir and Hymir. The Younger Edda[1] is seen using the term Ymir in a place where the Elder Edda is found employing Hymir. From this indifferent use of one word for another we are led to infer that the two terms indicate the same conception at the bottom. In addition to these two names, Teutonic epos has given four more titles to connote the Snake namely (1) Aurgelmir also written in the form of Orgelmir, (2) Thrudgelmir, (3) Bergelmir and (4) Hvergelmir. So on the whole we have six titles to connote the Snake flock. As we proceed we shall show that each one of these terms is used in connection with some specific event or function which the Snake is seen performing in life. An orthographic[2] study of the word Ymir shows that it represents a noisy people. It is a derivative coined out of the verb Ymir which means to roar or make a confused noise. Such a title was probably given to the Snake from the howling noise which he is seen raising when rushing to a fight. A study of the remaining five[3] words

1. Anderson's Younger Edda, page 128 with foot note ; Bellows' Poetic Edda, Hymiskvitha ;
2. Mallet's Northern Antiquities Glossary, see under Ymir ;
3. Ibid, Bergelmir, Orgelmir, Thrudgelmir and Hvergelmir ; Anderson's Younger Edda page 250 ;

shows that they were coined out of the initial title Ymir. The six names above mentioned are generic titles indicating his general nature. Teutonic epos has also conferred two specific titles which indicate to us the true racial pedigree of the Snake, namely Jormungandr [1] and Nidhogg. It is even seen going further, divides the Snake under several species [2] and gives each a separate name. Ofnir [3], Svafnir, and Grafvitnir are a few of these titles. In addition to these terms, Teutonic epos has given us his true name and styled him as the Snake. In order that 'there may be no mistake about his human origin, it has given us his home, and styled him as the Midgard Snake. Midgard [4] means middle earth, and is rightly applied to continental Asia which is the ancient home of the Snake. In the Norse tongue the word ormr [5] is a common noun and is used to connote the Snake. As it bears a distant resemblance to Ymir, we think that the former might have been coined out of the latter.

Teutonic epos has also described the Snake in his totemic costume. Ymir's son Thrudgelmir [6] is given six heads. Hymir [7] and his flock are given one to six heads. All these heads refer to the number of snake heads depicted on the snakehood which is the totemic emblem of the Snake. But later generations not knowing an old world story have misinterpreted things, represented them to us as monsters having many human heads. But our comparative key reveals that they all refer to the heads in the hood worn by the human Snake.

Not only epos but even folk-lore [9] had informed that a great giant known as the Snake once played a great havoc in the west. But everything has been corrupted, his true identity is suppressed, and the human Snake is reported to us as a beast snake. We must eliminate all these errors committed by epos and interpret things in the correct light.

1. Mallet's Northern Antiquities, Glossary see under Jormungandr and Nidhogg;
2 Ibid, page 413 ;
3 Ibid Glossary, see under, Ofnir, Svafnir and Grafvitnir.
4. Mallet's Northern Antiquities, Glossary, see under Midgard.
5. Ibid, pp. 384 and 385 with foot notes ;
6. Mackenzie's Teutonic Myth and Legend, page 3;
7. Bellows', Poetic Edda, pp. 77, 116 and 149 with notes ;
8 Story of Nations, Buddist India, vide diagrams on pp. 222, 223 and 225; Tamils 1800 years ago, by Kanakasabai Pillai, vide diagram on page 40 ;
9. Mallet's Northern Antiquities, Notes EE.

As we proceed we shall show that the Hamitic, the Semitic, the Iranian and the Aryan are seen committing similar blunders. Even the Bible is seen following the same course, and represents the Snake as a beast. It is the Indian tradition that helps us to see things in the correct light and find out the human identity of the true human Snake.

SECTION II. THE AUKU THOR EPIC

The Snake entered Europe in 1500 B. C. and continued his havoc down the end of the old era. During this long period many episodes must have been enacted, out of which only two have come down to us in the shape of Auku Thor epic and Loki epic. We mentioned that the episodes enacted in Europe in the Indo-European age were embodied in the form of a series of small epics known as Little Voluspos. We think that a similar procedure must have been adopted for the Snake age, and the events enacted in that period handed down in the form of two Little Voluspos. But the monks who have destroyed the former are not going to allow the latter to come down to us in its pristine form. They have corrupted the two epics connected with the Snake age, and put before us a perverted edition of the two records. It is out of these corrupted epics that we have to derive all our information. We shall first take the Auku Thor epic and see what sort of materials are placed in our hands.

A careful study of the Auku Thor episode shows that it bears all the evidence of a first contact between the Bull and the Snake. Further it is a report which tells us how this first clash between the two flocks finally ended. Before unravelling that narrative we shall give a rough view of the Snake invasion. We mentioned that that flock entered Europe in 1500 B. C But he did not come there of his own initiative. The Snake did not know that there is a continent like Europe which is now the home of the Indo-European flocks. He was roaming in his habitat of Midgard or Mid Asia pursuing the even tenor of his life. It is the intrusion of the Indo-European flocks into his preserve that provoked the ire of the Snake, who is seen hunting them out of his land and driving them into the farthest corners of the earth. In this hunt one band

of Snakes is seen driving the Vend towards the Caspian gate, and another is seen chasing the Lett towards the Yugar pass. So it is the Vend and the Lett that first led the Snake towards Europe, and made them acquainted with the existence of that continent.

The Teutonic Bull is now stationed in South Russia. The Northern part of that land is now a desolate region occupied by no man. The Teuton after driving out the Irano-Aryan Horse found no use for it, and hence left it unoccupied with not a soul moving on its surface. South Russia was quite sufficient to meet the needs of his flock. Such is the state of things in 1500 B. C. It is at this juncture that the Vends driven by a horde of a Snakes are seen trying to gain access into Europe. As soon as he saw the former the Teuton flew at his throat and engaged him in a fight. As this fight is going on, we see him confronted with a new danger.

This great fight going on at the Caspsan gate between the Teuton and the Vend, prevented the Snake from gaining an easy entry into Europe. When denied a free passage, we find him crossing the Ural range by its many mountain passes, and entering the land. It is on account of this mountain climbing characteristic which he is seen exhibiting at the outset of his life that the Snake is known as the Mountain giant in Teutonic epos. As soon as he saw the new danger, the Teuton made a hasty peace with the Vend and turned all his attention to the Snake.

As these movements are going on in the south, another great danger is seen threatening him from the north. The Lett lashed by the Snake is seen moving by the Yugar pass and entering Russia. As there is none to oppose his entry, he will gain an easy admission into the land. The Lett on his first entry would have tried to occupy the northern parts of Russia. But he would not be allowed to remain long there unmolested. The Snake hordes coming in his foot steps by the Yugar pass will drive him further southwards. Here we have to take into consideration the Snake hordes coming across the Ural range. The pressure of both combined will lodge him on the Baltic coast. The Teuton on meeting the Vend flew at his throat. But now the danger confronting him on all sides is so great that he is not in a mood to show any kind of hostility towards the Lett who from the beginning is treated very kindly. After entering into an accommodation with these two

flocks, the Teuton is seen turning his attention to the Snake who is threateninig him on all sides. We shall now narrate the fights which he waged against the Snake hordes.

The Snake we mentioned touched the borders of Europe in 15.0 B. C. Within the course of five decades he would have crept into all parts of Russia. Guided by various clues we have allowed two centuries (1500 to 1300 B. C.), for the first phase of the struggle during which period many fights must have been fought. Epos does not take notice of a struggle unless a great sanguinary fight attended with much loss of blood is fought. Such a fight was fought in the closing scenes of the great struggle about the year 1300 B. C. A report of the fight must have been handed down in the Auku Thor epic. But unfortunately that record has not come down to us. In its place we are given a number of mutilated pieces out of which we have to extract our information. Our first authority in the field is the poem known as Hymiskvitha[1] embodied in the Elder Edda. Our next authority is a prose version in the Younger Edda[2]. In addition to these two records we are taking to our aid sundry other pieces of information gathered from miscellaneous sources. Such are the rough materials placed at our disposal for extracting our information about the Auku Thor epic.

Before unfolding that record we wish to bring to the notice of our readers one great blunder committed by Teutonic epos in connection with the personality to the god known as Auku Thor. As already mentioned there are two[3] gods bearing the name of Thor in the Teutonic pantheon. Tradition in order to distinguish the two gods had given one the epithet of Asa and to the other the qualifying term Auku. The two epithets are aptly coined and full of sense. The former represents a god evolved in the Asa or divine age which represents the Indo-European period when the Bull is seen fighting either with Wolves or Horses. But the latter title represents a god evolved in the degenerate Snake age when the Bull is seen fighting with the Snake demon. The significance of the epithet Asa is plain on the surface. But to find out the sense of the other epithet we have to dive a little deeper. The

1. Bellows' Poetic Edda, pp. 138 to 150.
2 Mallet's Northern Antiquities, pp 375 to 376 and 444.
3. Ibid pp 416 to 417; Bellows' Poetic Edda, Alvissmol, stanza 3 and notes; Harbarthsljoth, stanza 52 and notes.

term Auku means charioteer; and such an epithet was given to the younger god, as he, in the course of his campaign in the Snake age, is seen moving about in a chariot or a vehicle which the elder god is debarred from using. Epos has moved on correct lines, coined two binomial titles, and given at the rate of one to each god. But later bards not understanding an old world legend have misread things, blended the two gods into one compound, and reported it as one figure to us. Into this confounded field modern students are seen entering and causing greater muddle. The epithet Auku is slightly twisted and written as Oku. Taking the latter form of the word, an elaborate theory is tried to be built thereon. The Fins have a god known as Ukko. The above said Oku[1] is stated to be a variant of Ukko the Finnic god. So in accordance with these interpretations, the title Oku Thor means a god who fought against the Mongol Fins and won a victory over that flock. They are evense en going further and equating the Teutonic Oku Thor with the Finnic Ukko,[2] and stating that it is from the latter people that the former derived the conception of their Thor deity. All such interpretations are contrary to the teachings of epos. We have the clearest proofs to show that Auku Thor is a god who fought against the Big Snake. He has no sort of connection with the Mongol Fins or the little Snake. Further Auku Thor is an entirely different person from Asa Thor, who is a god that lived and fought seventeen centuries prior to the former deity.

Having fixed the identity of our god, we have now to find out as to how he came to acquire the title of Auku or Charioteer Thor. The Teutonic Bulls in the fights of the previous ages would not have used any vehicle in the course of their campaigns, as such practice is not in consonance with their old time war etiquette. But in the degenerate Snake age all these ancient rules are falling into abeyance and new modes of fighting are brought into vogue. Among these deviations, one is the bringing into use of vehicles in the course of a campaign. In the age of Snake fight we are told that Thor is seen moving about in a chariot and conducting his campaign. This information given by epos is confirmed by statements recorded in the early history[3] of Europe. We are told that the Snake when he first presented himself to the gaze of west is seen moving about in wagons drawn by animals. It is highly

1. Anderson's Younger Edda, pp. 82 & 83 with foot notes;
2. Ibid page 239.
3. Taylor's Origin of Aryans, p 172; Germany by Tacitus, chap 46.

probable that the Bulls seeing its advantages, might have borrowed the conception, and brought into play the use of similar vehicles in the course of their fights. It is probably to indicate this change in war tactics, that tradition had coined the epithet Auku and given it to their great god Thor evolved in the Snake age.

Having explained the epithet affixed to our god we shall next unfold the part played by him when in life. The story as now put before us is so much corrupted, that it is not possible to make out anything sensible out of that narrative. We shall first give a succinct version of the story and next point out its flaws. It is now reported in two scenes. We shall take up the first scene and examine its contents.

Scene I.

We know that a new species of Bull gods known as Aegir have entered into Russia along with the Snake, and now found lodged on the shores of the Baltic. We also know that there is a series of feasts and return feasts[1] going on between the Asen and the Aegir, in the course of which wine is found flowing freely. In one of these drinking bouts in which the Aegir are found figuring as hosts and the Asen as guests, the former were not able to supply wine in sufficient quantum as would quench the thirst of the latter. This deficiency in the table arrangements was not due to any want of courtesy on the part of Aegir, but to their not possessing a sufficiently capacious cauldron as would brew a large quantity of wine, that would meet the demands of all the parties assembled. As soon as the Asen found out the difficulties of Aegir, the former sympathised with the latter, and immediately undertook to supply the deficiency by finding for them a good cauldron of a very capacious kind. This supply there are seen making not from their own store-house, but by purloining the property of another. Enquiry showed that giant Hymir was found possessed of a very capacious cauldron, which the Asen wanted to capture and hand over to the Aegir. Soon after we see a predatory expedition undertaken, in which Thor[2] is seen acting as leader, with Tyr as his lieutenant. The latter is reported to us as a close blood relation of Hymir about which statement we shall later on comment. But here it is enough

1. Mallet's Northern Antiquities, page 459.
2. Bellows' Poetic Edda, Hymiskvitha.

to know that a party of Asen Bulls headed by Thor and Tyr are seen proceeding to the residence of Hymir. After an arduous journey they reached their destination, where they are received hospitably and fed sumptuously. When stopping in that residence, Hymir invited Thor to a fishing expedition and both are seen going to the adjacent sea to engage in that pleasant pastime. In this connection is mentioned one strange fact which has to be taken note of, as it throws a very valuable light on the episode that is being enacted. The normal bait used in a fishing enterprise, is either a worm or some edible stuff which will entice the fish to swallow the hook. But our Thor is seen going to a herd of bulls, catching hold of one of the animals, hews its head, and uses it as a bait. Both went fully equipped to the adjoining sea, took to a boat, rowed into the deep waters. and began to angle. Hymir cast his hook and caught a whale. His companion Thor attached the bull head bait to his hook and dropped it into the sea water. Instead of a fish taking the bait, it is the Midgard Snake that swallowed the bull head. As soon as Thor felt the tension in his line, he pulled up the monster above waters, who was struggling, and spouting floods of venom on his head. On seeing the Midgard Snake the anger of Thor was greatly provoked, and he hit him on the head. Hymir who stood by was greatly frightened, and he cut the line and allowed the monster to escape. So ended the fishing enterprise. After this unhappy expedition Thor came back home in a soured mood.

Scene II.

After a short stay with Hymir, Thor is seen quitting his house and going back home. Before starting on his journey, he is reported to have taken a favourable opportunity, stealthily took possession of the big brewing cauldron in the house of his host and ran away with the stolen booty. As soon as Hymir got information of the theft, he and his men ran in pursuit of Thor with the object of recovering the stolen property. As in the previous scene we are here given one valuable piece of information in the present case, that enables us to interpret these episodes in the correct light. The pursuing Hymir and his flock are reported to be men with one to six heads, whose significance we shall soon explain. So we see Thor running in the front, and Hymir and his men chasing in the

rear. The latter overtook the former and a fight ensued between both. In this fight Thor is reported to have killed both Hymir and his men and brought the stolen cauldron safe to his home. So ended the second scene in the drama.

Even a superficial perusal of the stories noted in the above mentioned two scenes, shows that the monks had at their disposal very genuine sources from which they are seen drawing their store of materials. But all have been corrupted, and a perverted report put before us. The Aegir we know are the Lettic Bulls that came along with the Snake. As already mentioned there might have been many drinking bouts held between them and the Teutonic Bull. But in these drinking parties the spiritual gods of the Teutonic pantheon will have no place, and their introduction in the scene is the work of monks. The cauldron legend depicts a true incident in the history of the Teutonic Bulls about which we are elsewhere dealing. The newly arrived Lettic Bulls might have been found wanting in a capacious cauldron that would brew a large quantum wine, and the Teutonic Bulls might have supplied them with one. But the theft scene imposed on Thor is a pure concoction of the monks, and is intended to degrade the dignity of that god.

But the fishing anecdote narrated in the first scene looks more like an error committed by epos. The Snake we know came from Midgard or Continental Asia, and first took his stand on the Caspian shores. A second band entered by the Yugar route and is seen occupying the shores of the Arctic Ocean and a part of the Baltic coastal tract. So we see that the Teutonic Bnll is surrounded on all sides by the Snake, who has taken up his station mostly on the shores of sea and ocean waters. What Teutonic epos probably stated was, that the Midgard Snake came out of his interior land home in the east, and took his permanent abode on the shores of the ocean waters. Later generations not understanding an old tradition have corrupted the story and covered it with all sorts of errors. The first error committed was to misconstrue the Human Snake and reduce him to the level of a beast snake. It is next seen removing him from the ocean shore, and throwing him into the ocean waters thinking that element to be its proper sphere. Since the Snake is found all round the region occupied by the Bulls another element of confusion is introduced, and the monster is said to encircle the earth. It is in this highly corrupted from that the

whole episode of the Snake is reported in the Prose* Edda. We must eliminate all these corruptions and read the story in the proper light.

In the Younger Edda only the first fishing scene is reported, and no sort of allusion made to the fight waged between Thor and Hymir mentioned in the second scene. But in the Elder Edda both are found reported. A close scrutiny of the two stories shows that both relate to the same incident. They look like two versions of the same story, where one school of bards is seen following one line of thought and covering it with the one set of errors. But a second school is seen following another train of thought and loading it with a second set of errors. We shall take the narratives mentioned in the two scenes one after another, and subject them to a critical examination.

We shall begin with the first fishing scene. As already pointed out the home of the Snake is not in the ocean water but on the land itself. So there is no fishing episode, and we have to eliminate it as an error committed by tradition. The Teuton is a Bull and all members of that flock will wear a Bull helmet when in life. Thor will be clothed in a similar costume when in life, and even after his apotheosisation, he will be depicted with a Bull face. All those friendly meetings between Thor and Hymir reported in the Eddas must be treated as fictions and summarily rejected. The real truth is that a great fight is going on between Bull headed Thor and Snake Hymir. Later generations not understanding an old world tradition have separated the Bull head from the human Thor, transformed the former to a beast ox head, and attached it to his fishing hook. Similarly they have separated the Snake hood which is the emblem of Hymir and transformed him into a beast snake and sent him into the ocean. We must put an end to all these errors and capture the true human actors. So viewing things we state that a great fight is being waged between Snake Hymir and Bull Thor, which fact is dimly brought out in the first scene.

We next take the second scene. One grave error noticed in the story is the introduction of Tyr who is a figure that lived twenty centuries prior to this date. He is given a Snake origin and brought in on the stage. But beyond a bare mention of the name, he is not seen playing any part either in the first or the second scene. The next item of blasphemy is the cauldron theft imposed

* Mallet's Northern Antiquities, page 423.

on the head of Thor, which malevolent accusation we attribute to the ill-will of the monks. We have to purge the story of these two fold errors. The two principal actors in the second scene are Thor and Hymir who are seen waging a furious fight. In the second scene the names of the leaders are given, and we are also furnished a part information as regards their totemic emblem. In the case of Thor we are not told anything about his Bull origin or given any clue on the subject. But as regards Hymir we are in a better position, and we are given some clue as regards his Snake origin. We are clearly told that Hymir and his flock are a multi-headed people carrying one to six * heads, which refers to the snake heads in the snake hood worn by the Snake man. But as regards Thor we have to get the information about his Bull origin from the first scene. Putting the two facts together we state that Bull-headed Thor at the head of his Bull flock is seen waging a fight against Snake Hymir at the head of his Snake flock.

After this lengthy examination of the legends placed before us we shall give a brief view of the great struggle now going on in the land. The Teuton had been leading a peaceful life in Russia for ten centuries from 2500 to 1500 B. C. After driving out the Irano-Aryan Horse he had no sort of fighting work. During this long period of idleness, he seems to have discarded his weapons and forgot all knowledge of fighting. It was at this stage that the Snake thundered into the land.

It is now that the Cimmerian legend mentioned by Herodotus must be taken into consideration. The Teuton is now a man deep poisoned by the Nordic. The Bull is now a different man from the one we brought from the Cradle who is a medium sized figure. But after a fusion with the Nordic he has acquired a stalwart size, which gain he has obtained at the expense of his brain. The national weapon of the Bull is the spear. How the Teuton came to part with his traditional fighting implement is a matter of great surprise to us, as it is not in consonance with the teachings of his Bull past. It is a combination of aboriginal element coupled with long enervating peace, that probably induced him to lay aside his time honoured spear. It is only after being engulfed in the great Snake cataclysm that he is seen going about in search of a new implement of warfare to fight the enemy.

* Bellows' Poetic Edda, Hymiskvitha, stanza 36; Vafthruthnismol, stanza 33; and Skirnismol, stanza 31.

The new weapon which the Teuton is reported to have used in this hour of great danger is the stone axe. This information we get from epos itself which parades Auku Thor after arming him with a stone hammer, which we construe as an elegant way of representing the primitive stone axe. The weapon in the arms of a god represents the weapons of the flock. As Auku Thor is the first concrete figure put for the Snake age, we state that the Teutonic Bull in the course of the Snake struggle used the stone axe as his fighting weapon. The Teuton is now placed in the neighbourhood of two aboriginal races. To the south of him are the Alpines found in the Caucasus and the Carpathian mountain ranges. Further there is his friend Nordic with which element he is found loaded. It is probably from these two low toned sources that he borrowed his primitive stone axe

We are elsewhere showing that the native fighting weapon of the Snake is the lasso which he is found using in close quarter fight. In addition to that weapon he is also found using the bow and the arrow in long range fights. We pointed out that the Snake when he presented himself to the gaze of the west is seen moving about in carriages. It is highly probable that he might have used this vehicle appliance in his fighting campaigns now going on in the west.

Such is the kind of fight that is now being waged by the two flocks. The Snake with his lasso, and his bow and arrow is seen fighting both at close quarters and long range fights. To facilitate his quick movement on the battle field he is seen using some kind of vehicle appliance. Against him is found the Teuton who is found using the stone axe and waging his fights. Thor is given the attribute of a car, and styled as Charioteer Thor. From it we are led to infer that the Teuton also might have borrowed the contrivance and used it in the course of the present struggle. It is this kind of fight that is going on for two centuries during which period many engagements must have taken place.

The Bull is a man who had evolved a high ideal of warfare about whose war ethics we had mentioned in a previous page. To practise a high standard of fighting, one must have an enemy who is pervaded by a like kind of high ideals. Such an enemy he had in the Wolf and the Horse with whom he fought all through the Indo-European age. Now for the first time in his life he had to

wage a fight with an unprincipled enemy. The Teutonic Bull is now a degenerate man poisoned by the aboriginal Nordic; and to make matters worse during his long period of ease he has forgotten all knowledge of his old time fighting art. Even with all these disadvantages he would have after some practice brought into play some of his old time war ideals. But such a spectacle we are prevented from witnessing by the bad enemy he has now to meet on the field. The Snake is an unprincipled man in every walk of life. This bad trait is well seen in the field of warfare. He had not evolved any fine rules of warfare. His sole aim is to gain success in fight. To secure that end he will use any means, fair or foul. His art of fighting consists in swooping down on the enemy at an ungaurded moment, lasso and kill as many as possible and run away from the field. When using bow he will utilise some cover, creep behind the enemy, riddle him with a shower of arrows and decamp from the field. Such is the kind of two-fold warfare that is now seen raging in the land. The war ethics of the Bull, is to plant oneself firm in the battle line, challenge the enemy boldly and wage a hand to hand fight. There is no room for the practice of all these fine ideals in the degenerate Snake age.

The Teutonic Bull has no other alternative but to so mould himself, as to suit his surrounding environment. We have already armed him with a battle axe. He will also imitate the war tactics of the enemy, and resort to all kinds of tricks and stratagems. It is this kind of fight that is now seen going on for two centuries from 1500 to 1300 B. C.

The closing scene in this great struggle seems to have been fought in the region lying north of Black Sea. It is by the Caspian Gate that the Snake flood would be thundering into Europe, overpowering all opposition that may come across its path. Epos, history and flow of events all point to the above said region as the scene where the final fight was waged. In this fight the Snake would be headed by Hymir and the Bulls by Thor. The Eddas which have spoiled all legends connected with these two personages, is not going to tell us as to how the fight ended. From the report of Herodotus*, combined with other collateral evidences we are led to infer that the Bulls suffered a severe defeat in this final battle. We have roughly fixed the date of this fight as falling on 1300 B.C.

* Book IV, Chaps 11 and 12.

After the defeat we see the Bulls running in different directions. Such is the sum and substance of the Auku Thor epic reported in the Teutonic epos.

SECTION III. THE SKRYMIR EPISODE

Teutonic epos mentions of a second fight waged by Thor against a giant named Skrymir. The report as now put before us is written in a mocking [1] vein with the object of ridiculing Thor. Of the two gods the younger deity is a stalwart figure of huge size. All gods are man made gods. Man is generally seen making his gods after his own model. The Bulls we mentioned are a medium sized people. In the Indo-European age they are a pure blooded people with no alien element in their blood. Hence the senior Asa Thor evolved in the earlier age will be a medium sized figure. We know that in the Cimmerian age the Bulls are getting adulterated with the Nordics whose stalwart size along with other qualities they would inherit. Hence the Auku Thor evolved in the Snake age would be a huge god of stalwart size. When Teutonic epos confounded the two gods and blended them into one figure, it is after the latter pattern that Thor will be depicted. The Teutonic people seem to have been much bragging about this giant Thor, and the great feats which he had performed in life. This Skrymir is probably intended to draw a comic picture of that huge god and ridicule him in various ways. Thor at the most would be a figure seven feet high. Against him they have raised another monster 70 feet high and brought about a clash between the two figures. Before this huge mountain of a man, our poor Thor makes a sorry figure. A number of comic incidents arising out of their varied contacts are narrated in the Prose [2] Edda. We do not wish to trouble our readers with an examination of these silly stories. Among the many incidents narrated in that record, one looks like a true fact wherein Thor is found wrestling with Midgard Serpent in the presence of Skrymir. It is out of this simple fact that the monks seem to have concocted the long comic story. Using this clue we state that Thor at the head of his Bull flock must have waged another fight against Snakes who were led by Skrymir,

1. Mallet's Northern Antiquities, notes U and CC.

2. Mallet's Northern Antiquities, pp 434 to 444.

Taking the probabilities of the case we state that the Skrymir engagement must have been fought before the Hymir fight. References regarding the former figure are also contained in the Elder[1] Edda, but here only the bare name is mentioned without any explanatory legends.

A critical study of the Skrymir and Hymir legends shows that Thor is frequently seen moving in his vehicle, going eastwards, and waging a fight with the Snakes. The position indicated in epos is very correct. Under the impetuosity of the Snake torrent, the Bull flock will be pressed into the interior, and made to take a firm stand there. From that centre they will be moving eastwards and try to hinder the progress of the Snake. But all their endeavours proved of no use. A great battle was fought on the banks of Dniester in the vicinity of Black Sea somewhere north of Odessa, in which the Bulls suffered a severe defeat. After the repulse they are seen breaking into two branches, out of which one is seen moving westwards into the western parts of Russia and taking its stand there. But the other is seen running southwards, travels the whole length of Balkan Peninsula, crosses the Bosphorus. and escapes into Asia[2]. Such is the report we have been able to extract after a conjoint study of epos and history as narrated in the pages of Herodotus.

SECTION IV. THE LOKI EPIC

We allowed two centuries for the first phase of the Snake struggle during which period the Teutonic Bull has vacated the eastern parts of Russia and moved into the western parts of that land. From the latter centre we see him waging another great struggle which we shall now unfold. Prior to narrating that great fight, we have to notice of a great change going on in the Bull fold. The Snake we are elsewhere showing is a communistic man in all phases of life. It is in the sexual field that this communistic trait is seen working in a highly virulent form. The Snake when in his native environment exercised no kind of sexeal restraint. His rule of life is promiscuous sexual contact unhindered by any ties of kin or blood relationship; father and daughter,

1. Bellows' Poetic Edda, pp 122, 130, 170, and 171 with foot-notes.
2. Story of Nations, Assyria, pp. 359 to 469.

mother and son, brother and sister all stand on the same level, and can enter into free sexual relationship with one another. Such is his normal rule of life when under his aboriginal environment in his native home of Midgard or Mid Asia. When such a people are let loose among an alien people, the distemper is greatly heightened, and what we observe is a wild sexual outburst wherein every kind of abomination is being practised. It is such a scene that we are now witnessing in the Teutonic Bull fold.

The Teuton has been in contact with the Snake for near two centuries, during which period a large amount of Snake blood is seen entering into the Bull fold. Teutonic epos[1] is seen bewailing of giant women entering the Bull fold and corrupting its blood. We think that it is against the Snake women that this cry is directed. In the course of this long struggle the Teutonic Bull are seen capturing these Snake Sirens, bringing them into their fold, and entering into sexual relationship with them. In course of time a numerous hybrid progeny will be produced that will form permanent members of society. It is saddled with such a hybrid progeny that the Teutonic Bull is seen entering on the subsequent stages of the Snake struggle. It is this important piece of information that is conveyed to us by the Loki legend.

We shall now find out who this mysterious personage is. Loki is stated to be a man of giant origin. Since the Snake is the only giant species with whom the Teutonic Bulls are now in contact, we are naturally led to infer that Loki has a Snake element in his constitution. He is also stated to be a god, which term when used in the generic sense represents the whole flock of Bulls. It should not be given a spiritual value and taken in the sense of an ethereal hero god. All that we are entitled to infer is that he is a member of the Bull fold. Since Loki has both a Bull and a Snake element in his constitution, we take him to be a hybrid man formed out of the union of two racial elements. Loki is stated to be a comely man with fine features. This trait he owes to his hybrid origin. The Snake is an ugly man when first seen on the world's theatre. But the same Snake when blended with other races is found possessing the most pleasing exterior. Such is the report handed down by both Ethnology[2] and History. This reliable evidence furnished by two sciences is confirmed by the

1. Bellows' Poetic Edda, Voluspo, stanza 8; Mallet's Northern Antiquities, page 409.
2. Keane's Man Past and Present, page 304.

teachings of epos. Loki[1] is reported to be a well made handsome man. Further he is stated not only to be a man of great abilities but also a wicked man prone to all kinds of crimes. We shall now find out as to how he came to acquire such a bad record in Teutonic epos.

We mentioned that after the severe defeat which they received on the banks of Dniester, the Teutonic Bull moved westward, and took up his head-quarters in the western parts of Russia. From this centre he is seen waging a long struggle which we shall designate as the second phase of the Snake fight. Guided by various clues, we have roughly allotted for the second phase of the struggle a period of three centuries beginning in 1300 and ending in 1000 B. C. During this long period many fights must have been fought about which epos has not mentioned a word to us. It is only when man pours torrents of blood that that record comes to take notice of his activities. Such a stage is now reached. Information about this great fight is contained in the Loki epic. But that record is put before us in such a corrupted shape that we have to purify it before taking its help.

We shall next bring together the many episodes mentioned in connection with Loki, and find out the amount of truth and untruth contained in each. The first episode we take is the one in which he is seen figuring as a fighter. It finds mention in the false Ragnarok[2] fable, wherein Loki is brought on the stage and made to fight bravely. We have already mentioned the exact nature of that fable which we construe as a fiction of the monks. Loki has nothing to do with that episode, as it was fought full fifteen centuries prior to the date in which he lived. The only incident that we take out of that narrative is the single fact that Loki once figured as a fighter and waged a war in this world. When and where he fought will have to be inferred from other circumstantial evidences which we shall soon unfold.

The second incident that we take is an episode wherein he is made to appear as an infamous man. Loki is stated to have conspired against Balder[3] and brought about his death. The whole atmosphere in which the former is seen moving and acting is in the age of the Snake. But the time in which the latter lived and acted is in the Indo-European age in which the Bull is engaged in a life and death struggle with the Horse. It is not by any means

1. Mallet's Northern Antiquities, pp. 422 to 423.
2. Ibid pp 451 to 453.
3. Ibid pp. 446 to 449.

possible to bring together two such far apart figures living in far apart ages. The thrusting of Loki into the Balder episode is a fiction of the monks.

The third incident brought to our notice is a scandalous scene. The whole galaxy of gods of the Teutonic pantheon are found engaged in a drinking bout. Into their midst Loki[1] is found thrusting himself in and abusing everyone of the gods. The monks are here seen committing a grave blunder. Loki is the satan devil of Teutonic epos. How he came to acquire that evil reputation we shall soon mention. Such a devil of a man will not be raised to the divine hierarchy and worshiped as a spiritual god. The monks are here seen misconstruing things and mistaking the mortal god for the spiritual divinity. The former represent the whole flock of Bulls, and as Loki is a man in that fold, he is entitled to that epithet. Since the same Loki was never raised to the divine hierarchy he cannot be brought under the latter category. But the Monks not knowing these secrets are seen confusing the two titles and putting before us a fable. Lokasenna is a wholesale concoction of the monks whose object is to defame the spiritual gods of the Teutonic pantheon and bring them into contempt.

Loki being an infamous man is punished for his crimes. One version[2] of the report associates the punishment with the Balder murder. But a second version attributes it to the scandal scene which he created at the assembly of the gods. The very existence of two different versions shows that neither of them can be trusted. An all round study of epos shows that Loki committed a great crime in life. What that crime is we shall soon mention. But the monks either wantonly or through ignorance do not give us a true report of the crime. In order to fit in matters with their concocted stories, they are seen giving us two different versions which are entirely false. But we shall not swallow any of their stories, but shall soon give a true version of the crime committed by him.

The fourth incident connected with the life of Loki is the way in which he is punished for his crime. The offended gods ostracised the man, and sent him out of the society. To indicate that he is a man sent out of their fold, they have taken a Snake

1. Bellows' Poetic Edda, Lokasenna pp. 151 to 173;
2. Ibid pp. 172 to 173; Mallet's Northern Antiquities pp. 449 to 451.

and attached it to the crown of his head. The monks without understanding the real significance of the Snake emblem have given us a distorted version of the report. We are elsewhere explaining what the original legend really wishes to convey to us.

We have noted down all the legends mentioned in connection with Loki; and from their perusal it is not possible to make out anything connected with his life. We shall now use our comparative key and try to bring out a sensible story. Loki is a man in the Bull fold. But at the same time he is not a pure bred Bull. He is a hybrid man with a Snake element in his build. Generally hybrids are found to be very virile. Following this natural law, hybrid Loki proved to be a man of great abilities. We mentioned that a great struggle is seen going on for three centuries between the Bull and the Snake. This Loki is a figure who lived in the closing scenes of the struggle. The society noticing his superior abilities placed him at the head of the flock and made him conduct the campaign against the Snake. It is highly probable that in the first part of the struggle he waged many a furious fight, and won victories over the Snake.

Loki is not only an able man but a villain incarnate. He is a cunning, perfidious man who is up to all kinds of frauds. In the final stages of the campaign he seems to have played a treacherous part, colluded with the enemy, and brought disaster to the Tuetonic arms. All these facts we are led to infer from one or two casual legends mentioned in epos.

The first help that we call to our aid to unfold this obscure history is the Nastrond* legend. Teutonic epos has given us two infernal regions one Hela and the other Nastrond. We have already explained that the former is a hell given by the Horse. We now confine our attention to the latter which is a hell contributed by the Snake. We previously mentioned the exact significance conveyed by an infernal region. We stated there that such a region in the language of epos means a place where a flock suffered a great disaster in life. Teutonic epos has mentioned two such places, namely Hela and Nastrond. But in neither of these cases has it given us a true report of the disaster. But in the case of Hela, we had the Aryan epos with whose help we unfolded the

* Mallet's Northern Antiquities, pp. 456 to 457

tragic events enacted in that region. But as for Nastrond we have no such rival epos coming to our help. It is with the sole aid of our comparative key that we have to unfold the second disaster.

Nastrond is stated to be a region situated in the north and surrounded on all sides by the Snake. From these express statements made in epos, we see that the disaster would have taken place only in the Snake age. Making an all round study of Teutonic epos, we state that the only period in which this disaster would have occurred is in the time of Loki. We do not ask our readers to accept our statements implicitly, but take this Nastrond legend and see if they could fit it in any other place in Teutonic epos. By so doing they will see that the Loki episode is the only convenient place where it could be fitted in. We shall now take that legend to our aid and try to unfold the Loki epic.

Loki we mentioned headed the Teutonic Bulls in the closing scenes of struggle, and caused deadly havocs among the rank of the enemy. The latter unable to bear the onslaughts were deep pondering as to how to overcome this great menace. After a long thought they found a way out of the difficulty. The result is that they are seen taking steps to win over the Bull leader to their side and make him play a treacherous part. Having matured their plans they would have approached Loki in the course of one of the campaigns and opened their hearts to him. They probably appealed to the common origin, pointed to the Snake blood in his veins, and asked his help in this great national struggle which they were carrying on against a formidable foe. The Snake is a very subtle personage, and will seduce the most astute man. Loki fell a victim to the artful preaching and promised to aid them in all possible ways. The upshot of the whole conference is that he should play the part of a traitor, lead the Bull forces into the snare laid down by the Snake and bring about their total annihilation. Such is probably the villainous game played by Loki.

After entering into this treasonable plot, he came to the Bull fold and is seen making grand preparations to wage a great fight against the enemy. Having collected all the available forces he is seen marching at its head into the enemy land. What took place we can only guess. He probably led the Bulls deep into the jaws of the enemy fold and made them meet a miserable end. We are not in a position to state whether any fight actually took place

between the two forces. Nastrond is stated to be a land surrounded on all sides by the Snakes with their heads turned inwards from which they are seen vomitting floods of venom into the interior. No doubt the legend has been much corrupted and given a wholesale beast aspect. But still there is enough to show that the Snake surrounded the Bulls on all sides and devoured them wholesale. Such is the treacherous part played by Loki,

After playing this villainous game he would not come back to the Bull fold. He would naturally abandon all connection with the Teutonic flock and confine all his activities to the Snake fold. After entering into the latter fold he will wear the emblem of that flock and move about having a Snake hood attached to his crown. It is these facts that are misinterpreted and misreported to us by epos. His confining himself to the Snake fold is reported to us as the binding of Loki. His wearing of the snake emblem is also misconstrued, and Loki is represented to us as having a live snake attached to his head. Such is the sum and substance of the Loki episode.

Guided by a number of clues we have dated the Loki episode as falling in 1000 B. C. So great is the disaster caused by this blow that the Bulls find themselves unable to continue in their old position in West Russia. After this calamity we find them splitting into two flocks and running in two different directions. One is seen running westwards and lodging themselves in Prussia where we shall soon find them passing under the name of Volsungs. The other is seen running northwards and taking refuge in Lapland where we shall find them passing under the title of Ne Belungs.

SECTION V. THE LOKI LEGENDS

The Loki epic in its original form would have only narrated the treacherous part which that man played in the great fight which the Bull fought against the Snake. The Teuton must have been long brooding over the great disaster that ended in the final wreck of the race. After long thought he must have construed Loki as a monster in human form that ever disgraced society. Such is probably the second shape assumed by that episode.

We mentioned of a false spirit of philosophy working in the field of Teutonic epos. It is in the sphere of Loki legend that w e

see the distemper working in a highly virulent form. The three great enemies of the Bull are the Horse, the Wolf, and the Snake. Under the sway of the above said malady they have been misconstrued and reduced to the rank of beast animals. It is next seen going about in search of a suitable parent to give birth to these three monster animals. Such a parent it found in Loki. The result is that the Horse, the Wolf [1], and the Snake are represented to us as the offsprings of that monster man. To give birth to the last two, he in his human form is seen mating himself with a female giant and producing them. But to produce the Horse [2], he is seen transforming himself into a beast mare and mating with another beast stallion and giving birth to that offspring. Such are the many repulsive thoughts that underly the Loki episode.

But in giving expression to these legends all sequence of time and place are lost. Our most careful calcutations do not enable us to place Loki at any time prior to 1000 B. C. As we proceed with our narrative we shall see that there is no room for such a figure subsequent to that date. How can such a man be made the parent of the Horse, the Wolf, and the Snake?

There is at least some sense in making Loki the parent of the Snake, as he in the course of his life is seen fighting with the Snakes and finally entering that fold. But even this little probability is wanting in the case of the Horse and the Wolf, as Loki never came into contact with either of the two flocks. There is another absurdity in the conception. The Horse, the Wolf, and the Snake are human flocks that came into existence in the natural course of human evolution. How can a single figure be made the progenitor of such a large number of human flocks. The truth is that the Norse bards are seen writing about things without understanding their true nature.

We shall not mind these absurd conceptions given expression to by distempered bards, but try to expound another great fact which is seen lurking behind the legend. Man all over the world is seen depicting his enemy in the worst possible colours, and styling them by such titles as Satan and Devil. In some cases these enemies are represented by a single totem title, and in others by a dragon which represents multiple totems. When man in the later phases of life came to acquire a fully evolved religion, he took this

1. Mallet's Northern Antiquities, Page 423,
2. Poetic Edda by Bellows, Lokasenna stanza 23 with notes.

Satan made him the embodiment of every evil principle, and represented him as the author of all sins. In the Hebrew [1] tradition the Serpent is made to do this work. In the Hamitic [2] and Semitic [3] traditions we find dragon figures put before us as the embodiment of evil principle. The Iranian [4] is seen giving this function to the Snake. We can multiply cases and cite many more instances. One peculiarity that has to be noticed in connection with this devil is that he always denotes some alien totem foreign to the flock. Let us now see how this Satan conception finds expression in Teutonic epos.

The Teutonic Bull in the long course of his life had to fight with three great enemies namely the Horse, the Wolf, and the Snake. In addition to these three foes from outside the fold, the Teuton had another traitorous enemy in his own camp known by the name of Loki. Among the many disasters that befell the flock it is the one wrought by Loki that was considered the worst. When Teutonic religion in the latter phases of its life wanted to evolve an evil principle [5], it found it in Loki. We are not much concerned about the way in which the Teutonic people are seen creating their Satan, provided they did not intrude into the field of epos. The grave blunder they committed consists in making the arch-devil Loki the parent of the three lesser devils namely the Horse, the Wolf, and the Snake. Such a bad way of putting things has not only caused great confusion in the sphere of Loki legend but involved the whole field of Teutonic epos in one great muddle.

Before mentioning some of the corruptions noticed in the field of epos, we wish to point out the great difference in the conception of Satan as seen in the Teutonic Bull and the other peoples of the world. Mankind are generally seen evolving their devils out of some alien flock who once fought against them as enemies. But one of the great misfortunes of the Teutonic Bull is that he found his Satan in the bosom of his own flock. Loki is an Asen or a man out of the Bull fold. It is this Loki born and bred in the midst of Bulls that by his traitorous act had earned the evil repute of Satan.

1. Bible Genesis Chap. III; Story of Nations Chaldea, pp. 266 and 352; also refer to diagram no, 62;
2. Story of Nations, Egypt, pp. 35 to 38; also figures on pp. 36 and 37;
3. Story of Nations, Chaldea, pp. 164 to 170 and 266 to 267; also figures on pp. 165 and 169;
4. Sacred Books of the East, Zend Avesta, Part 2, pp. 252 and 294.
5. Mallet's Northern Antiquities, notes J, U and GG.

Teutonic bards not acquainted with all these secrets are seen misreporting things and committing grave errors in the field. Loki it must be clearly understood is a mortal god which term represents a man out of the Bull fold. He never did any great meritorious service which entitled him to be raised to the dignity of a spiritual god, so as to earn the worship of his flock. But instead of doing good service, he played a villainous part which had earned for him the title of a devil. In the Eddas we find Loki reported both as a devil and a god. But unfortunately the latter term is wrongly interpreted in the sense of a spiritual divinity. Such a misreading of the past makes things look ridiculous. Loki is a mortal god who was never elevated to the rank of a spiritual divinity. The monks, not understanding these facts, are seen bringing in Loki and making him play all sorts of pranks in the midst of spiritual gods. All such scenes are fictitious coinages made by monkish hands. It must be clearly understood that Loki is no god but the Satan devil of Teutonic epos.

SECTION VI. THE HVERGELMIR LEGEND

Russia is very important land, as it is from that centre that the Teutonic Bull is seen waging all his struggles in life. In the pages of epos many are the titles given to that land, according to the age and the nature of the enemies against whom the fight is being waged. In the Asen age it bore the titles of Valhalla and Asgard. But in the Cimmerian age these names are changed, and we find it styled as Godheim and Svithjod the Great. Coming last to the Snake age we find it further changed and given the title of Hvergelmir. After the great disaster of 1000 B. C., the Teutonic Bulls vacated the land enbloc and departed elsewhere. After its vacation, the Snake took possession of it and occupied it permanently. Along with the change of inhabitants, the land is also seen acquiring a new name and Russia is now found given the title of Hvergelmir. An orthographic study of the word shows that it is one of the many synonymous titles* given to the Snake. Later on Teutonic epos gave it a technical significance and made it denote the land which is the abode of Snakes. It more looks like a device adopted by tradition to distinguish things from one

* Mallet's Northern Antiquities, Glossary, see under Hvergelmir, Bergelmir, Orgelmir & Ymir.

another. Hvergelmir is the land of Nidhogg[1] which is the most fiendish Snake. In his neighbourhood are found many more lesser Snakes like Ofnir, Svafnir and etc., which titles indicate Snake species. Notwithstanding these express statements made in epos, the Norse bards are seen going wrong and committing many blunders in the field. There is a puzzling theme known as the Cosmogony myths mentioned in the Eddas. In the course of that confounded legend we find the Bardic school taking this Hvergelmir and representing it as a system of rivers[2] and streams. All such erroneous statements are contrary to the true spirit of Teutonic epos and must be summarily brushed aside.

Hvergelmir is the seat of evil monsters[3] by which title is meant the Snake who is the demon that most plagued the Teutonic Bull. It is not only considered the home of the Snake but also given an infernal value. An infernal region in the language of epos means a land in which a race suffered a great disaster in life. Teutonic epos has given us three hells. First comes the Nifl-Hel where the race underwent a great disaster in the Indo-European age. Next comes Nastrond which was contributed by Loki. Finally comes Hvergelmir which is also given a hell[4] value as it is the permanent abode of Snakes.

SECTION VII. THE THREEFOLD INUNDATIONS OF THE SNAKE

We have set up three separate gauges in three far apart parts of Europe to measure the inundations of the Snake flowing into that continent. These three gauges we have stationed in the three lands of Britain, Italy and Greece. After a careful study of the data recorded in the three stations, we state that three great inundations of the Snake flooded into Europe. The first entered in 1500 B. C., the second in 700 B. C. and the third in 300 B. C. We shall later on mention how and in what manner we secured this information. But here it is enough to know that the report received from these sources is confirmed by the teachings of Teutonic epos. We shall now state how and in what manner these flood reports are conveyed to us by that record.

1. Anderson's Younger Edda, pp. 72, 75 & 76;
2. Ibid, page 56;
3. Ibid, page 249; Mallet's Northern Antiquities, page 496;
4. Mallet's Northern Antiquities, pp. 456 to 457.

The Snake is given different names when performing different functions. The dream father or the patron god of the Snake is given the title of Ymir. From the dim lispings of that record we are also led to infer that it is also given a generic significance and made to indicate the Snake species as a whole. When used in the former sense Ymir is made to furnish food for the cosmogony legends which theme we shall soon expound. We shall here confine our attention to those cases in which it is made to serve in the latter capacity. The term Ymir with a prefix *H* is made to indicate the great Snake leader[1] who fought against Auku Thor. It is also found used with a number of other prefixes and made to give birth to the four technical titles known as Hvergelmir Orgelmir, Thrudgelmir, and Bergelmir. We think it highly probable that these four titles are derivatives of Ymir combined with a number of prefixes. In the process of fusion the *Y* in Ymir is dropped, and the whole thing is put before us as a single word. The ignorant Norse bards not knowing these secrets are seen giving expression to all sorts of erroneous statements. We have already explained the true significance of Hvergelmir, and pointed out that it connotes the land of Snakes. We shall next take up the other three terms and expound their true significance. The terms Orgelmir, Thrudgelmir and Bergelmir seem to be legendary titles used to represent the three great inundations of the Snake that flooded into Europe. But later generations, not conversant with an old world history, have misconstrued these things and given it the most ludicrous interpretations. These three figures are now given a father[2], grand-father, and great grand-father value in the cosmogonic myths, and made to play an absurd part in that field. But such is not the sense in which they originally seem to have been used. They rather seem to be legendary figures that headed the three great floods that devastated Europe. Tradition, while suppressing the flood attribute legend in connection with Orgelmir and Thrudgelmir, has handed it down in connection with the third figure Bergelmir. One absurd process mentioned in connection with the cosmogonic work is the killing of Ymir from whose body a great inundation is found flowing. To save himself from the devastations of that flood, Bergelmir[3] is said to have

1 Anderson's Younger Edda, page 128.
2 Bellows' Poetic Edda, page 76 and foot notes;
3 Mallet's Northern Antiquities, page 464.

taken to a boat and made good his escape. We eliminate all these absurd statements mentioned in the Eddas, and take only the simple fact that there is some sort of connection between a great flood and the person known as Bergelmir. Using our comparative key we state that this flood represents one of the Snake inundations flowing into Europe. As there are three such figures we state that three great floods poured into the continent.

SECTION VIII. THE HAVOC PLAYED BY THE SECOND AND THE THIRD DELUGES

What we have till now mentioned is the part played by the first inundation. We shall now narrate the havoc perpetrated by the other two deluges. After the Loki disaster we mentioned that the Teutonic Bull divided into two streams and ran in two different directions, one into Lapland and the other into Prussia. The former are known as Ne Belungs and the latter as Volsungs. Into these two corners the Snake is seen pursuing them and inflicting untold horrors. As the Loki episode took place in 1000 B. C., the clash between the Bull and the Snake in these two corners must have been going on for three centuries (1000 to 700 B. C.). The fights that are till now being waged were fought against the Snakes that came in with the first flow. But now another complication is being introduced into the scene. We mentioned that in 700 and 300 B. C. two more inundations of the Snake entered Europe. As there is none to oppose their progress in Russia, they are seen dividing into many branches and spreading devastations all over Europe. Two of these branches are seen entering Prussia and Lapland and fighting with the Bulls stationed in those lands. The result is that we see a great fight raging in these two centres for another seven centuries from 700 B. C. down to the end of the old era.

Teutonic epos stops with 1000 B. C. After the Loki episode it has not taken the trouble of recording any thing connected with the Teutonic Bull. This silence we attribute to a great change in the mental outlook. After the advent of devil Loki, the Teuton has stopped the evolution of spiritual gods. He probably thought

that the succeeding ages are not fit for the coming into existence of such great figures. So with the Teuton the divine age has practically ended with 1000 B. C.

The epos of the Teuton is all connected with the history of of the divine gods falling within the divine age which period we pointed out does not extend beyond 1000 B. C. As the fight we are about to narrate falls outside that period, we have to take to our help some other aid and unfold the secrets connected with that struggle.

Teutonic tradition has brought to our notice two kinds of themes. First comes the Lays devoted to gods which all refer to figures falling before 1000 B. C. Next comes another class of poetical works that are devoted to narrate the history of heroes falling between 1000 B. C. and 1000 A. D. What is known as epos only refers to things falling under the first head. Teutonic tradition has not only made a sensible division but has also taken care to distinguish the one from the other. But all this fine sense of discrimination has been spoiled by the monks. We in a previous page pointed out that what is known as Teutonic epos is put before us in the shape of the Edda. Properly speaking if the monks were gifted with any sense of truth they must have embodied in that record only the first part, as it alone represents the orthodox epos. But contrary to all the teachings of the past, they have embodied the second theme also in that work and produced a great muddle. If they wanted to give out to the world the episodes connected with the heroes they must have chosen some other title and passed it under that label. But this course they have not taken. The Edda as now put before us contains thirty five pieces, out of which only fourteen refer to episodes connected with gods. The rest twenty one is devoted to the service of heroes. It is out of the latter class that we are made to depend for all our information connected with the present subject. There is one great disadvantage in dealing with the events connected with the heroes. In the case of gods, they were housed in temples and handed down with a full equipment of legends. As there is no such preservative in the case of heroes, their accounts are sure to be confused. It is with this kind of difficulty surrounding us on all sides that we are going to unfold our present theme.

The Bulls in Russia we mentioned divided into two flocks and ran in two different directions. One known as Volsungs entered Prussia and the other passing under the title of the Ne Belungs entered Lapland. Here the two flocks have been fighting with the Snakes during a period of ten centuries from 1000 B. C. down to the end of the old era. Judging from the course which things are taking in the land, the fights waged by the two flocks must have deen fought separately. But in the records put before us, they are blended into a single engagement and reported as one fight. Even a casual perusal of Teutonic epos is enough to show that the matter as now reported to us is a fiction. We have now two sources from which we get our information on the subject. One from the German who has given us the Nibelungen-Lied. The other from Iceland which has poured forth a number of works on the subject; and out of this huge list we first cite the twenty one pieces[1] embodied in the Elder Edda; and in addition to these poems we have from the Norse source a number of poetical pieces and prose works[2] written on the same subject. A perusal of all these records produces the most bewildering impression on the mind of the reader. It is highly probable that the Norse bards having so many sources must have got into confusion, and put before us an incorrect version of the story. But it is the German who has corrupted it wholesale and given us a highly falsified piece. The new fledged German wanted a grand epic to serve as a guidance for his father land. To perform that function he took this false piece without knowing its exact significance, embellished it with many concocted details, and put it before us as a grand epic. We must rise above all these errors and unfold the narrative as it was first given expression to by the Teutonic tradition.

As matters stand the Volsungs in Prussia and the Ne Belungs in Lapland could not have joined their forces and waged a united fight. Even if they were willing the Snake would not permit such a course; and further they have the whole extent of the continental tract lying between the Elbe and the Gulf of Bothnia, separating the two flocks. So a direct communication by the mainland route is impossible. The only other way by which

1. Bellows' Poetic Edda, pp 251 to 555;
2. Mallet's Northern Antiquities page 390; Anderson's Younger Edda, pp, 193 to 206.

they can come into contact is by a route running across Scandinavia. But that peninsula is now a land untrodden[1] by man. All circumstances go to indicate that the two flocks fought against the Snake each by itself. This blending of the two incidents into one episode is an error committed by later ages. It is with this key in hand that we have to interpret the Volsung and the Ne Belung episodes.

SECTION IX. THE VOLSUNG EPISODE

The title Volsungs is the name given to the Teutonic Bull that ran westwards and entered into the occupation of Prussia. Such is the decision arrived at by us after an all round study of epos. Further this statement is corroborated by the Younger Edda[2] which has located the Volsungs in the very same tract of Prussia or North Germany. The title Volsung is a variant of Veling which we know is the name borne by the Bulls when in Russia. This change of title from one to the other is probably a device of tradition whose object is to inform us that the Bull which is the subject of our study is entering on a new phase of life in a new piece of land. We are told that the Volsungs are a formidable people who can drink[3] and digest any amount of Snake venom. After quaffing the venom they are reported to acquire a demoniac fury under whose effect they are seen waging the most furious fights. Here we see tradition committing many blunders in reporting an old world story. The first blunder committed is reducing the human Snake to the level of the beast Snake, and administering its venom to the Teutonic human Bull. By so doing it has suppressed the name of the enemy against whom the Teutonic Bulls are seen waging their fight. The Volsungs are reported to be a brave people who had fought many a sanguinary fight with a formidable foe. But the most critical perusal of the records does not bring to light the name of the foe. It is only after eliminating the many errors noticed in the story that we are able to

1. Rendal's Origin of Aryans, page 52;
2. Anderson's Younger Edda, page 46;
3. Bellows' Poetic Edda page 334; Anderson's Younger Edda, pp. 204 to 207 with foot notes.

find out the truth. We mentioned that a great fight is seen raging between the Bull and the Snake during a period of ten centuries in Prussia. The term Volsungs is found used in these records both in the plural and the singular. The former we pointed is a generic title borne by the Bull flock. In the course of this long struggle a great leader bearing the name of Volsung might have headed the Bulls, and inflicted the most deadly onslaughts on the Snake. In rememberance of the great service, his people remembered and revered his memory. All that we can surmise is that this Volsung might have lived between 1000 and 500 B. C. Such is the sum and substance of the Volsung episode as handed down by old time Teutonic tradition.

The story we have given out is no doubt very meagre but it is in that form that tradition has handed it down. The narrative as now put before us is blended with many details that have no sort of connection with the original episode. Volsung is given a son named Sigmund who in his turn has married two wives and given birth to two sons, as shown in the annexed geneological table.

Volsung
|
Sigmund
|
First wife — Second wife
| |
Sinfjotli — Sigurd

Sigmund is stated to be such a formidable man that he can drink any amount of poison and not be harmed either on the inside or outside. But his sons though not endowed with this superior quality are still given the capacity of withstanding any amount of poison on their outside skin. Even a casual perusal of the story shows that the author is pillaging an antiquity about whose secrets he knows nothing. Taking Sigmund, Sinfjotli and Sigurd as real personages who once lived in this world, their relationship should not be construed in the ordinary human sense. They must be considered as figures who lived in the long age of Volsung history, and the only certainty about them is that Sigmund comes after Volsung, and that Sinfjotli and Sigurd long after the former. Since these

three figures are stated to be proof against snake venom in some form or other, we think that they are leaders who headed the Bull flock in Prussia and fought the Snakes in the last five centuries of the old era.

The story that we have till now narrated is full of errors. To these defects another blunder of a far graver kind is found added. The last named figure in the above mentioned group is taken and given a part in the Ne Belung episode. We are in the next section giving a full version of that narrative. From its perusal it will be seen that no sort of connection is possible between these two fights. To bring together these two incongruous plots, another series of fictions is being indulged about whose details we are giving in the next section.

All that we here wish to point out is that Sigurd has no sort of connection with the Ne Belung episode. He along with his three predecessors Volsung, Sigmund, and Sinfjotli, represent figures that fought against the Midgard Snake in Prussia in the last ten centuries of the old era. If we enter into more details about that fight, we will be only landing ourselves in a net work of errors.

SECTION X. THE NE BELUNG EPISODE

The term Ne Belungs [1] is interpreted in the sense of sons of Mist or children of Darkness. Such a name was given to the flock on account of their residence in the misty frost covered region falling within the Arctic Circle. Using our comparative key we find there is only one such Bull flock living in the frost covered region now known as Lapland. Even a casual perusal of the word shows that it is a variant of Velsing with prefix Ne added to it. Tradition had taken a good deal of trouble by coining a new title and conferring it on the Bull flock stationed in Lapland, in order to clearly show that a new order of things is being enacted in this region. In this particular case history is also seen coming forward to corroborate the facts mentioned by epos. Herodotus [2] mentions

1. Bellows' Poetic Edda, page 408 and foot note ; See Brewer under Nibelung. The term is written in various ways. But the correct one seems to be Ne Belung ;

2. Book IV, chap. 13 ;

of a one-eyed people known as Arimaspians whom he has located in the extreme north western corner of Russia. A one eyed people we know are a Bull flock. Even Ethnology is seen giving out the same story. Students in these two fields have told us that the Teutonic [1] people are the oldest inhabitants of this part of Russia. It is after they vacated these lands that the Mongol people are stated to have taken possession of Lapland and Finland. All facts go to show that a Bull flock is found stationed in the extreme north western corner of Russia.

But this Bull flock is not found alone. In their vicinity, epos locates a Snake horde. Even this piece of information is corroborated by history. Herodotus locates in the neighbourhood of the one eyed Bull flock, a people known as gold-guarding griffins whom we identify to be Snakes. One of the many attributes of the Snake is his possession of myriads of gold hoards. When spoken in this capacity he is found styled as Kubera [2] in Indian tradition. We find a similar description given in the Eddas, where the Snake Bergelmir [3] is given the possession of a house full of gold. The Snake is not only given a plentiful supply of gold, but also made a worker in that metal. Continental Asia is the ancient home of the Snake; and here gold was not only plentiful, [5] but easily found very near the surface of the earth. Since the Snake is the first occupant of these regions, he collected the glittering metal and used it as a child in various ways. It is loaded with such a commodity that he is now seen entering west. Out of the many flocks now in Europe, it is in connection with the Snakes in Lapland that this episode of gold is prominently brought to our notice. They seem to have come into the land with a plentiful hoard of gold and kept hibernating over it.

So we see that a Bull flock and a Snake horde are situated in close vicinity of one another in North West Russia. We know that an amicable relationship between the two flocks is not possible. They must necessarily fight. We find them fighting

1. Keane's Man Past and Present, pp. 319 to 321.
2. Mahabaratta, Sabha Parva, Chap. X; Rhys Davids' Buddist India, vide diagram of Kuvera on page 222 ;
3. Mallet's Northern Antiquities, page 404.
4. Bellows' Poetic Edda, pp. 5 and 16 with notes;
5. Primitive Man by Loewe pp. 77—78.

for a long time and destroying one another in large numbers. Tradition has reported only one incident connected with this long struggle. In the course of the fight, the Bulls killed one Snake man named Fafner that stood guard over the gold hoard, and appropriated all its contents. The gold so appropriated is known in epos as Nibelungen Hoard, in consequence of its having come into the possession of Ne Belung Bulls. Beyond this single incident we know nothing connected with this episode.

But even this meagre report has been spoiled in various ways and put before us in one great muddle. The great fight waged by the Ne Belungs against the Snake hordes is entirely lost sight of. Fafner the leader of the Snake is first given a human form and next transformed into a beast snake. It is in ths latter shape he is made to keep a watch over the gold hoard. In the Volsung episode tradition had given us the names of four great leaders who fought against the Snake. But in the present case not a single name has been reported to us. All that we know is that the Ne Belung Bull flock fought against the Snake hordes. But bards are not satisfied to leave the matter in this incomplete stage. In order to find a leader of sufficient capacity to fight against Fafnir, they are seen going to the Volsung episode and borrowing one from that narrative. The leader so borrowed is Sigurd the last of the Volsungs, who is brought all the way from Prussia and made to fight against Fafnir in Lapland. A contact between the two flocks at this early date is impossible. As already pointed out a journey by way of mainland is not possible, as the Snake would prevent such a movement. The only other way by which the two flocks can come into contact is by travelling across the whole length of Scandinavia. Even the second ccurse is impossible as that peninsula is now a land of morass [1] not penetrated by man. So we see that the two flocks cannot join their forces and wage a conjoint fight in this early age.

The Bardic school having committed one error is next seen adding many more blunders. Having brought the two flocks together, they are next seen coining more fictions and putting before us an unbelievable fable. Odin [2] and Loki are brought in on the scene; and along with them are mentioned a number of untrue

1. Rendal's Cradle of Aryans, page 52;
2. Bellows' Poetic Edda, see Reginsmol, and Fafnismol.

facts to account for the present fight. The whole story as now put before us is a tissue of fabrications and must be summarily rejected.

It is only such facts as can stand the test of our comparative key we are inclined to admit. So testing all that we can certify to is a great fight waged between the Ne Belung Bulls and the Snakes in North West Russia. Owing to the obscure out of the way corner of Europe in which the Ne Belungs are placed, their name seems to have passed into oblivion, and the people itself considered as a race of supernatural[1] beings. Such is the report handed down by tradition. Further in connection with the gold hoard, antiquity had reported another tragic occurrence. In the narratives it is stated that the heart of Fafnir the leader of the Snake is cut out and roasted on a fire and eaten by his enemies. From this gruesome tale we are led to infer that a long and a bloody fight was fought between the Ne Belung Bull flock and the Snake horde. Such is the brief report we are able to extract about the Ne Belung episode enacted in North West Russia.

The Volsung and the Ne Belung episodes represent the last theme mentioned in epos. Teutonic tradition is seen taking this fact of mythic past, thrusted into it many facts, culled out from recent history, and woven many spurious stories. There are twenty one poems in the second part of the Poetic Edda and each of these pieces is seen giving its own version[2] of the story. In addition to these we have the prose sagas[3] which are seen giving more fictions on the same subject. We ask students to take the comparative key given by us, apply it to this vast mass of materials, and extract out of them such portions as pertain to our subject.

1. Bellows' Poetic Edda, page 408 and foot-note;

2. Vide the many introductory notes prefixed to the twenty one poems embodied in the second part of Bellows' Poetic Edda;

3 Mallet's Northern Antiquities, page 390

CHAPTER X

TEUTONIC EPOS (*continued*)

THE LITTLE SNAKE AGE

SECTION I. THE PART PLAYED BY THE MONGOL LITTLE SNAKE IN THE INDO-EUROPEAN DRAMA

The Eddas recognise only two kinds of giants namely, Frost giants and Mountain giants. The former indicates the Wolf and the Horse, and the latter connotes the Snake. Epos impresses on our mind only two kinds of giants. It has told us in the clearest language that there is no third kind of giant species. But that does not mean that the Teutonic flock had no more enemy to fight against in the course of its subsequent life. There is one such foe whom on account of his low characteristics epos has classed under the rank of a dwarf. The man so styled is the Mongol Little Snake. Epos has not only given the Mongol a bad little, but is found loading on him the worst kind of epithets, and styling him as a worm* and a maggot, bred in the decaying mould of the earth. Further they are represented to us as a short people dwelling in rock caverns and underground habitations. The Eddas classify the dwarfs under several heads. A careful study of all the characteristics shows that it refers to the Mongol people. Epos has given these people the title dwarf. It has not given them any other name. The term Mongol is one used by history. The title Little Snake is the one used by us. But at the same time it must be clearly understood that the Mongol has nothing to do with the Snake totem. The only man who has anything to do with that emblem is the Midgard Snake, whom for the sake of distinction we shall style as the Big Snake. The reason why we have given the Mongol the title of Little Snake is that he is seen assuming some of the characteristics of the Big Snake and walking in his foot steps. So closely the former is found mimicking the characteristics of the latter that we often find it difficult to distinguish the one from the other. It is this mimicking characteristic that has induced us to confer the title of Little Snake on the Mongol.

* Mallet's Northern Antiquities, pp. 409 to 410 with foot-notes.

As we proceed we shall adduce proofs to show that the title conferred by us is to a certain extent justified by the teachings of epos as well as of history.

Ethnology knows nothing about the Big Snake. She is not aware of the great upheaval which he once caused in this world. The reason for her ignorance has to be sought for in the Big Snake not being found in the present order of the world. But the very same Ethnology is fully cognisant of the Mongol Little Snake. It has not only told us all things connected with him, but has classified the Mongol [1] under several heads, and given full deatils under each head. We mentioned that it is the absence of the Big Snake under the present order of the world that prevented Ethnology from taking note of him. The causes which brought about his disappearance has to be sought for in his being absorbed and assimilated in the constitutions of the peoples now existing in the world. The Snake is a volcanic man, who once convulsed the world by his tremendous outburst, and shook three continents to their bases. But everywhere he has been absorbed and killed out of existence. Myriads are the races that are seen taking part in this work of absorbtion about whom we shall give full details as we proceed. Among these races the Mongol is seen playing the foremost part, and has most contributed to the killing and the elimination of the Big Snake from the present order of the world. We shall here mention a concrete case wherein this absorbtion process is being carried out under our very eyes. The first time we hear of the Mongol within the borders of Europe is in the first century A. D. Tacitus writing about that period has located the Mongoloid [2] Finns in north west Russia. The Lapps are another Mongol people in the same region, and from their present position in the land we are led to infer that they would have entered about the same time as the Finn. But being located in the northern most extremity of Europe, they have not come under the ken of Tacitus and hence do not find mention in his pages. But notwithstanding his silence we can put the arrival of the two flocks to be simultaneous. From the trend of human movements going on in the land, we think that the Finns might have come into the west by the Caspian gate and the Lapps by the Yugar passage. Such is the state of things confronting us in the first century A. D.

1. Keane's Man Past and Present, Chaps. YI to IX.
2. Germany by Tacitus, Chap. 46;

Let us go a little earlier and take note of things happening in the land. Epos mentioned of a great fight raging in north west Russia between the Ne Belung Bulls and the Big Snake about the closing scenes of the old era. From the general trend of things taking place in the land we are led to infer that neither party was able to give a decisive blow to the other and bring the fight to an end. While matters are in this undecided state the Mongoloid Finns and Lapps entered the land and brought the struggle to an end. Under their pressure both are found ejected and made to go elsewhere. We shall later on deal with the life history of the Ne Belungs and point out how they are seen faring after this push given by the Mongols. But now we shall confine our attention to the Big Snake and narrate his subsequent progress in life. Under the double pressure exercised by the Finns and the Lapps, the Big Snake is forced to quit north west Russia, made to enter Scandinavia, and seek a home in that peninsula. Hitherto the northern most part of Scandinavia [1] was a region untrodden by man. It is the Midgard Snake who first penetrated into this inhospitable land, and threw it open for the occupation of man. In the Fundin Noraegur [2] we are given many details connected with this entry of the Big Snake, and the manner in which he set up a regal throne in that land. But all this could have been effected only after creating violent commotions. Even folklore [3] has noted these things and brought it to our notice. But the only defect is that students have not made good use of all these reports given by the past, and correctly interpreted things. We shall not mind these defects in the Teutonic tradition but go on unfolding things in the true light.

It is about the beginning of the new era that the Big Snake found in north west Russia is ejected from his home and thrust into Scandinavia. But it is not all that are so driven. Our study shows that a small portion is left behind who are being absorbed by the Mongol found in the mainland. But the main portion that entered Scandinavia is being absorbed by the Nordics and the Bulls found in that land. Such is the two fold manner in which the Big Snake found in north west Russia is being absorbed and killed out

1. Rendal's Cradle of Aryans, page 52.
2. Anderson's Younger Edda, pp. 239 to 241 with foot-notes; Mallet's Northern Antiquities, pp. 183 & 390 with foot notes;
3. Mallet's Northern Antiquities, note EE.

of existence. We shall as we proceed point out how the same process is seen going an all over Europe and Asia.

We are here concerned not with the episodes connected with the Big Snake, but with the history of the Mongol Little Snake. We shall therefore dilate on the life history of the latter, and mention more details connected with the work performed by him in the course of his career. The old era is the age of the Big Snake, and his fury is found exhausted by the end of the first century B. C. As soon as he is found quenched, the Little Snake is seen taking up his place and continuing the work. The new era is the age of the Mongol Little Snake. He entered on his work in the first century new era and continued playing his volcanic part down to 1000 A. D. His first function in life is to bring about the absorbtion of the Big Snake into the body of the world; and this work he is found doing in two fold ways, both directly and indirectly. He is found playing the latter part when under his pressure the Big Snake is being thrust and incorporated into the build of other races; and the former part he is found performing when he himself is seen devouring the Big Snake. Such is the kind of function performed by the Finns and the Lapps who represent the vanguard of the Mongol Little Snake. The next man out of that fold who entered Europe is reported to be the Hun[1] who flooded into that continent in the fourth century A. D. As time rolls on more Mongol Little Snakes are seen flowing into the land and raising cataclysm after cataclysm. The Avars[2], the Tartars,[3] and the Turks are all of this class.

Strictly speaking we have nothing to do with the Little Snakes. Our duty ceases the moment we have expounded the vital activities of the Big Snake, as it is he that is found giving the final touches to the Indo-European movement. It is to enable students to find out the actual boundary mark of that phenomenon that we have mentioned something about the Little Snake. Having described the features of the Mongol, we do not wish to further meddle with him as he does not come within the scope of our studies.

1. Mediaeval Europe by Masterman, page 11.
2. Ibid, pages 62 to 63 and 235 to 236.
3. Gibbon's Decline of the Roman Empire, Vol. VI, Chaps 64 and 65,

SECTION II. THE GODS OF THE SNAKE AGE

Having given a view of the two Snake ages we wish to say a few words about the gods evolved in those two periods. Celtic epos has divided its gods under the two heads of divine and semi-divine. But such a division is not possible in Teutonic epos. To meet the peculiar needs of that record we are bringing into play a different classificatory system. The gods of the Teutonic pantheon broadly speaking may be divided under the three following heads:-

(1) Gods evolved in the Indo-European age.
(2) Gods evolved in the age of the Big Midgard Snake.
(3) A set of nondescript gods whose identity it is not possible to fix either in place or time.

We have already dealt with the gods falling under the first head. In the present section we mean dealing with the divinities falling under the second and third heads. We shall first take up the former and examine its figures.

The Big Snake age has given us only one god. His name is Auku Thor. We have already pointed out that he is a Bull god with a Bull face. The same age has given us another puzzling figure known as Loki. He is a mortal god which title means that he is a member out of the Bull flock. He showed remarkable fighting qualities and was very near earning the rank of a spiritual god. But unfortunately about the end of his life he took a villainous course and played the part of a traitor. So great is his villainy that the Teutonic Bull has classed him under the rank of a devil. In the epos of all nations such a debased conception is always seen hanging round the head of a man who is seen coming out of a rival enemy flock. But in Teutonic epos, it is a man springing out of its own Bull flock, that is seen playing the part of the infernal devil.

The Vans god Njord* also comes under the Snake age. But so many fables have gathered round his head that we find it difficult to separate the truth from the untruth. Since an alien god is found worshipped by the Teutonic flock, we think that Njord during life must have rendered great service in the perilous wars of the Big Snake age.

* Mallets' Northern Antiquities page 418 to 419.

We now come to the third division which we stated consists of a set of nondescript gods whose identity in place and time we are not able to fix. In the field of epos it is always unsafe to work with a single record. To corretly determine things, we must have the help of a number of epos. If that is not possible we must have the aid of at least two records. But such a course is not possible in the present case. It is with the sole aid of Teutonic epos proceeding from a single centre that we have to identify the time and the age of the third set of gods. But this is a work that is not capable of being satisfactorily performed. Notwithstanding the insuperable difficulties confronting us we shall apply ourselves to the task and see what kind of service can be rendered in the field.

The gods of the Teutonic pantheon are stated to be twelve[1] in number. Out of these gods, six fall under the first two heads; and their names are Odin, Tyr, Asa Thor, Balder, Auku Thor, and Njord. Excluding these six gods of the first rank, we get a balance of six second rate divinities that fall under the third head. Their names are Vile, Frey, Heimdall, Bragi, Hodur and Vidar. Two of them namely Hodur and Vidar are evidently monkish concoctions. About the former we have already mentioned at great length. Hodur is a figure specially created by the monks to kill Balder. Similarly they have raised another false figure in the shape of Vidar to kill the Wolf. Vali or Vile is a mythic figure with no trustworthy record to attest to the work performed by him. He is reported to have been sent against the Aryan Horse to avenge the death of Balder. Beyond this bare statement given by Teutonic epos, we have no corroborative evidence forthcoming from the Aryan side. As regards the other three gods namely Heimdall, Frey, and Bragi we know nothing about them. Teutonic epos has not given us any test by which to fix their identity.

Heimdall is a perfect blank with no light shedding legend about him. But as regards Frey we are given a few hints. He is called the son of Njord; and from this relationship we are led to infer that he is a god of a later age evolved out of the fold of Vans found among the Teutonic flock. He is given the boar[2] for a

1. Mallet's Northern Antiquities, pp. 415 to 423; Anderson's Younger Edda, page 260; Bellows' Poetic Edda, page 227, stanza 30 with notes.
2. Anderson's Younger Edda, page 191.

Vahana which we are elsewhere showing is a Nordic totem. From this boar attribute, we are led to infer that he is a figure of a later age that did some service to the Teutonic flock. Bragi with his poetic attribute also falls within the same category.

CHAPTER XI

TEUTONIC EPOS (*continued*)

A STUDY OF THE MARKS IN CENTRAL EUROPE

SECTION I. INTRODUCTION

In this task of unfolding the Indo-European phenomenon we have taken to our aid not only epos but also folklore. In this chapter we are bringing to our aid a work known as the Tale of the Wolfings[1] which we class under the latter head. Scholars have paid a good deal of attention to the study of western folklore, but unfortunately owing to the bad methods pursued, much good results have not flowed from their labours. The folklore of Europe falls under the two[2] grand heads of Volkslieder and Marchen. The former relates to the folklore of the Velans or Bulls, and the latter to that of Marks or Horse-Wolves. Further we can easily see that the two terms are derivatives from an original Velan and Mark. The former term we know is the title under which the Bulls entered Europe; and the latter term we pointed out is a new fangled designation coined in place of the old title Suran. As there are two kinds of people there must be naturally two kinds of epos. In north Europe the epos of the Bull is known as Volks Sage.[3] When studying the Marks we shall inform our readers by what name they styled their epos.

But here we are concerned with a study of the folklore of the northern people. As two racial elements are found in this region we must naturally expect to meet with two kinds of folklore. Let

1. A Tale of the House of Wolfings by W. Morris;
2. Lang's Custom and Myth, page 81 with foot-note, and pp. 157 & 158;
3. Grote's History of Greece, Vol. II, page 103.

us now see under what class we have to place this Wolfing tale. A study of its contents shows that it is a hybrid product made up of both Volkslieder and Marchen, the folklore of the Bull as well as that of the Mark. It is the complicated environments obtaining in Central Europe that has tended to the production of such a dual-grained record which is made up of the folktale of the Bull as well as that of the Mark. From this hybrid folklore put in our hands by Central Europe, we were able to secure much valuable information about the characteristics of the Marks that we were not able to obtain from epos itself.

The Surans we know migrated enbloc from the cradle to Europe without leaving behind a single soul out of that flock on the way. They did not, like Bulls, leave behind in India any moiety of that flock which would serve as a good sample for studying their pristine characteristics. That facility, which we were denied in the east, we have secured in the west. The Mark has everywhere been obliterated. It is only in one place that he is found in something like his original shape. That land is Central Europe. The Mark that came to Europe was early taken from the Russian theatre, and screened and preserved in the Alpine harbour of Central Europe. Being placed in a secluded haven out of reach of all world tempests, he has been able to preserve his pristine characteristics for a much longer time than his fellows, found in the other parts of the world.

The Surans or Marks are a people unfit to face the new order of the world. The moment they are taken from the cradle they are found dying. The four lands occupied by the Marks are Italy, Hellas, Iran, and India. But everywhere they are found so much confounded that it is not possible to fix their exact identity. Had it not been for the fortunate preservation of that flock in Central Europe, we would have found it difficult to convince our readers that there was such a curious flock known as the Marks who once existed in this world.

SECTION II. THE PSEUDO MARKS

Central Europe we mentioned is stocked with the Teutonic Bull in the north, the Celtic Bull in the centre and the Mark in the south. The last mentioned group we know is composed of both

Wolves and Horses, out of which the former is the predominant ingredient. Europe we pointed out is a storm-swept land. Under the effects of that storm, a long clash is going on between the three stocks stationed in Central Europe that has ended in the formation of many hybrid flocks. Such is the picture presented in the Wolfing Story. A critical study of that record under the light thrown by our comparative key shows that it describes a state of things prevalent in Central Europe somewhere about the fifth century B. C. But this old time tale handed down by folklore is found saddled with many corruptions which we shall point out as we proceed. We shall here take the true kernel of the story and go on expounding things. A study of the Wolfing Tale shows that many hybrid peoples are found in the middle region of Central Europe. A close study of their build shows that the Bull is the predominant ingredient in their mould. One curious feature which we notice in these hybrid peoples is that they are found styling themselves by the group title Mark and passing under that standard. Properly speaking they should have assumed some group name that can be traced to some word which is a derivative of either a Vel or Velan. But this course they have not adopted. We have now to account for this strange course that is being pursued in Central Europe. The Mark is a very powerful man who will make his influence felt even under the most unfavourable circumstances. Here is one such instance of his potent sway. Since the people of Central Europe have a predominant Bull element in their mould, they must assume some name which indicates their Bull origin. But instead of following this normal course they are seen running into the opposite camp, and passing under the title of Mark which is a minor element in their build. Such is the wrong lead given by the powerful Mark.

We shall now approach these hybrid flocks closer and study their characteristics very minutely. These peoples found in the middle region of Central Europe are first of all given the generic group title* of Marks. This main division is found split into three branches known as the Upper Mark, the Mid Mark, and the Nether Mark. Each of these branches is found composed of a number of tiny clan groups that are seen carrying some specific name to indicate the individuality of each unit. All the three

* The House of the Wolfings by Morris, pp. 2 to 4.

divisions along with their respective clan units are stated to be living along the banks of a big river which probably refers to the Rhine. From the many descriptive details given in the work we are led to infer that the scene wherein the drama is being enacted is Central Germany or the Middle region of Central Europe.

There is another intruder who is seen playing a part in the drama. In addition to the three Indo-European elements, an aboriginal stock is also seen having a hand in the story. The Alpine region we know is inhabited by the Rhaetians who are a flock owning allegiance to myriads of totems. In this great clash going on in Central Europe, the aboriginal elements are seen entering into the Indo-European mould and adding another element of confusion into the hybrid mould.

A fusion of many racial elements means a fusion of the myriads of totems, to which they own allegiance. In Britain we saw that it ended in the formation of a dragon. But in Central Europe we see the totemic elements behaving in a different way. The many totem elements found in a hybrid stock is each seen keeping itself separate and giving expression to its instinct in a particular way. We shall here mention a few of the methods in which the totem emblems* are found giving expression to their instincts. (1) The name of the totem animal is found used as a title of the flock itself. (2) It is found depicted on their war standard. (3) The helmets worn by the flocks are made in the similitude of the animal after which they are named. (4) An image of the totem animal is found tattooed on the persons of the individuals coming out of the flock. (5) The totem animal is considered sacred, and housed, fed and treated, with great veneration. (6) The totem animal is sacrificed to the gods on all civil and religious functions. (7) It is used as a draft animal to draw the wagons carrying the war standard to the battle field. All these methods will not be restored to by a single flock. Each at the most will only take to three or four processes. It is only after a critical study of all the symbols that we will have to determine the main totem element in the build of the hybrid flock.

There is another decrepit feature that has to be noticed in connection with the hybrid flock now found in Central Germany. We know that the Indo-European flocks that came to Europe are

* Wolfings by Morris, pp. 3, 6, 23 39, 45, 49, 190 and passim.

seen coming arranged on a three graded hierarchy known as the tribal, sub-tribal and clan organisations. But on looking into the hybrid stock placed before us for study, we find that each is found composed of a single clan community which is the lowest unit in the Indo-European organisation. That means that in the course of their passage through the storm swept atmosphere of the west, all their complicated build is broken up, and only the lowest limb in the organisation that is still seen lingering. It is around this basic structure that the wrecks left behind by the storm raging in the land are found desperately clinging.

We shall next take these tiny clan communities and study their totemic and other features. The hybrid peoples in Central Germany are known by the group name of Marks which we pointed out is further divided into three branches known as the Mid Mark, the Upper Mark, and the Nether Mark. In the Mid Mark are found the Wolfings, the Vallings, the Elkings, the Alftings, the Galtings and the Bearings; and the totem symbols emblazoned on their banners [1] are the Wolf, the Falcon, the Elk, the Swan, the Boar and the Bear. In the Upper Mark are found the Daylings and the Oselings; and the emblems [2] depicted on their banner are the Rising Sun and the Wood-Ousel. In the Nether Mark is found the Laxing [3] whose banner emblem is Salmon. At a funeral ceremony, thirty four of these clan communities from all the three branches, are found assembled with their respective banners. Of the so collected groups, fifteen [4] belong to the Mid Mark, nine to the Upper Mark and ten to the Nether Mark. We do not want to trouble the reader with an examination of all the totem symbols. It is enough to know that thirty one are aboriginal totems and the rest three namely the Bull, the Horse and the Wolf represent Indo-European totems that find an outlet through this channel of war standards.

We shall study a few more phases of life and see how this totem instinct is seen finding expression. The Wolfings [5] wear a head gear made in the similitude of a Wolf. They have also the image of that animal tattooed all over their body. To draw their banner waggons [6], the Wolfings use Black Bulls, the Bearings

1. Wolfings by Morris, page 6;
2. Ibid, pages 45 and 49;
3. Ibid, page 39;
4. Ibid, page 190.
5. Ibid, pp. 3, 26 and 52;
6. Ibid, pp. 23, 28, 39, 40, 49 and 50;

White Bulls, and the Dalings and the Laxings use white Horses. Further the Dalings considered the Horse a holy animal, decked it with flowers and paraded it on ceremonial occasions. In a great sacrificial ceremony in which all the clan communities of the three Marks are found participating, a Horse [1] is killed and its blood used as a purificatory agent. The Horse, the Wolf, and the Bull are all Indo-European totems. In the many important phases of life mentioned in this para, it is they that are seen trying to exhibit their influence.

A close scrutiny of the peoples in Central Germany shows that they are a hybrid product formed by a fusion of the Indo-European Bull, the Horse, and the Wolf, with many aboriginal totems. It is only after a careful investigation of all these phases of life that we will be able to determine the respective proportion of the Bull, the Horse, the Wolf, and the aboriginal element in the mould of each hybrid clan. Such a facility we are given only in the case of the Wolfing about whom we are dealing in the next section. As for the other clan groups, the work before us has not given us sufficient information, and so we have to drop their cases without giving a definite decision.

From various indications given in the work we are led to infer that the Wolfing story refers to a state of things taking place in the fifth century B. C. Either an earlier or a later data is not possible. The various clan groups mentioned in the work are still in a state of flux. They have not yet assumed a stable mould, but are seen passing through a process of constant changes. Some of the communities are even seen disintegrating and entering into the body of other groups. In a few cases we see them taking new recruits and so increasing their strength. As for example we cite the case of the Elkings and the Thyrings [2]. The former is an off-shoot of the Wolfing house. It for a long time roamed about the land, took in many alien elements and increased its strength. After these long wanderings it is seen coming back, and occupying the site once occupied by the Thyrings. The latter flock again is attacked by a malignant sickness which destroyed them and greatly reduced their numbers. The aforesaid Elkings when occupying the Thyring site also absorbed the remnant of that house. All facts go to show that everything is in a state of

1. Wolfing story page 60.
2. Ibid, pp. 39 and 40.

transition in Central Germany at the time we are speaking of. It is a misnomer to call them Marks. Hence it is we have styled them as Pseudo-Marks.

SECTION III. THE WOLFINGS

After a general study of the hybrid peoples found in Central Europe, we take one particular flock and make a detailed study of its structure and characteristics. The flock chosen by us are the Wolfings. The work before us is intended to give us a detailed description of the complicated drama which they played in the life history of Central Germany. It is after making a detailed study of the Wolfings that we will be in a position to ascertain their exact status, and that of their fellow neighbours to whom we have conjointly given the title of Pseudo-Marks.

We shall first take the title of the flock and study it critically. The suffix *ing* in the Teutonic tongue carries a patronymic significance. Hence the title Wolfings means the sons or descendants of the Wolf. So from the title we see that a flock whose totem is the Wolf is the subject of our study. This Wolf totem instinct is also exhibited in other ways. The helm[1] or head gear of the flock is made in the similitude of the Wolf. All the members out of that fold have their body tattooed with the image of the Wolf. Further on their banner is also found an emblem of the same animal. It is in these four ways that the flock is seen informing us that they are of Wolf origin.

We are also given another clue connected with the past history of the flock. Their clothing[2] is stated to be of the colour of the grey Wolf, but the Wolf image depicted on the banner is said to be red in hue. The parent Wolf we are elsewhere showing had two phratries, most probably a grey and a red Wolf. Finding no use for them under their present environments, they are seen using the two phratry colours in other departments of life.

The old time Wolf is an ardent worshipper of Ignis or Fire. Under the present altered enviroments it is found reduced to the modest dimension of a lamp,[3] that is kept burning day and night.

1. Wolfings pp. 3, 26 and 52;
2. Ibid, pp. 23 and 26;
3. Ibid, page 6.

But the duty of attending to it and keep it going all through the year, is as of old, entrusted to a female agency. All the above mentioned traits indicate the instinct of the Wolf.

On all ceremonial[1] occasions they sacrifice the Horse and use its blood for purificatory purposes. This religious trait indicates the instinct of the Horse.

Their wagons carrying the war banner to the battlefield is drawn by ten black Bulls.[2] This is one way of indicating their Bull totem instinct.

But it is in the religious sphere that they are most seen exhibiting the trait of the Bull. The most important element in man is his religion, which valuable test is now placed in our hands. They call themselves the children of Odin[3] and Tyr, the two supreme gods of the Teutonic pantheon. They are even found paying veneration to Frey[4] and his holy beast of Boar. So we see that the Wolfings although they dance in the outer garment of the Wolf, exhibit in their inner heart of hearts the religious instinct of the Bull; and that instinct be it remembered is that of the Teutonic Bull.

But it is in their political characteristics that they are most seen approaching the Bull. Democracy and popular institutions are the deep-seated traits of the Bull. The Wolfings delight in moots[5], popular assemblies, and councils.

We next direct our attention to their marriage laws. The Wolfings do not marry within their clan fold who are all considered one kindred; and the same is the case with 'the clans found in the three Marks. The Wolfings consider all men in the fold as brothers[6] and sisters, and hence no marriage relationship is possible within the group itself. They must of necessity marry with some other group like the Hartings, the Bearings, the Galtings, and the Vallings. The system of marriage relationship here unfolded, as we shall later on show is more of the Bull kind than of the Wolf order.

The Wolfings have an aboriginal element in their mould that is seen in the constitutional build of the flock itself. Their society

1. Wolfings page 66.
2. Ibid, page 23;
3. Ibid, pp. 64, 95 and passim;
4. Ibid, page 46;
5. Ibid. pp. 5, 64 and 65;
6; Ibid, pp. 3, 4 and passim.

is found divided into two distinct ranks known as Free men* and Thralls. The former represents the Indo-European element and the latter the aboriginal ingredient. An examination of their stature shows tall, short and medium sized varieties. The first represents the Nordic, the second the Rhaetian and the third the Indo-European element. Next turning to colour there are both blond and dark varieties. The former tint is contributed by the Nordic and the latter by the other elements. We also know in another way that there is an aboriginal element in the build of the Wolfings. We in the previous section mentioned that there are about thirty aboriginal totems found embedded in the clan groups comprising all the three branches of the Marks. Since the Wolfings are found in intimate blood relationship with these clan groups, the aboriginal element found in them must also get gradually infiltrated into their mould.

The Wolfings we pointed out are a people with a dominant Teutonic Bull element in their mould. We can also prove that they have also a Celtic Bull element in their constitution. Our study of the Indo-European drama that is being enacted in the west shows that the middle part of Central Europe is peopled by the Tertiary Celt. Since the Wolfings are found placed in this region, they must naturally get blended with an element of the Celtic Bull. This is one way of proving our case. We have also another proof. The names Vallings, Galtings, and such like names shows that they are Celtic flocks. Since the Wolfings are found entering into marriage relationship with these flocks, they must naturally have a Celtic Bull element in their build.

We have traversed all the aspects of their build and mould. The Wolfings are a Teutonic people with a dominant Teutonic Bull element in their build. To this initial Bull element is also added a Celtic Bull ingredient. The whole is coloured by a tinge of the Mark and a trifling aboriginal element. Properly speaking they should have called themselves Velsings. Not only they have given themselves a bad name, but also assumed the wrong group title of Mark to indicate them and the neighbouring flocks.

A close scrutiny of all the clan groups mentioned in the story shows that they are all people with a dominant Bull either Teutonic or Celtic, blended with a small percentage of Mark and

* Wolfings page 7.

aboriginal elements. Some of the flocks have adopted the sane course of styling themselves by such names like Vallings and Galtings that indicate a Celtic Bull origin. But in other cases they have adopted titles which point to an aboriginal origin. But it is in giving a group name that all the flocks are seen going astray. They should not call themselves Marks, as that is not the predominant ingredient in their mould. If a convenient group name is required they should style themselves as Volcae[1], as that is the name by which the Bulls in West Germany are known. By giving themselves the wrong group title of Mark, they are attempting to lead us astray. Hence it is that in the previous section we have styled these hybrid flocks found in Central Europe by the group title of Pseudo-Marks.

The story of the House of the Wolfings gives us another valuable piece of information connected with a grand movement going on in Europe. We are elsewhere expounding the Germanic phenomenon. The Wolfings story gives us a good view connected with the initial stages of the movement. Here we see a raw stage of the future German, wherein the totemic elements in his build are found in an undigested state.

SECTION IV. THE CYMRY OR THE PURE BRAND MARKS

§ 1. A RARE KEY

The Bull is easily secured and easily studied. But on turning to his rival we are confronted with serious difficulties. The Mark is a difficult man to get at, and it is still more difficult to know his pristine characteristics. To solve the many puzzles connected with this difficult man Central Europe has given us a valuable key. This rare key is the one furnished by the Cymry. The term Cymry[2] is a variant of Com-Marks and means a confedaration of Marks. The Surans or Marks, we know are composed of two flocks, a Horse and a Wolf. Central Europe was once stocked with both the flocks. It is probably the conjoint

1. Haddon's Wanderings of Peoples, page 4?.
2. Keane's Man Past und Present (1900), pp. 524 to 525 with foot-notes; Arnold's Study on Celtic Literature, page 229.

existence of the two flocks side by side that induced them to assume the title Cymry and pass under that standard. Next came a great change over the region. Under the lash of the Snake, the Horse has been expelled out of Central Europe and sent into Gaul and British Isles. At present only the Wolf is left behind. The only evidence of the past existence of the Horse in Central Europe is the many relics of that flock left behind in the body of the peoples found in that region. Notwithstanding the expulsion of the Horse out of the region, the Wolf left behind is still seen passing under the old group title Cymry that was assumed at a time when the two flocks were living side by side. It is even probable that the Wolf instead of passing under the title of Mark, stuck to the group name Cymry in order to distinguish himself from the hybrid Pseudo-Marks, who are now located to the north of them.

A close study of the Wolfing Tale shows that a great struggle is seen raging between the hybrid Pseudo-Marks of Central Germany and the pure brand Marks known as Cymry situated to the south of them. The latter flock, in addition to the name Cymry, are also found styled as the Welsh[1], the Southerners, the City Men, and by many more descriptive titles. In the work before us we are given a description of one[2] of the old time fights fought in the course of the long struggles going on between the two flocks. It is against this very Cymry that the Wolfings aided by the three kindred Marks are now found waging the present fight reported in the narrative. But some ignorant copyist not understanding the true drift of things has dropped the word Cymry and substituted in its place the name of the Roman. A careful study of the whole atmosphere amidst which the struggle is being waged shows that the fight was fought long before the Roman was seen on world's stage. The first reform that has to be administered to the story is to drop the word Roman wherever it may be found, and substitute in its place the term Cymry. It is only then that we will be able to impart a good sense to the narrative. There are many more corruptions in the story with which we do not like to trouble our readers. All that we here wish to be clearly understood is that a great fight is seen raging

1. The House of the Wolfings, by Morris, pp. 40, 41 and passim;
2. Ibid, pp. 40 to 43.

between the Cymry or the pure brand Wolves found in the Alpine region, and the muddled Bulls or Pseudo-Marks situated to the north of them.

The war that is now being fought is not a matter of much consequence to us. What is of great use to our undertaking is the valuable information which the work is seen communicating to us about the pure brand Marks found in Central Europe.

One great problem that confronts us in the field of Indo-European phenomenon is the unravelling of the pristine characteristics with which the Mark came equipped from the cradle. But facility for such a study we are denied in the four lands of Italy, Greece, Iran, and India, which are the four lands occupied by the four principal divisions of that flock in the subsequent course of their life. That opportunity which we are denied in their own homes we have secured in the foreign land of Central Europe. The Marks that came to the west were early taken from the Russian theatre, and secreted in the Alpine region of Central Europe. Here they are found preserving many of their pristine characteristics unsullied and uncorrupted. Such is the state of the Marks in the fifth century B. C. which is the age in which they are brought to our notice. A few centuries hence they will be destroyed. The Cymry in our hands are a very valuable specimen that has proved of great use to us in expounding the pristine characteristics of the Surans or the Marks. We shall in the following pages take some of the old time traits of these pure brand Marks and expound them item by item.

§ 2. THE TRIBAL POLITY OF THE MARK

The Indo-European flocks we know had evolved many kinds of institutions. Let us now take the tribal institution and see how it is working in the Mark. Every institution we mentioned is built on a three graded step, composed of a tribal, a sub-tribal, and a clan organistation situated one below the other. We shall here take the tribal institution and study its structure. Let us begin with the lowest unit at the bottom. The clan group we pointed out is an organisation composed of a number of houses. In the language of the west these clan groups are found styled as Hundreds, which title we plainly see indicates the number of houses in each unit. In the arithmetical reckonings of the west we notice two kinds of

Hundreds, namely, a Normal Hundred, and a Big[1] Hundred. The former represents a figure of one hundred units, and the latter connotes a higher denomination consisting of one hundred and twenty units. Since there are two Indo-European flocks, we naturally infer that each must have standardised its clan institution after a particular pattern of Hundred. We pointed out that the Mark is a decimal man, and that the leanings of the Bull are in the duodecimal direction. Using these clues we state that the clan unit of the Mark is an organisation composed of 100 houses. Let us now apply these results to the pressnt case.

The Cymry[2], or the pure brand Marks in the Alpine lands of Central Europe are said to live in groups known as Hundreds. It is to these groups that we have given the title of clan. We are further told that each clan unit has a chief who is seen acting as its head and controlling all its movements. But this clan is not a homogeneous body. It is found divided into groups of ten which in the language of the west is known by the title of Gens or Tithing. In the narrative we are also told that each Tithing is headed by a head who is found subordinate to the clan chief.

Next above the clan is the tribe. At the top of a number of clans is the tribal polity at whose head is found a chief known as the Duke, who is the guide and controller of its movements. From the report placed in our hands we are led to infer that the tribal polity has at the most about fifty clan villages placed under its control.

Our Comparative study teaches us that the tribal polity of the Mark is an institution built on a three graded step. Here we find only two steps namely the tribe and the clan; and the third step namely the sub-tribal organisation is found completely lost. The Indo-European flocks in the course of their passage through the western atmosphere are broken into tiny fragments and scattered broad-cast. Owing to their small size they found the intermediate step superfluous. It is probably to these reasons that we do not find any trace of the Sub-tribal organisation working in tho Cymry.

1. Mallet's Northern Antiquities, pp. 219 to 220 with foot-note;
2. The House of the Wolfings by Morris, pp. 42 to 43, 62 to 63, 78 to 79 and passim.

There is one more item which requires our attention. Each clan we mentioned is composed of a number of houses. What we have to find out is the nature of the house that goes to compose the clan unit of Cymry. On this point our record is silent. But to complete our picture we give a few hints on the point from information which we have gathered and noted * elsewhere. The House of the Mark is not only of a peculiar kind, but is one entirely different from the Bull. The former we are styling as the Patriarchal house, and to the latter we have given the title of Pater House. About the latter we shall later on deal, but here we confine our attention to the former. The Patriarchal House of the Mark is an institution under the control of a household chief known as Paterfamilias. One peculiarity connected with the institution is that it is seen continuing its corporate existence as long as the chief is a living entity. It is only after his death that the organisation ceases to exist and new houses are formed. Hence the Patriarchal House of the Mark will consist of at least three generations of the descendants of the Paterfamilias, namely his sons, grandsons and great grand-sons. So we see that the House of the Mark is a little community in itself, holding a large number members within its bosom.

We hope we have given a fair view of the tribal polity of the Mark. It is an institution composed of three organisations known as the tribe, the sub-tribe, and the clan. In the distempered atmosphere of Central Europe only the first and the last are present, and the intermediate step lost or dispensed with.

§ 3. THE POLITICAL ORGANISATION OF THE MARK.

We shall next take the political organisation of the Cymry and study its characteristics. The Bull and the Mark indicate the two opposite poles of human evolution. For every item of characteristics seen in the former, we are given a corresponding item that is seen taking the opposite direction of development. The Bull we know is a democratic man who has evolved a popular institution the like of which is not seen in any other people of the world. Naturally we must expect his rival to evolve an institution that is seen taking a development in the exactly opposite direction. That is also what we find. His rival Mark has evolved a highly

* Vide § 6 below.

despotic institution of the most igneous kind, the like of which is not seen in any other race in the world. Here we have a good sample of that despotic type. The Alpine Cymry are seen exhibiting in all its pristine igneous rigour, the highly virulent despotic constitution which the Marks or Surans evolved when in the cradle. At the head of the tribe is a despotic chief who is known as the Duke. Below him there are similar chiefs placed at the head of the clan, the tithing, and the house-hold organisations. One peculiarity connected with these chiefs is that in civil life they are seen moving about armed with a club. These despots*, we are further told, are seen thrashing the men under their jurisdiction, make them work like beasts of burden and do all their biddings. The traditional fighting weapon of the Mark is the club. It is the very same hammer that he is found using in civil life, and thrashing the men under his jurisdiction, for fault this and for fault that. This kind of hammering is being administered in five systematised ways. First comes the Paterfamilias or the Household despot who is seen thrashing all the members of household both male and female. Above him are placed the Tithing despot, the Clan despot, the Sub-tribal despot, and the Tribal despot one above another. Each according to the extent of his power and the rigour of his arm is seen awarding similar chastisement over the respective flocks placed under his jurisdiction. As already pointed out owing to the smallness of the flock, the Alpine Cymry are freed from the lash of the Sub-tribal despot as he is found absent among them. But as regards the other four despots, we find them existing and exercising full powers of chastisement.

Such is the kind of igneous despotism evolved by the Mark to govern his every day civil life. What is actually being run is a sledge hammer government, under which every man and woman is being cudgelled and made to do things whether they like it or not. A study of human history all over the world does not bring to light any such igneous despotism in any other race of mankind. It must be spoken to the credit of the Mark that he has been able to evolve such a stern despotism of the most unbending kind. It further speaks of the stern stuff of the race that has been able to endure and live under such a virulent despotism all through their life in the world.

* Wolfings, pp. 42 and 62.

§ 4. THE MILITARY ORGANISATION OF THE MARK

The Indo-European flock has evolved many kinds of organisations. Out of it we have taken three of the most important, namely, the Tribal, the Political and the Military. The first gives us a view of the flock as found seated in the tribal territory; and the last one is intended to give an idea of the order in which they are seen proceeding to a fight when entering upon a war campaign. We shall under the present head give a rough view of the military organisation of the Marks. Like the other two, the present one will also be built on a three graded step. But in the Alpine Cymry it only consists of the tribal and the clan levies. The dispensing of the intermediate sub-tribal levy we attribute to the absence of that organisation. The Cymry* when proceeding to a fight are found headed by the Duke who is their tribal chief; and below him are found placed the various clan levies, each headed by its clan chief.

We are elsewhere showing that the Bull when engaged in a military campaign is seen entrusting powers of life and death in the hands of its leaders. When such is the case in a man with a democratic instinct, the military rigour must be much more stronger with the Mark who is a man steeped in igneous despotism.

§ 5. THE RELIGIOUS CULT OF THE WOLF

The religion of the Bull is entirely different from that of the Mark. But there is this further difference between the two. The religion of the former is of one kind, but whereas in the latter it is of two different kinds. The Mark we know is composed of a Horse and a Wolf. Naturally we must expect to find two different cults, one connected with the Horse and the other with the Wolf. There are no doubt a few minor points on which the two seem to agree, but a critical study reveals that a sharp line of cleavage separates the cult of the Horse from that of the Wolf. We shall later on exhibit the religious traits of the former when studying the epos of that flock. Bnt here we shall confine our attention to the latter, as that is the only flock now found in Central Europe. The Alpine Cymry are all Wolves. Some ignorant copyist has substituted in place of that term the word Roman in many places. As already pointed out this is a gross blunder and must be at once corrected.

* Wolfings, pp. 42 to 43, 62 to 63, and 78 to 79.

Further the religious characteristics seen in Central Europe are that of the Cymric Wolf, and not the one presented by the Roman Wolf. We shall now take up the religious cult of the Cymric Wolf and study it in detail. All deities worshipped by man are hero gods which we mentioned are of two kinds. One a semi-human god with a theriomorphic face mounted on a human body; and the other a beast god represented in full beast form. The former class of gods we further pointed out is only possible among totem groups whose emblem is taken out of big-skulled animals; and the latter class of gods is seen among flocks whose totem symbol is taken from small skulled animals. The Wolf comes under the latter head. Hence his god will be represented in beast Wolf form. Let us with this key in hand study of the Wolf flock in Central Europe.

The Cymry have put before us two* gods. Firstly a she-Wolf with two man children at her dugs. Secondly an eagle in the flying posture with its two wings stretched out at full length. We shall take these two gods one after another and find out how they were evolved. The parent Wolf we pointed out is composed of two phratries, a red Wolf and a grey Wolf. The two man children at the dugs of the she-Wolf, are probably intended to indicate that the Wolf society is composed of the abovesaid two phratries. In a totemic society the totem is generally inherited through the mother. It is to inform us of these facts that the symbolic figure of a she-Wolf with two human children at her dugs is placed before us. Further it is even probable that the she-Wolf figure placed before us is a great lady leader out of the Wolf society that once played a leading part in framing the totemic organisation and placing it on a sound basis. It is for these great services rendered to the society that this nameless she-Wolf figure out of that society is raised to the rank of a divinity and worshipped as a god.

We shall next take the second deity the Eagle god and study its characteristics. The Wolf in his pristine life is a pure Wolf with two Wolf phratries. But the same man in the later phases of his life is seen going into alliance with an Eagle totem group and taking him into his fold. After the new admission, great changes are seen taking place in the totemic organisation of the Wolf

* Wolfings, page 62.

society about which we are elsewhere discussing. But here we shall concentrate our attention on the religious changes brought about by the new admission. An entry of the Eagle into the Wolf fold means an entry of the god of the former into the society of the latter. The result will be that the conjoint society will not only worship a Wolf god, but also an Eagle deity. This new admitted deity like the Wolf is not found sitting on the ground, but is exhibited to us in his normal trait of flying posture. The result is that we see him depicted on the war standard that is seen kept flying over the head of the flock.

Both are placed on a raised platform and daily sacrifice is offered to the two deities. If the Cymry were a little more clear sighted, they would have placed the two gods on two separate platforms, one a major altar devoted to the Wolf and the other a subsidiary altar devoted to the Eagle, and sacrifice offered to the two deities separately. Further the Eagle should not have been hoisted on a standard in the flying posture, but kept sitting on the ground with folded wings. If the Cymry required a war emblem, they should have hoisted the Wolf on a standard and kept it flying over their heads. But mistaken by the flying posture of the Eagle they have wrongly used him on their war standard. Such are some of the defects in the religious cult of the Mark. We shall eliminate these errors and take only the sub-stratum of truth underlying these statements. The two gods of the Cymric Wolf in Central Europe are a Wolf god and an Eagle deity. Of these two divinities the former is their original patron god, and the latter is a secondary deity later on acquired in life.

§ 6. THE PATRIARCHAL HOUSE OF THE MARK

We mentioned that there are two types of Indo-European houses, one evolved by the Mark and the other by the Bull. To the former we have given the name of Patriarchal house and to the latter the title of Pater house. In a Mark type, the house is co-existent with the life of Paterfamilias, and it is only after the death of the latter that the former ceases to exist; and till that event occurs the House goes on increasing, adding more and more members. The result will be that the Patriarchal house will be a big family consisting of the sons, grand-sons and great grand-

sons of the Paterfamilias. It is only after the death of the chief that the old house ceases to exist, and new ones are formed after the parent model.

But in the Pater house of the Bull type things are entirely different. Each household consist of the two parents, father and mother, and their minor children. The adult sons as soon as they attain age, marry and set up separate houses, and lead an independent life.

Such is the fundamental difference between the two types of Houses evolved by the two Indo-European flocks. Students[1] are seen causing great confusion in the field by not being able to distinguish these two types of Houses. The only cure for such erroneous views is to take the Indo-European key given by us and study things with a clear vision. From the nature of things the Mark type will be a bigger House, as it consists of a large number of members; and further its counterpart in the Bull will be a small House, as it consists of few members. We have already given our readers a picture of the Bull type house, and shall give more information on the subject as we proceed. But here we shall confine our attention to the Patriarchal House of the Mark, and place before our readers a fair sample of that type.

The Mark is a difficult man to get at. It is by a fortunate chance that we were able to get a good sample of their pristine House type. The Wolfing we know are a hybrid flock made up of part Wolf and part Bull. In the sphere of House type, it is the Wolf characteristic that is seen exhibiting itself.

We shall go to the very origin and study things from the very biginning. Primitive[2] man deviced two kinds of House types, one a round hut and the other an oblong hut. As the Bull and the Mark represent the two opposite poles of human evolution, each of these flocks took one of these House types, and used it as their place of residence. The Bull took the oblong hut and the Mark the round hut. We have already described the former and shall

1. Early Law and Custom, by Maine, page 204; also read chap XIII; The Early History of Institutions, by Maine pp 115 to 118; Ancient Law, by Maine, pp. 122 and seq.; Hindu Law, by Mayne, (1892), pp 235 to 237; Lang's Custom and Myth, page 247; Primitive Family, by Starcke, page 95.

2. Primitive Man, by Loewe, pp. 11 to 12;

here take up the latter. Students[1] of Roman antiquities have brought to our notice that the Wolf on his entrance into Italy used the round hut as his place of residence. His oldest temples built in the land are also found built on the same plan. Cassa Romulus and Vesta temple are of this pattern. A perusal of Greek antiquities also gives us the same tale in a somewhat modified form

We shall now take a concrete case in Central Europe and study its features critically. We mentioned that the Wolfings in their house building characteristics exhibit the Wolf trait. Let us now take their residence and study it in detail. The Wolfings[2] are reported to live in a big House which is found furnished with aisles on either side. At one end of the House is a dais which is used as a meeting place for discussing all matters connected with the family. Around the big House are found a number of cottages. All the members constituting the family group are found lodged both in the central building and in the adjoining small huts. Excluding the thralls, the house may be said to contain about fifty individuals who would represent the orthodox members of the family.

We have now to find out under what category of Indo-European organisation we have to put this Wolfing House. Is it a clan group, or does it represent a unit House in that structure? Even a casual look is enough to show that it is not a representative of either. In a clash between the Bull and the Mark, the clan structure of both is broken, and the resultant community is seen taking the form of an enlarged house built after the latter type.

We shall utilize the information gathered by us in Central Europe, and try to give our readers a picture of the Patriarchal House of the Mark as seen in the cradle. The unit House of the Mark we mentioned is a big family consisting of the Paterfamilias along with his sons, grand-sons, and great grand-sons. As his instinct is in the round hut direction, he will build a round house in which will be accommodated the Paterfamilias, his wife and a few of his sons. For such of those off-spirings that could not be accommodated in that house, he will build smaller cottages of the round type in the neighbourhood of the Principal building and

1. Dictionary of Greek and Roman antiquities, by Cornish, see under Domus, pp. 240 to 245; Seyffert's Classical Dictionary, English edition, see under House page 309.

2. The House of Wolfings, by Morris, pp. 4 to 6.

lodge them therein. Such is the kind of complicated build presented by the unit house of the Mark.

§ 7, THE VILLAGE COMMUNITY OF THE MARK

Having given a picture of the unit house of the Mark, we shall try and give a fair description of his village community. As there are two types of people, so there will be two types of village communities. The clan or village community of the Bull is an organisation consisting of one hundred and twenty[1] houses. The corresponding institution in the Mark will be an organisation consisting of one hundred houses. But there is a great difference between two conceptions. The clan community of the Bull is a compact village consisting of two unbroken rows with no intervening space between any two houses in each row. But such a growth is not possible in the Mark type. It is not possible to build a compact well-knit row with round huts. Further the Mark carried with him a very destructive agency. He is a worshipper of fire which is kept burning day and night in every household. The presence of such a dangerous element in his very bosom is likely to end in frequent conflagrations. In order to prevent such mishaps he has to build his houses far apart[2] so as not to touch one another. All things have combined to prevent the Mark from building a compact structure of well-knit houses. His village will probably consist of a double row, having plenty of interspaces between the various houses that are found in each row. From the military point of view such a structure makes much difference. The village community of the Bull is a compact structure that can be attacked only from two points lying at either end of the street. But whereas the village community of the Mark is a vulnerable structure that can be attacked from all sides. Among the many

1. We here wish to draw the attention of our readers to certain peculiarites noticed in the number of individuals and houses that go to compose the two types of village communities. When describing the village of the Bull we should style it either as an organisation consisting of 120 Houses or 120 adult male members. But when describing the corresponding house of the Mark we have to be guarded and style it as an organisation consisting of either 100 Houses or 100 Paterfamilias. So in all cases where we have stated that the village community of the Mark consists of 100 members, it must be taken in the sense Paterfamilias.

2. A similar precaution is taken by the Wolf in Rome. Cornish's Dictionary on Greek and Roman Antiquities, see under Domus.

causes which contributed to his repeated defeats in life, one is the weak mould of his village community.

§ 8. THE CITY BUILDING INSTINCT OF MARK.

The house community of the Mark we mentioned consists of a larger number of members, than the corresponding unit in the Bull. To afford sustinence for the increased number, a larger extent of arable lands will have to be allotted. So a Mark type village together with its component patriarchal houses, will not only consist of a larger number of people but also bigger in extent than the corresponding institution in the Bull type. The Mark has another characteristic known as the wealth accumulating instinct about which we are dealing in the next section. An exposure of these two characteristics to the tempestuous atmosphere of Europe has given birth to what is known as the City phenomenon. The village community of the Mark is seen assuming gigantic dimensions and passing under the title of City. Bigger dimension is not the only characteristic of the new growth. The Cities are store houses of welath where riches of all kinds are seen accumulating. This new kind of distempered growth known as the City*, the Alpine Cymry are seen well exhibiting. Hence it is that they are known as City folk.

§ 9. THE WEALTH ACCUMULATING INSTINCT OF THE MARK,

The Mark is a man endowed with the abnormal trait of wealth accumulating instinct. So marked is this trait that we have put it down as one of the tests to distinguish the Mark from the Bull. In the latter society wealth is found evenly distributed among all its members, but whereas in the former fold it is found accumulated in a few hands. What we have to find out are the causes which induced the Mark to develop this abnormal characteristic not seen in the general run of mankind, whose normal feature is an even distribution of wealth among its constituent members.

The unit stucture of the Mark is the patriarchal house, which we mentioned is a large community consisting of the Parterfamilias together with his sons, grand-sons and great grand-sons. Despotism is the life breath of the Mark. According to the rules of that

* The House of Wolfings, by Morris, pp. 40 to 42.

society the Paterfamilias is found armed with power of life and death over all the inmates of the house. Further none of its members can acquire any wealth[1] on his own behalf. Anything earned goes into the family chest. The despotic powers placed in the hands of the Paterfamilias enabled him to work the inmates of his house like slaves, and make them earn wealth in innumerable ways. Further he is seen standing at the work spot and belabouring his men. Such is the picture presented to our eyes in Central Europe[2]. Under such a state of society wealth must naturally accumulate in a few hands. All these rules working through long ages have produced the wealth accumulating instinct as one of the strong characteristics of the race itself.

Each Patriarchal house is a storehouse of great wealth. It is only after the death of Paterfamilias that the institution ceases to exist. But that does not mean the end of the wealth accumulating instinct. After his death, all the sons divide the accumulated property of the Paterfamilias among themselves, and set up new houses after the model of the old pattern. Each one of these sons will become the head or the Paterfamilias of the new house, and go on playing the old role.

Such will be the normal characteristic of the Mark as seen in the cradle. It is equipped with this abnormal trait that he is seen quitting his ancient home and coming to Europe. In the new environments in the west it is seen acquiring abnormal dimensions and presenting many distempered features. In the secluded Alpine harbour the Cymric Mark are found exhibiting some of these morbid traits. Their cities[3] are reported to be the seat of untold wealth where gold is found stored. One indication of their abundant wealth is that they are seen parading before our eyes their Duke[4] or tribal chief decked with a gold crown on his head and gold ornaments on his breast.

§ 10. THE OUTER CUSTUME OF THE MARK

The Bull differed from the Mark not only in things great but also in things small. One such item of the latter kind is dress. The costume of the Bull is a jacket for the upper part and a trouser

1. Maine's Ancient Law, page 141 and passim;
2. The House of the Wolfings, by Morris, pp. 42 and 62.
3. Ibid, page 42;
4. Ibid, page 62.

for the lower extremity of the body. But that of the Mark is a loose cloak thrown over his body. It is in the latter kind of garment that the Alpine Cymry[1] are presented to our eyes. His advanced brother the Roman Wolf is seen clothing himself in a similar loose garment known as Toga. Even on the primitive costume of the Bull, Europe has furnished us some piece of evidence. The Celts of South France in the first centuary B. C. are represented to us as wearing a pair of tight fitting trousers. This peculiar feature noticed in the land has given it the title of Gallia Bracata[2] which means a land inhabited by Gauls wearing tight fitting trousers. Our study of the nascent Bull characteristics in South India shows that this evidence furnished by Gaul is correct. Such are the primitive characteristics of the two races in this item of dress. All these things mentioned in connection with the two flocks may look trivial. It is after a detailed study of all characteristics great and small, that we are able to distinguish the Bull from the Mark.

SECTION V. THE HORSE

One intricate problem that awaits attention at the hands of students is the part played by the Horse in Central and West Europe. Our study of British and Gaelic epos shows that a flock of Horses propelled by the lash of the Snake are seen entering the British Isles in the tenth century B. C., and creating great commotion in the two island centres of Britain and Ireland. France is a dumb land and has not handed down any epos to enlighten us on her ancient past. But by the light thrown by our comparative study of the Druidical phenomenon, we are able to infer that a flock of Horse is also active in that land. The founder of the Druidical cult in Britain and Ireland we pointed out is the Horse. Since the same phenomenon is also at work in France, we state that a like flock of Horses who entered about the same date are also seen active in that land. All facts go to show that a large troop of Horses are seen at active work in France, Britain and

1. Wolfings, page 62,

2. Holmes, Caesar's Conquest of Gaul, page 11.

Ireland from the tenth century B. C. forwards. The question now is as to wherefrom they could have come.

The central store house for all Horses is Russia. as it is in that land that we placed the whole group of Horses taken from the cradle. This horde of Horses we broke up into three fragments at various intervals before 2500 B. C. and lodged in the three lands of Hellas, Iran, and India. It is not from these branches that France, Britain and Ireland got its supply of Horses.

We have next to find out the sources from which Central Europe got its supply of Horses. Our general study of the Indo-European phenomenon shows that a large element of Horse is found in that land. During the long struggle raging in the Russian theatre, fragments of that flock unable to face the fury of the fire must have escaped from that centre, and taken refuge in the Alpine lands. To this has to be added the contribution of the Hellenic Horse who in the course of his flight southwards in the third millennium B. C., must have lodged a fragment of his flock in the Alpine lands. Such are the two ways in which a Horse element could have got into Central Europe. This region we know is also stocked with a plethora of Wolves. Both combined led a united life and waged an incessant fight with the Celtic Bulls situated to the north of them during a period of fifteen centuries, from 3000 down to 1500 B. C. All these facts connected with the history of Central Europe we shall later on expound. Here we shall mention one proof of their conjoint existence which is offered by the title assumed by them. They are seen styling themselves as Cymry which term means a confederation of Marks. The very assumption of such a title shows that the two wings of the Mark, namely the Horse and the Wolf are present in the land. During their long sojourn in Central Europe, the Horse will have played the role of the High Priest and ran his trade in the land. But all this fine fellowship is put an end to after the irruption of the Snake. Under the lash of that tempest, the Horse is torn from his Alpine bosom and scattered broadcast into France and British Isles, leaving a small relic behind. The Wolfing Story, we mentioned refers to the state of things prevailing in Central Europe in the fifth century B. C. A perusal of that record shows that the relics of the Horse left behind in the land have been worked up

and absorbed into the constitutions of the peoples found in Central Europe. Neither epos nor folklore has revealed to us of the existence of the Horse as a separate flock in the land. But still we are inclined to think that there may have been a body of Horses keeping a separate existence in Central Europe in the fifth century B. C., that has escaped the attention of all records. These like the rest must have been absorbed in the body of its people under the lash of the subsequent Snake outburst. Such in short is the history of the Horse in Central Europe. We ask all students interested in German antiquities to take the key given by us, and determine the amount of Horse element found in the build of Germanic peoples.

CHAPTER XII

TEUTONIC EPOS (*continued*)

THE GERMANIC PHENOMENON AND ITS RELATIONSHIP TO THE THREE TEUTONIC PEOPLES

SECTION I. THE FIRST STAGE IN THE GERMANIC PHENOMENON

Nature is seen attempting to build a peculiar kind of people in Central Europe, out of the three racial elements found in that land namely, the Teutonic Bull, the Celtic Bull, and the Mark. The process began some time after one thousand B. C. when the Teutonic Bull had quitted their old homes in Russia and entered into the occupation of North Germany or Prussia. After the work had gone on for five centuries, we are given a picture of the stage attained in 500 B. C. The Wolfing Tale is the record which we take to our help to unravel some of the knotty points connected with that period. A study of that story shows that a set of highly confounded peoples are found located in the middle part of central Europe. Folklore has brought to our notice about forty peoples, but the probabilities are that there many be many more such flocks about which we have not received any report. A study

of their constitution shows that they have a dominant Bull together with a subsidiary Wolf and Horse elements in theit mould. All these peoples are passing under the group title of Mark. Not only the major group, but even the subsidiary minor groupings are seen following in the same foot steps and passing under the title of Upper Mark, Mid Mark and Nether Mark. Even individual flocks are seen bearing titles which indicate a Mark origin. Such a process of naming runs counter to the object with which the scheme was set in motion. The secret intention of Nature seems to be to make the hybrid peoples forget their paternity. This object is frustrated when they assume the name of Mark which means either a Horse or a Wolf.

This closes the first stage in the process. In that condition we find the three major groups found in the middle part of Central Europe broken up into tiny moieties and left behind with their blood greatly confounded. An examination of each of the fragments shows that it is of a size not bigger than a clan unit. Further the various totem elements entering into the build of each fragment is not only plainly seen, but found in a raw undigested state. A similar state of things must be going on all over Central Europe, but we are not given any record connected with the work going on in the other parts.

SECTION II. THE SECOND STAGE IN THE GERMANIC PHENOMENON

We shall now narrate the work performed in the next stage. The same Snake storm is seen raging over Central Europe for another period of five centuries from 500 B. C. down to the end of old era. Under its destructive fury many changes are seen going on in the land. But no body has given us an accurate report, tabulated all the flocks found in the land, and told us about the actual state of things prevailing in the first century B. C. We get various reports* from the pens of Livy, Pytheas, Caesar and a few more writers. All that we get from them, are detached information about a few fragmentary flocks found here and there; and

* Momsen's History of Rome, Yol. III, pp. 167 to 183; Caessar, Book IV Chaps. I to VII; Book VI, Chaps. V to X.

further they are seen telling us that a great commotion is going on in Central Europe accompanied with great confusion of blood. But notwithstanding this general defect in their reports they are seen giving us one intelligent piece of information. The secret intention of nature we mentioned is to breed such a hybrid flock in Central Europe as would not know its paternity. This object was defeated in the first instance by their assuming the title of Marks. But this defect is now found cured, and the confounded flocks have acquired the common group name of German that does not show any sort of relationship to the parent stock. But the evolution of such a common title receiving the consent of all the peoples found in Central Europe does not seem to have been attained at one stroke. A number of experiments seem to have been carried on in the field about which we are not given full information. One such experimental measure was taken by the Bull in the north who evolved and put forward the common title of Teuton[1] for the acceptance of all concerned. But this step was not accepted by the Mark of the south who in the commotions going on in the second century B. C. is seen keeping a separate camp and passing under the title of Cymry. The next term evolved and put before us is the title German[2] whose significance we shall now find out.

The term German is stated to be a variant of Wehr mann[3]. There is a superstition known as Werewolf[4] current in Europe under whose influence man is subject to the delusion that a human being can change himself into a beast wolf and prey on society. It probably had its origin at a time when the human Wolf clothed in his totemic wolf costume plagued human society and committed the worst havocs in the west. To whatever source the belief may be traced it later on came to be used as a superstition to frighten ignorant man. The term Wehr-mann seems to be coined after the same pattern as Werewolf. The title German which we mentioned is a derivative from the former term is stated to be a

1. Momsen's History of Rome, page 167.
2. Ibid. pp. 167 to 168.
3. The Minor Works of Tacitus (Germany etc.) by Church and Brodribb, pp. 124 to 125.
4. The corresponding superstition is Nightmare which probably refers to the Horse pouncing during the night periods and committing havoc on man.

word of Celtic* origin. If so it points to a time when the peoples of Central Europe clothed in their totemic costumes broke into the Celtic zone of Gaul, and committed the worst kinds of havocs on the peoples of that land. It is this Wehr-mann that later on came to be changed to German, and used as a generic title to denote all the confounded flocks emerging out of Central Europe. By whatever way it may have been acquired, they have now secured a convenient common title in which they are seen glorifying.

We mentioned that nobody has given us a full report about the actual state of things going on in Central Europe during the period falling between 500 B. C. and the closing scenes of the first century old era. This defect is to a certain extent cured by Tacitus a writer living in the first century A. D., whose work we shall now take up for study.

Tacitus has written a work in which he has catalogued all the tribes living in Germany, and described their characteristics in detail. As his book describes the state of things prevalent in the first century A. D., we may take the report placed before us as depicting the net result of the work done by Nature in the five centuries falling between the fifth and the first centuries B. C. But unfortunately the work placed before us is found defective in many ways. The Germany of Tacitus is entirely different from our Germany. The vision of former is restricted to the lands lying north of the Danube. But our Germany covers the whole of Central Europe, and includes all the lands lying between the North and the Baltic seas in the north, and the Alpine mountain wall in the south. We know from our study of epos that it is in the latter mountain region that the whole flock of Marks are found located. Folklore is also seen giving the same report in the Wolfing tale which locates the Cymry or the pure brand Marks in the southern parts or the Alpine lands of Central Europe. It is this most important region that is left unnoticed in the work placed before us. Tacitus is not a scientist enquiring into Indo-European antiquities. His work is not a scientific treatise which is intended to investigate the characteristics of the Germanic people, and give us a full report on the subject. It is a narrow minded historical

* Momsen's History of Rome, Vol. II, foot-note on page 72.

work which is written with the object of helping Rome to conquer the lands lying north of Danube and bring it under her sway. Sundry frantic attempts were made since the time of Augustus to expand the bounds of the empire in the northern direction beyond the Alps. In the first century A. D. Rome was able to extend her boundary as far as the Danube. The conquered lands lying to the south of that river were constituted into the provinces known as Vindelicia, Noricum and Pannonia. It is in these three provinces that most of the Marks are now found located; and it is probably the affinity of blood that enabled Rome to conquer these lands and bring them under her sway. Similar attempts were made in the lands lying north of the Danube, but it all ended in failure. It is the Bulls that are the predominant people in this region, and it is probably their instinctive hostile opposition that frustrated the Roman project. If Tacitus in the course of his work had extended his view to the lands lying south of the Danube, and told us something of the Marks found there, he would have rendered a useful service to the study of Indo-European antiquities. But so much insight cannot be expected from a lay student of history whose sole object is to extend the bounds of his empire. Such is the first grave defect in the work of Tacitus.

Failure to take notice of the people lying south of the Danube is not the only fault committed by Tacitus. He is committing the far graver error of bringing within the scope of the Germanic phenomenon, peoples who have nothing to do with that movement. It is in this ignorant mood that he has brought the Goth, the Lett and the Vend within the scope of his work, and classed them under the head of Germans. We may excuse him for the inclusion of these three peoples, as they are all Bulls of Indo-European origin. But under the same category he is seen bringing the Sarmatians who, we are elsewhere showing, are the descendants of the Big Snake. It is taking this wrong hint that Latham[1] and Huxley[2] are seen propounding their fallacious Sarmatian theory about Indo-European origins. All such statements are erroneous. What is known as the Germanic phenomenon is confined to Central Europe, and it is found working in the region lying between the Baltic and the North seas in the north, and the Alpine mountain wall in the south. It has nothing to do with the lands lying outside that limit. For the actual working of the Germanic

1. Taylor's Origin of Aryans, page 20;
2. Huxley's Man's place in Nature, page 276.

phenomenon, three racial elements are necessary. There must be a Mark, a Celtic Bull, and a Teutonic Bull placed in the close vicinity of one another. Further there must be a thunderstorm raging over their heads and passing through the bodies of these three peoples, so as to bring about their fusion. These conditions are only obtainable in Central Europe. Tacitus is writing on a theme about which he has not the least knowledge. It is on such a work with so many defects that we are made to depend for our information.

We shall now take this imperfect work and put it to the best possible use. Tacitus has catalogued all the peoples found in the region north of the Danube and given us a list of sixty tribes. All these peoples he has tabulated and classed under the three heads of Ingaevones, Istaevones and Herminones, to which titles he has given a fabulous explanation. These titles once conveyed a sensible significance, and probably referred to the Teutonic Bull, the Celtic Bull and the Mark respectively. But now owing to their being blended indiscriminately, they have not only lost their true signicance, but given rise to a false fable. And in addition to the above three groupings, he has given us another classificatory system consisting of four divisions namely Gambrivii, Suevi, Marsi and Vandilii. The significance of two terms namely Suevi and Marsi is plain on the surface; the former* signifies the people located on the highlands of Germany and probably refers to the Celtic Bulls; and as for the latter we can easily see that it refers to the Marks. From a study of the later history of the Vandilii, we think it refers to a people with a dominant Snake element. As for the Gambrivii we surmise, it refers either to the Teutonic Bull, or to all the miscellaneous flocks not falling under any one of the above three heads. But so great is the confusion of blood going on in the region, that we cannot expect an accurately worded classificatory system in the present circumstances of the land. We have to therefore proceed with caution and interpret the titles reported to us.

We mentioned that the Teutonic Bull and the Celtic Bull are placed in the northern and middle parts of Central Europe and the Marks further south in the Alpine region. We further stated that under the lash of the Snake, the Mark is torn from the Alpine bosom and scattered far and wide. Let us now take the list given by Tacitus and see where all this Mark is found located. We find

* Ploetz's Epitome of History, (English Edition) pp. 163 to 164.

one large flock known as Cimbri taken and lodged in Jutland in the very bosom of the Teutonic Bull. Next entering the middle zone we find the Marsigni and Marcomanni placed in the neighbourhood of the Celtic Bull. These three titles we may plainly see refer to the Marks. There are also other flocks which after a close study we find to be Marks about whom we shall later on mention.

Tacitus[1] misled by Caesar is seen bringing the Celts from Gaul into Germany. But this is an error which requires correction. Our studies in epos, ethnology, and primitive history reveal that Celt is the oldest inhabitant of the middle region of Central Europe. He is no doubt also found in Gaul. But that is no reason for bringing that element from the latter region to the former. Into the build of Germany has entered a solid substratum of Celtic element which represents the oldest inhabitants of the land. One such people are the Boii[2] who seem to be living in the land from time immemorial. Owing to the great confusion of blood going on in the region, it is with difficulty that we are able to fix the identity of the other Celtic races in the build of Central Europe.

As for the Teutonic Bull owing to his remote location, we are placed in a better position. Such tribes like Chauci and Langobardi, we are almost certain come out of the Teutonic source. As for the other tribes located in North Germany or Prussia we have to proceed with greater caution.

The net result of our studies shows that in the lands north of Danube, fragments of the Mark taken for the Alpine lands are found lodged in the bosom of the Bulls, seen in that region.

A corresponding phenomenon is also seen going on in the region south of the Danube which we know is occupied by the Marks. Under the lash of the Snakes, fragments of the Bull will be taken from the northern parts and lodged in the bosom of the Mark. On this point Tacitus himself has some information to give us. He makes the Aravisci[3] of Pannonia a branch of the Celtic Osi in Central Europe. But he is not certain as to which flock is the parent stock. On this point we can assure him that it is the former that is the offspring of the latter, and went from the lands north of the Danube into Pannonia. As regards the Teutonic Bull archaeology has given us a reliable piece of evidence. The Row

1. Germania, Chap, XXVIII.
2. Taylor's Origin of Aryans, page 84.
3. Germania, Chaps. XXVIII and XLIII.

grave men * reported by that science, probably represent an early migration of the Teutonic people. The Teutonic Bull of this period we know is a man adulterated with a Nordic element. In the Row grave type we find this Nordic characteristic well exhibited in the skeletal remains. From these two facts we clearly see that fragments of the Teutonic and the Celtic Bull are being taken from the lands north of the Danube and lodged in the bosom of the Marks found south of that river. Tacitus has given us a list of sixty tribes for the for merregion; and using the same clue we state that a similar number will be found in the latter region also.

Let us now examine the features of the tribes placed in our hands by Tacitus. In the first stage we mentioned that the standardised organisations of the Indo-European flock were broken up, and what was left behind is only the clan structure. An examination of the sixty tribes reported by Tacitus shows that they all possess the three fold structure namely the tribal, sub-tribal and clan organisations. That means that under the pressure of the storm raging in Central Europe, the once sundered fragments are being built into bigger groups having all the threefold organisation. Such is the net result of the work performed in the second stage of the Germanic phenomenon.

SECTION III. THE THIRD STAGE IN THE GERMANIC PHENOMENON

The old era we mentioned is the age of the Big Snake. The net result of the work performed in that period is that we are left in posession of about 120 tribes in the lands lying both north and south of the Danube. The new era we mentioned is the age of the Mongol Little Snakes who like his predecessor the Big Snake is seen flooding into Europe for fifteen centuries and raising cataclysm after cataclysm. But there is a great difference in the work performed by the two Snakes. We saw the Big Snake crumbling the three races found in Central Europe and breaking them up into 120 tiny tribes. But the Mongol Little Snake is seen taking these myriads of crumbled atoms, compresses them in his all-powerful mill, and brings into existence bigger and larger sized flocks. During the compression process such of the tiny atoms as are not

* Taylor's Origin of Aryans, pp. 102 and 103.

able to stand the ordeal of fire are weeded out and thrown out of the furnace of Central Europe.

The work performed in this age may be studied under two separate heads. Let us now take the first head and see what is being done. The first band of Little Snake that flowed into Europe are the Finns[1] who entered the land about the first century A. D. Some where about the fourth century A. D. came the Huns[2]. Under the combined lash of these two great hordes, three big groups known as the Alemanni[3], the Franks[4] and the Saxons[5], are seen coming into existence in the fifth century A. D. Tacitus limited his description to the lands lying north of Danube, but now our vision is extended to the very base of Alps, as we find the first named group Alemanni occupying the lands south of that river as far as the mountain wall. Using our comparative key we find that the Saxons represent the descendants of the Teutonic Volsung Bull, the Franks represent the Celtic Bull, and the Alemanni the Marks.

We shall next study the work performed under the second head. Even after the formation of these three big groups, the compression process is still seen going on. More hordes of Little Snakes like the Avars[6] and the Magyars[7] are seen pouring in, and letting loose tempest after tempest for five more centuries. Under their combined fury greater compression and more purification is being administered to the above mentioned three big groups. In addition to this process all the waste materials and effete flocks found in Central Europe are taken and expelled out of the region. When undergoing the ordeal even huge slices are cut off from the above mentioned three big groups and expelled out of the land. We again take our stand in the tenth century A.D. and view things. At that stage the same three[8] groups are found, but the only difference is that they are seen exhibiting greater vigour and more potency. Out of the three big groups two are seen passing under the old names of Saxons and Franks; and the third group has

1; Germania, Chap. XLYI ;
2. Gibbon's Decline of the Roman Empire, Vol, III, pp. 23 to 25 ;
3. Ibid, Vol. I, pp. 251 to 253 ;
4. Ibid, pp, 248 to 251;
5. Ibid, Vol, II pp. 492 to 495 ; also refer to map on page 9 of Masterman's Dawn of Mediaeval Europe,
6. Gibbon's Decline of the Roman Empire, Vol. IV, pp. 291 to 292;
7. Ibid, Vol. V, pp. 511 to 521 ;
8. Tout's Empire and Papacy, map on page 11 ;

changed its name to Swabian[1] which from our study of languages we see is almost synonymous with Alemanni.

Philologists[2] have brought to our notice a linguistic phenomenon known as the sound shifting[3] process that is seen at work in the seventh century A. D. in the High German speech, which language we mentioned is a descendant of the primitive tongue of Marks. It probably refers to the changes going on in the language of the Marks lodged in the southern parts of Central Europe under the hammering administered by the Mongol Little Snake in the period falling between the sixth and the tenth centuries A. D. So we see that the second part of the Germanic phenomenon executed by the Little Snake is also confirmed by the teachings of Philology.

We here wish to offer a few remarks about the evacuation process, which we mentioned as going on in the bodily build of Central Europe during the first ten centuries of the new era, when the Germanic phenomenon is in operation. The Cimmerian mentioned in a previous page we stated is one of the drainage channels by which the excess of Nordic element not required for the use of Europe is taken and spread broadcast over the wild plains of West Asia. A similar function is being performed by the Germanic phenomenon, which is seen taking the many effete flocks not required for the use of Central Europe, and spreading it broadcast over continental Europe. The Vandals[4], the Suevi, the Burgundians, the Longobardi etc., are of this kind. A study of the build of these flocks shows that they are seen taking either the excess of Mark or

1 Tucker's Natural History of Langnage, page 221 ;

2. Ibid, page 321 ;

3. The case herein mentioned is known as the second sound shifting process, which is wholly confined to the Marks of Central Europe, who are later on seen passing under the delusive title of South Germans. Besides the above noted instance, there is also seen another proc ss known as the first sound shifting phenomenon, that is found at work among the Teutonic and other Bulls on one side, and the four main wiugs of the Mark kncwn as the Latins, the Greeks, the Aryans and the Iranians on the opposite side. The latter is a general phenomenon and is the resultant of the great clash between the main branches of the two Indo-European races, that first commenced in 4500 B. C. in Russia, and is next seen going on all through their subsequent career. But the former is a local process confined to the Alpine Marks under the lash administered by the Little Snake sometime after the fifth century A. D. Students without knowing these secr.ts are found vaguely theorizing on the language phenomenon, We are fully dealing on the subject in part XI. Also refer to Tucker's Natural History of Languages, Chap. 13, and pp. 213, 216 and 318 to 322.

4. Grant's History of Europe, Vide map on page 217.

Nordic or Snake from Central Europe and discharging them all over the continental lands.

We hope we have given a clear view of the Germanic phenomenon. Three layers of Indo-European peoples namely the Mark, the Celtic Bull, and the Teutonic Bull are arranged one above the other between the Alpine mountain wall at the base and the Baltic and the North Sea waters at the top. Next thunderstorm after thunderstorm is being passed through this dense mass during a period of twenty centuries from 1000 B. C. to 1000 A. D. Under the effects of that awful cataclysm three great changes are seen taking place. The first stage consists in the three Indo-European flocks being ground to dust, and reduced to the size of clan units; and during the process the Mark and the two Bulls, Celtic and Teutonic, are taken and blended indiscriminately and worked into the build of the various clan units. A picture of this process is exhibited in the Wolfing tale.

The second stage consists in the decomposed clan units being built into bigger groups exhibiting both tribal and clan organisations. During the process large bodies of Mark are taken and placed in the middle of the two Bull zones Celtic and Teutonic; and likewise a reverse process is seen at work, and large bodies of Celtic and Teutonic Bulls are taken and lodged in the bosom of the Marks. A detailed report on this point is given by Tacitus in his Germania.

Next taking the third stage we find three big sized groups coming into existence and occupying the whole of Central Europe. During the process we find the Mark placed in the middle of the two Bulls absorbed into the bodies of the latter; and similarly the two Bulls elements placed in the bosom of the Mark is also found absorbed by the latter flock. So ultimately we find Central Europe left in possession of three peoples known as the Saxons, the Franks, and the Swabians.

Nature is playing a hoax. There is no such thing as the German. It is a term coined to befool the peoples of Central Europe Using our racial, linguistic, and many more keys, we state that the land is now occupied by three different peoples entirely different from one another. There is no such thing as a uniform German people. Central Europe as now seen is found occupied by three peoples with the Markian German in the south, the Celtic German in the middle, and the Teutonic German in the north.

SECTION IV. THE GOTHIC PHENOMENON

What is known as the Germanic phenomenon is seen working only within the orthodox limits of Germany. It has nothing to do with the lands falling outside that limit. We shall in this and the following section mention what sort of relationship it holds to the neighbouring Gothic and Scandinavian peoples. We shall here deal with the former.

An all round study of the Indo-European movement going on in the west shows that the Goths are the descendants of the Ne-Belung Teutonic Bulls stationed in North-West Russia. They are the one eyed men reported by Herodotus. Here they lived and fought during a period of ten centuries from 1000 B. C. down to the end of the old era. Ethnology[1] has informed us that a Teutonic people lived in Finland prior to its occupation by the Mongoloid Finns. The only Teutonic people we are able to spare in this early age are the Ne-Belung Bulls. We have now to find out how they came to acquire the title of Goths in the historic period.

The Bulls after their advent to the west we know assumed the title of gods. Like all divisions of that flock, the Ne-Belung Bulls seem to have used it as a secondary title to represent that branch. When in the later phases of their life they required a short convenient term to designate the flock, they took the latter title, changed it to Goth[2] and passed under that standard. The first historic mention we get about them under the new assumed title is in the pages of Tacitus[3] who locates the flock on the shores of the Baltic Sea bearing the title of Gothones, which seems to be an expanded latinized form of Goth.

We in a previous page mentioned that under the double pressure imparted by the Finn and the Lapp, the Big Snake quitted north-west Russia and penetrated into Scandinavia. It is probably the same pressure that induced the Goth to vacate this region and move southwards. It is even possible that before quitting the old site, a small fragment of the flock was sent into Scandinavia where they are seen leading a chequered life. But the main portion of the flock remained on the mainland, and are seen moving further and further downward along the Baltic coast. But even here they are

1. Keane's Man Past and Present, page 319 sq.
2. Mallet's Northern Antiqnity, Glossary, see under god;
3. Germania, Chap. XLIV;

not permitted to stay permanently. As time rolls on more Mongol[1] flocks are seen flowing into the land and raising cataclysm after cataclysm. Under their repeated lash, they are broken into two branches known as Visgoths and Osrogoths, and driven further southwards.

Students[2] are found taking this recent explosion of the Goth and representing it to us as the initial movement of the Teutonic Bull from east Asia into west Europe. If any body had the least knowledge of the Indo-European phenomenon, such an erroneous statement would not have been allowed to go unrebutted. The Teutonic Bull came into Europe in the fifth millennium B. C., and what we are now witnessing are the dying embers of the great movement.

There is another error which we find comitted in connection with these people. The Goth is brought under the category of German and reported as such to us. It is Tacitus who first committed the mistake, and what we are surprised to see is that the same error is being continued to this day. There are two flocks of Teutons on the mainland, namely, the Volsungs in Prussia and the Ne-Belungs in Russia. Of the two flocks it is only the former that is seen participating in the Germanic movement, but the latter has no sort of connection with it.

We mentioned that the Teutonic Bull in the ten centuries falling between 2500 and 1500 B. C. is seen getting himself adulterated with the inferior Nordic and lowering his mould. In this defect both the Volsung Bull and Ne-Belung Bull must have participated. But owing to the participation of the former in the Germanic phenomenon, this defect will be removed. One great virtue in that movement is that a great interchange of blood is going on between the Celtic Bull in the south and the Volsung Bull in the north that has ultimately ended in giving an improved mould to the latter. But this benefit, the Ne-Belung Bull is deprived of, as he is placed in Russia outside the scope of the Germanic phenomenon. The result is that we find his descendants the Goth loaded with all the low characteristics of the Nordic. The Roman who had to come into frequent clash with him has reported some of the defective characteristics in his bodily mould. It is stated that these Goths in spite of their huge size, had clumsy[3] legs

1. Gibbon's Decline of Roman Empire, Vol. III, pp. 24 to 40;
2. Keane's Man Past and Present, pp. 506 to 509;
3. Gibbon's Decline of the Roman Empire, Vol. II, foot-note on page 515.

and narrow shoulders which are probably low traits imparted by the Nordic. All facts go to show that the Goths placed outside the the scope of the Germanic phenomenon are found with the same defective characteristic which they inherited from the aboriginal Nordic.

We mentioned that the Cimmerian is one of the drainage channels by which the Nordic element is taken and spread broadcast. The Goth is seen serving a similar function. He made a great noise [1] about the early part of the new era, but before the end of the sixth century A.D. all is over with him. Under the repeated lash ef the Mongol Little Snake he is taken and spread broadcast over the three continents of Europe, Asia, and Africa. Such is the tragic end of the Goth. Now there is not one member out of that fold left behind in the world. Everywhere he has been devoured and destroyed without leaving even a trace behind.

SECTION V. THE SCANDINAVIAN PHENOMENON

Scandinavia falls outside the sphere of Germanic phenomenon. That land is the home of Nordic, into which aboriginal haven a branch of Teutonic Bulls known as Ynglings entered in 2300 B. C. The resultant product will be a hybrid people in whose mould the Nordic element will be the predominating ingredient. Such is also the report handed down by Ethnology.[2] What has imparted that great value to the Germanic phenomenon is the participation of the Celtic Bull located in Central Germany in that movement. It is he who has imparted that superior value to the three classes of Germans found in Central Europe. This superior advantage, the Yngling Bulls are completely deprived of, and no opportunity is given for the improvement of their mould. Scandinavia in the end proved to be a land inhabited by the Nordic people with a small Bull element in their mould.

Although the Germanic phenomenon has no direct action on Scandinavia, it is however seen imparting a few indirect results to that Peninsula. A study of the Scandinavian people shows that they are riven by a despotic fury which trait could only have been communicated by the Mark or the Snake. We here confine our

1 Masterman's Dawn of Mediaeval Europe, Chaps. II, III and IV;
2. Keane's Man Past and Past and Present, page 509.

attention to the former and point out how that element got into Scandinavia. Tacitus has placed at the very base of Jutland a flock of Cimbri, who we know are out of the fold of despotic Marks. It is highly probable that under the lash of the Germanic phenomenon, fragments of this element might have been taken and lodged in the bosom of Scandinavia. It is even possible that in the ages falling prior to the first century A. D., tiny flocks of Marks might have been taken from the Alpine bosom and sent into Scandinavia. But we have not received any report on this point from epos. It is solely judging from the nature of the people that we are inclined to send an earlier stream of Marks into the land. The Scnadinavians of history are a people dominated by a demoniac kind of despotic fury. For such of them as are infected with an extreme form of that malignant distemper, epos has given the title of Berserkirs.* Such a rabid form of despotic fury could not have been imparted solely by the small flock of Cimbri placed at the foot of Jutland. Hence it is we give the land an earlier supply of Marks although we have received no confirmatory reports about it from epos.

We notice another beneficial value imparted to the land by the storm of Germanic phenomenon raging in Central Europe. The Ynglings entered Scandinavia in 2300 B.C. Properly speaking they could give us informatien only about events that were transacted prior to that date. But the epos produced from that land gives us information about events enacted between 2300 B. C., and the first century new era. Such an information could have been imparted only by the Volsung Bulls stationed in Prussia. We therefore state that fragments of this flock might have been taken under the lash of the Germanic phenomenon and lodged in the bosom of Scandinavia. We have already pointed out that a fragment of the Goth or Ne-Belung Bulls are seen entering that peninsula from the north western side propelled by the lash of the Mongol Little Snakes. It is probably a combination of both these flocks that imparted a full budget of information to the Ynglings, who have placed before us a full edition of Teutonic epos.

* Mallet's Northern Antiquities, pp. 525 to 526; Bellows' Poetic Edda, pp. 132 and 225 with notes.

SECTION VI. OUR FINAL REFINED DEFINITION OF THE TITLE TEUTON

Having given a full view of the whole course of the Bull flock movement going on in the world, we are now in a position to give a correct definition to the title Teuton. The first thing that we have to know about him is that there is no such flock as Teuton either in the Cradle, or in Asia, or in Europe. All those unsound theories * that are now propogated about him are mere fables. The Teuton like the Celt is a new explosive formed on the soil of Europe out of the Bull element that came to that continent from the Cradle. The proto-Teuton took his birth on the soil of Europe in 4500 B. C, on the very date on which the Bull entered Europe. But his second or real birth may be postponed twenty centuries later, as between 4500 and 2500 B.C., he is seen giving birth to many off-springs that are seen bearing different titles. So the true birth of the Teuton may be said to have taken place on the soil of Russia in 2500 B. C., which is the date on which he threw off the last branch into Asia, that is seen later on passing under the title of Vendo-Lett. It is to the final remnant left behind after the last swarming that western tradition has given the title of Teuton, which word we mentioned came into use somewhere in the fourth century B. C. They were probably given this specific name as the Bull group designated by that title had acquired certain well marked distinguishing characteristics that go to distinguish it from the other Bull flocks. But this Bull group is not found in one place, leading a coherent life. It is split into three branches and seen in three far off parts of Europe. Firstly there are the Ynglings in Scandinavia; secondly there are the Volsungs in Prussia; and thirdly there are the Ne-Belungs in Russia. All these three flocks when in the conjoint stage bore the name of Velings or Velsings. But as time rolls on both the group name and subsidiary titles are seen going out of use, and in their places are seen coming into use new designations. The Bull flock in Russia took the name of Goth and that in Prussia passed under the title of Saxon. But the Yngling Bull is found named as the Scandinavian after the land inhabited by him. Western tradition has been

* Keane's Man Past and Present, pp. 449, and 506 to 510.

long labouring to find a group title to designate these three flocks. In the end it found one in the title Teuton. This term when first put on the field is found to be a title borne by a small tribe living on the shores of the Baltic sea. But later on it is expanded and given the value of a group title and applied to all the three flocks. Out of these three flocks, the Goth or the Ne-Belung Bull is dead without leaving so much as a trace behind; and the Saxon or the Volsung Bull tormented by the storm of Germanic phenomenon is now found without any remembrance of his ancient past. The only man to whom we can turn for information on the subject is the Yngling Bull of Scandinavia.

So we see that it is only three peoples that are entitled to be brought under the category of Teuton. A tabulated view of these three flocks together with their respective titles is given below.

Velsing
or
Veling
or
Teuton

Veling	Velsing	
Ing-Veling or North Teutonic, the parent of Scandinavians.	Volsungs or West Teutonic people, the parent of Saxons.	Ne-Belungs or East Teutonic people, the parent of Goths.

The information given in the above table is founded on the teachings of epos. Into this field of Teutonic antiquities Ethnology * is found creeping in and causing great confusion. It is first seen misleading us by equating the terms Teuton and German, and telling us that both represent the same conception at the bottom. This error we have cured by giving a proper interpretation to the latter term. The title German we pointed out is a group name applied to three different peoples found in Central Europe, that have no sort of connection with one another. If one wishes to

* Keane's Man Past and Present, pp. 506 to 510;

apply the term German to a Teutonic people, it should be used as a compound title Teutonic German, and solely made to represent the descendants of the Teutonic Volsung Bulls stationed in Prussia.

A similar error is also being committed in the field of languages. Philology* is seen bringing the Swabian or the Markian Germanic tongue, and the Frankish or the Celtic Germanic tongue and classing them under the head of Teutonic speech. The first two languages no doubt belong to the Germanic category, but what we wish to point out is that they should not be classed under the head of Teutonic. The first reform that philology has to undergo is to omit the Swabian and the Frankish from the Teutonic classificatory list and take it to some other head.

We hope we have given a clear view of the Teutonic people past and present. Only three peoples are entitled to that title namely, the Goth, the Saxon and the Scandinavian. Out of these three flocks the first is dead; and the second is so much confounded in mould and build as to loose all sense of Teutonic past. It is only the Scandinavian that is found retaining a tinge of the ancient Bull instinct; and it is out of his mouth that we have received our full edition of Teutonic epos.

CHAPTER XIII

TEUTONIC EPOS (*continued*)

A SET OF MISCELLANEOUS THEMES

SECTION I. COSMOGONY LEGENDS

§ 1. INTRODUCTORY

The Cosmogony legends mentioned in the Teutonic epos is an abstruse theme, whose true significance will be made plain only when studied with the help of our comparative key. The Bull has nothing to do with cosmogony, and if he had his own way he would not have stated anything on the subject. We are now in the

* Tucker's Natural History of Language, vide table on page 212; Mallet's Northern Antiquities, pp. 30 & 31.

darkest age of the world, when it is too early to think either about the origin of men and things or about the origin of world. The Bull is a man who will only speak about things that can be tested and proved by the reasoning powers given to man. He will not speculate about matters and give expression to imaginary theories. As absolute proof is not possible in the present field, he would not have stated anything on the subject. The cosmogony legends embodied in the Teutonic epos must be the contribution of some alien flock cast in a different mould, whose identity we have now to find out. A wide study of the cosmogonic myths current all over the world shows that they are mostly founded on the speculative thoughts of early man. The primitive mind in its attempt to pry into the origin of things, is everywhere found giving expression to the most childish theories. Among mankind it is the Round Heads that are the most prone to this malady, which distemper is not seen forsaking them even when grown mature. We have to find out from what source the Teutonic Bull derived his supply of cosmogonic myths.

The theme as now put before us in Teutonic epos is found composed of two different elements derived from two different sources. Firstly we have the sane conceptions of the Bull that relates to matters which took place in the course of his past life. Secondly the speculative thoughts of the Snake as propounded by the sages of that flock in this field of cosmogony. Originally the two conceptions should have run in separate streams, and handed down in the form of two separate legends. We know that the Teuton has a large amount of Snake in his constitution. Under the influence of that bias the bards out of the Teutonic fold have blended the two conceptions, and put them before us in the form of a single legend. In addition to the confusions introduced by the Bardic school, we see the monks intruding into the field, and adding another element of corruption. Whatever may have been the amount of mischief perpetrated by the former, they would not have put it in that systematised form in which it is now presented to us. The Eddas we mentioned is the work of the Monkish school, who we know are re-writing Teutonic epos after the Biblical model. In the course of their operation, they took the materials given by their predecessors, arranged them after the scriptural pattern, and

put it before us in a systematised form. The cunning hand of the monks is only dimly visible in the Elder Edda, but it is seen more plainly in the Younger Edda, which is a work framed wholly after the Bible. So in this work of solving the cosmogonic legends embodied in Teutonic epcs, we have to first sort out and separate the element contributed by the Bull from that supplied by the Snake. After performing this initial process, we can easily find out the part played by the monks. We shall begin with the first step and determine the amount of contribution made by the Bull to the cosmogonic theme.

§ 2. THE HEIMSKRINGLA LEGEND

The term Heimskringla[1] literally means a world circle. If we look at a map of the old world[2], it will be seen that the early life of the Teutonic Bull is cast in a world circle, or a region covering the whole surface of the earth running from south to north. He migrated from the cradle situated at the southern most extremity of the old world, and came to Europe located at its northern most extremity. The former he designated as Muspelheim[3] and the latter as Niflheim. Between the two he located Ginnungagap[4] which term literally means a deep abyss. Taking into consideration the then physical features of the earth, it will be seen that the term is aptly coined. At the time the Bulls are seen migrating from the cradle to Europe there are at least three abysses between the two centres. First there is the gap of the oscillating land bridge between the cradle and the southern extremity of India. Next there is a second gap or a similar oscillating land bridge lying between Gujarat and Baluchistan. Finally there is another gap in continental Asia that is now found covered by shallow stretches of water. It is after crossing these three gaps that the Bull finally reached Europe. It is in rememberance of the great perils undergone in the course of this journey that he has coined the significant title of Ginnungagap and put it before us in the form of a concrete legend.

Such is the form in which the Heimskringla legend was originally handed down. Properly speaking it should have found

1. Mallet's Northern Antiquities, page 592 and foot-note.
2. Map No. 2 facing page 23;
3. Mallet's Northern Antiquities, pp. 401 to 402;
4. Ibid, Glossary see under Ginnungagap.

a mention in the two Eddas, as it gives a very valuable piece of information connected with the old time history of the Bull. But in neither of the two works it finds a mention. It is by a chance that we came across the title of the legend without any of its contents. Snorri has written a work known as Ynglinga Saga whose object is to give us a full report about the old time history of the Proto-Norse people found in Scandinavia. In so doing he had to go to the very origin of things, find out the ancestry of the Bull, and bring a colony of that flock into Scandinavia. In the course of his search he found this Heimskringla legend current among the people of the land and took it to his help. In what form he gathered the legend it is not known. All that we see is his making a bad use of the legend. In his Ynglinga Saga we find him using the title only after depriving it of its valuable contents. The matter has not ended here. He is seen further corrupting it by coining a false Heimskringla whose jurisdiction is confined to the lands now known to him. Between the Heimskringla of epos and the Heimskringla of Snorri there is much difference. The latter[1] is confined to the northern parts of the world, which is the region wherein he is now found located. But the former is connected with the whole surface of the earth, and takes in at one view both the Cradle in the South and Europe in the North.

Why Snorri took to this wrong course we are only able to guess. In the Elder Edda[2] we find a mutilated version of the legend given without the title Heimskringla. The same procedure he is found following in his Younger Edda. His Ynglinga Saga must have been composed after the Younger Edda was written. Not knowing how to use in the former work the materials found in his new gathered Heimskringla legend, he is seen corrupting it in many ways and putting it before us in the shape which would serve his purpose. If Snorri, instead of taking the Bull from Russia into Scandinavia, had only gone to the origin of things, first brought him from the Cradle to the west, and next taken him from Russia into Scandinavia, he would have not only given us a sensible work, but also made full use of the Heimskringla legend with all its contents. But for such a work he is not fit. Further having

1. Younger Edda by Anderson, pp. 224 to 226;
2. Bellow's Poetic Edda, page 4 and Passim.

committed himself to one line of writing in the Younger Edda, he could not change it in his subsequent Ynglinga Saga. But we must take the two works together and interpret things by the light thrown by our comparative key. So reading we state that the Heimskringla legend as handed down by old time Teutonic tradition, is intended to give a picture of the cradle and about the passage of the Bull from that centre to Europe.

§ 3. THE MUSPELHEIM AND THE NIFLEHEIM REGIONS

The upper most layer in the cosmogonic myths is contributed by two legends that are seen bearing the titles of Muspelheim and Nifleheim. The former term according to the best teachings of epos, is a region swept by burning flames and volcanic fires; and the latter represents a region of intense cold covered with snow, rime and ice. These two titles actually represent two regions on the surface of the solid earth wherein the Bull spent the early part of his life. Muspelheim and Nifleheim are not in any way connected with the first begining of the world, and much less with the origin of man on the terrestial surface. What epos wants to inform us are not speculative theories connected with the origin of Universe but actual facts connected with the past history of the Indo-European progenitors. These two regions are reported to us as representing some pre-chaotic condition of the universe. All such thoughts are erroneous, and must be at once eliminated from the field. Muspelheim [1] is a technical word coined by epos to represent the cradle, as it was torpedoed by a volcanic outburst and bathed in Muspel fire prior to its being sent beneath the waters of the ocean; and Nifleheim [2] again is the dark region situated beneath the dark northern sky covered with rime, snow and ice. The Bull is now coming from the sunny lands of the cradle situated under the tropics to the inhospitable region of Europe with its benumbing cold that is freezing the very marrow in the bones. His sudden transportation from a very hot region to an extreme cold region must have impressed very vividly on his memory by its strong contrast. It is these vivid impressions formed in the early childhood of the race that have enabled it to coin fit terms

1. Mallet's Northern Antiquities, Glossary, see under Muspelheim;
2. Ibid, see under Nifleheim; also Bellows' Poetic Edda, pp. 80 and 196 with notes.

and hand them down in the form of antique relics. So the two great lands connected with the earlist history of the Bull are Muspelheim and Nifleheim.

§ 4. THE FIRST INSTALMENT OF CREATION LEGENDS

We mentioned that the vice of speculating about the origin of things is a favourite past time of the Round Heads. The Snake is a man coming out of the Round Head stream of human evolution. Following the natural bent of his racial type, he is seen giving expression to a profuse crop of creation legends. We know that a large element of Snake is found in the Teutonic mould, that must find its outlet in many ways. Acting under its influence the Norse bards are seen taking the creation legends furnished by the Snake, blending them with the sane conceptions of the Bull, and placing before us a confounded cosmogonic theme. We know that according to the best teachings of the epos of the Bull, Muspelheim and Nifleheim represent two regions of the earth's surface connected with the past history of that flock. But now they are found given a perverted significance, allotted an extra-mundane value, and made to represent some unorganised part of the primordial universe. After taking this false step, they are next seen working in the same erroneous direction and giving birth to more absurd thoughts. The Gelid[1] vapour of Nifleheim is reported to have come into contact with the heated blast of Muspelheim, melted into drops and given birth to a human figure known as Ymir. In the cosmogonic myths of the Snake, the Origin of Ymir would have been reported in some other form. But that fact is suppressed, and in its place is given a false version based on a twisted legend taken from the Bull. This Ymir we are expressly told is a man of the giant kind which term we know represents a man out of the enemy fold. This Ymir also known as Aurgelmir[2] is stated to have rubbed foot against foot, and brought into existence two more giants bearing the titles of Thrudgelmir and Bergelmir. The former we are informed is a man with six heads which ensign we know is the totem emblem of the Snake; and from this clue we plainly see that the other two Ymirs and Bergelmir are also of the

1. Bellows' Poetic Edda, pp. 76 to 77 with notes; Mallet's Northern Antiquities, pp. 400 to 403.
2. Bellows' Poetic Edda, page 77 with foot note; Mallet's Northern Antiqnities, page 403; Mackenzie's Teutonic myth and legend, page 3.

Snake kind. But the Snake is not the only species given birth to by Ymir. From the sweat of his arm-pit is seen coming into existence a giant known as Mimir which title we know represents both Wolves and Horses. In the Original Snake legend nothing would have been mentioned about Mimir. This blending of the two figures Ymir and Mimir, and make the former give birth to the latter is the work of Norse bards. Even when bringing about this unauthorised blending, they are seen exhibiting a ray of good sense. Mimir we know is a man out of the superior Indo-European fold, but the Snake is a flock coming out of a lower stream of human evolution. It is probably to indicate the differenee in the racial grade of the two flocks, they have made the former come out of the upper part of the body, and the latter out of the extremities. But all this fine ingenuity exhibited by the Norse bards is simply wasted. To give Mimir a Snake pedigree, and make him come out of that low source is contrary to all teachings of epos. The Wolf and the Horse are now dead. If they were only alive they would have spurned this base orgin clapped on them by Norse bards.

The next item in the cosmogonic myths is the creation of the gods or the Bull flock, The original process continues, the heated blast of Muspelheim comes into contact with the gelid vapour of Nifleheim, next resolves into drops, and the results is that we see the Cow Audhumbla coming into existence. The new created figure is found hungry and goes on licking the ground to obtain sustenance. The net result produced by the prolonged licking process is the coming into existence of Odin who we know is the father of the Bull flock. A number of fables are mentioned in connection with cow Audhumbla and Odin, whose fallacies we are elsewhere exposing. But here it is enough to know that the former is put before us as a symbolical figure to represent the mythic progenitor of the Bull flock, and that the latter is a recent member out of that fold. The new generated Audhumbla is found to be a fertile cow that is seen pouring forth from her udder a profuse quantum of milk. One great blasphemy committed by the Norse bards is to take this milk and use it to feed the poisonous Snake Ymir. Even the very thought of such a suggestion is most repugnant to all the sacred traditions of the Bull. We are elsewhere

showing that the milk flowing from cow Audhumbla is a vital food that is intended to feed the Bull flock. Even in the midst of their many blunders, the Norse bards are seen showing a ray of good sense. They have given a separate origin to the Bull or rather to cow Audhumbla and her descendant Odin. They have not as in the case of the Wolf and the Horse, made the Bull spring out of the loins of Snake Ymir. But even when giving a separate origin to the Bull, they are not gifted with the proper vision to estimate his proper racial value. In the legends it is the Ymir Snake that is given the first place, and the Bull made to take a second rank. But properly speaking the position has to be reversed, and the Bull given the first place, since he is a superior man in every way as compared with the Snake. Even for this error we are able to find an excuse. In the epos of the Bull there is nothing mentioned about the origin of man or the genesis of that flock. It is only the Snake that is seen prating about such things. It is probably misled by the silence in the former record, that the Norse bards put the Snake first and the Bull second.

According to the fanciful conception of the Norse sages we are still in the nebulous stage of the universe with no substantial basis of any kind. It is upon this airy universe with no firm ground to stand upon, that Ymir and his giant hordes namely the Wolf, the Horse and the Snake are made to take their stand in the neighbourhood of cow Audhumbla, Odin and his Bull flock.

Now commences the real creation process. One of the many crude conceptions of the Snake is to make his patron god or dream father furnish food for that part of the cosmogonic process known as the creation work. Yielding to this queer freak we find the Snake taking his dream father, and next killing and cutting him to pieces. It is out of the dismembered parts of the dead body of the Ymir, that the earth and the heaven with its equipment of sun, moon and stars are said to have come into existence. In the Eddas* we find the killing of Ymir and cutting up of his dead body assigned to Odin and his Bull flock. Here again we see another perverted statement emanating out of the mouth of the Norse bards. The Snake has given us a curious conception known as the world

* Anderson's Younger Edda, pp. 206 to 213; Mackenzie's Teutonic Myth and Legend, pp. 4 to 6; Lang's Custom and Myth, page 169; Lang's Secret of Totem, pp. 82 to 83 and 137 to 138, Kalevala Chap. I.

mill that is seen automatically moving and grinding things that come within its grasp. A second version of the creation report is seen throwing this Ymir into this world mill which is found grinding and pulverizing him into pieces. Out of these two versions, it is the latter that is near the truth. Such is the mixture of truths and untruths that we find blended in the Eddaic creation legends.

We have many proofs to show that the cosmogonic story mentioned tn the Teutonic epos is wholly a contribution from the Round Headed Snake. It has nothing to do with the Long Headed Bull. In support of our statement we are able to cite similar creation myths found current among the other Round Heads of the world, that are seen wording their legends in the very same manner as the Snake. The Sumerians[1] of Chaldea who are Alpine Round Heads, are found expressing their cosmogonic myths worded in a similar language. The Aryan,[2] also a man out of the Round Head stream, is found writing in a similar strain.

So we see that the absurd creation fable mentioned in the Eddas has nothing to do with the Bull. It is wholly a contribution received from the Short Headed Snake. Odin and his Bull flocks have nothing to do with the destruction of the dream father Ymir, as that fable was created long before the Bull and the Snake came into contact with one another. We know that the Bull came into clash with the Snake on the theatre of Europe in the fifteenth century and fought many a sanguinary struggle. It is a tale of this recent episode that the ignorant Norse bards are seen taking and thrusting into the ancient cosmogonic myths of the Snake, that is as old as the world. So we must eliminate Odin and his Bull flock from the field, and not give them any part in the destruction of Ymir. The whole function of his destruction must be assigned to some agency which the ingenuity of the Snake has been able to device. Such a mechanism is furnished by the infernal world mill contrived and set in motion by the fertile brained Snake.

§ 5. THE SECOND INSTALMENT OF CREATION LEGENDS

The next item in the cosmogonic fable is the creation of the Teutonic Adam and Eve. From the wording of the legends we

1. Story of Nations, Chaldea, pp, 153 to 155 & 267; Mallet's Northern Antiquities, note I;
2. Rig Veda, Book X, Hymn 90.

plainly see that it is all the work of Christians monks. The Norse bardic school whatever may be their shortcomings, are not responsible for this error. The throe classes of giants namely the Wolf, the Horse and the Snake were considered as monsters existing in the pre-chaotic state of the world, that are not fit to be brought under the category of human species. The Bulls or gods though supposed to exist in a similar state of nature, were classed under the head of superior beings. Having fallen into this error, the monks are next seen taking steps to people the world with human species*. Odin is stated to have taken two pieces of wood and made out of it the first man and woman. It is out of these two parents that the whole human flock, or at least the western races are said to have descended. Barring the aboriginal stocks all the races of Europe are the descendants of the gods and giants mentioned in epos; or to put it in other words, they are the offsprings of the Bull the Wolf, the Horse, and the Snake. But the ignorant monks not understanding these plain facts are seen setting in motion a new fiction, and creating a new order of human species on their own responsiblity. We mentioned that the Eddas are fictitious works written after the Biblical model. In this field of creation of man, it is seen closely following that account. The only difference is that in the Bible it is the Jehovah that is seen performing that work, but whereas in the Eddas written by the monks, it is Odin that is made to play that part. We ask our readers to make a critical study of the Eddas, and eliminate all such fictions that are found in that record.

§ 6. THE CONFLAGRATION OF THE UNIVERSE

The Eddas are a cunningly planned work. If one wishes to intelligently understand its contents, he must know the nature of the authors that are seen at work in the field, and the object with which it is written. Whatever may be the amount of corruption introduced by the Bardic school, they would not have written it in that systematised form in which it is now put before us. Even a superficial study of the Eddas is enough to show that it is a work written after the biblical model. The monks took the materials given by the Bardic school, arranged them after the biblical pattern

* Mallet's Northern Antiquities, pp 405 to 406 and 487 to 488; Bellows' Poetic Edda, Voluspa, stanzas 17 and 18 with notes.

and put them in that perverted shape before us. Where materials were wanting to fill up the interspaces, they coined things out of their fertile brain, and supplied the omission. It is only by using this key that we will be able to understand the cosmogonic myths unfolded in the Eddas.

The Bible we know opens with a creation process and ends with the destruction of the world. In its closing chapters, we are told of the conflagration of the universe, the advent of Christ, and his setting up a new order of things. In the cosmogonic myths of the Snake there is nothing of this kind, as he does not care to trouble himself about the end of the world. But the monks are not going to be baffled by this want of material from Snake sources, as they have already made up their minds to frame a narrative after the biblical model. Hunting through the pages of the Bull epcs they found sufficient materials to satisfy their purpose. We know that a Muspel or volcanic outburst followed by a diluvial catastrophe, destroyed the cradle and sent it beneath the waters of the ocean. The legends connected with these incidents are now taken, given a twisted shape, and made to do the required work. The Muspel outburst is a thing connected with a small corner of the world known as the Cradle situated in the southernmost part of the Eastern Hemisphere. An agency which was enacted in a small corner of the earth, is now taken and given an extended scope, and made to destroy the whole world. It is in this form that we find it unfolded in the Ragnarok[1] episode about which fable we have already given a detailed report. So far the monks have done capitally well. They have taken legends from the Bull epos, made them execute the necessary work, and destroyed the whole earth at one sitting.

They have still one thing more to do. After the destruction work they have to bring into existence a new earth with its equipment of heaven and hell as unfolded in the Bible. Again a busy search was made, but nothing was found to suit their taste. But the monks undaunted went on with their work, coined things out of their fertile brains, and given us a new scheme[2] of the world after the Biblical pattern. Perusing their narrative we find it filled with all sorts of fictitious details. The only true legends taken from the past are the two infernal abodes contributed by

1. Mallet's Northern Antiquities, pp. 453 to 456; also note HH; Bellows' Poetic Edda, pp 22 to 26 with notes.
2. Mallet's Northern Antiquities, pp. 456 to 458.

the Snake namely, Nastrond and Hvergelmir. But now they are perverted, given a hell value, and made to serve as places of punishment for sinners. But the titles and descriptions given about the new heaven is all fiction. The only true ingredient seen in its composition is the beer tavern, Brimir, which is also a contribution by the Snake. To please the muddle-headed Teutonic flock, the monks are seen peopling the new earth with a few of their old gods. But most of these figures are fictions, eg. Vidar, Hodur, and Vali. Among this number we also find Balder. This concession is shown because they have already cremated Balder and scattered his ashes to the four winds. The monks probably thought that much harm would not arise by peopling the new earth with the shadowy spirit of the cremated Balder. Beyond these few figures all the great gods of the Teutonic pantheon from Odin downwards have been destroyed. Along with them is also destroyed their seat of bliss or Valhalla for which no sort of mercy is shown. So in this work of destruction it is against the Bull, their gods, and their seat of bliss, that the fury of the monks is most directed. They are inclined to tolerate the Snake, and bring in some of his debased conceptions, but for the superior thoughts of the Bull, the monks are not seen showing the slightest inclination.

We have traversed the whole field of cosmogony and exposed all its flaws. The story as now put before us is a fiction made up of materials taken from various sources. In this subtle composition it is the legends taken from the Snake and the Bull that are seen playing a prominent part.

SECTION II. THE COW AUDHUMBLA.

The legend connected with Cow Audhumbla is the most important theme in the whole field of Teutonic epos. But such an important incident does not find mention in the Elder Edda which is our first great authority in the field of Teutonic epos. It is the Younger Edda that first brought this valuable legend to our notice; and even in that record it is only mentioned casually and has not received that prominent attention which it requires. The cow Audhumbla is a mine of valuable information, as it is that legend which informs us that the Teutons are a people of Bull origin. The legend is now put before us in a corrupted form so as to deprive it of all sense. We shall cure its infirmities and try to bring out its original shape.

The cow Audhumbla is stated to have come into existence as the result of the gelid vapours of Nifleheim coming into contact with the heated blast of Muspelheim. From the way in which the legend is worded we are made to understand that the cow Audhumbla is a product of Nifleheim which we know represents the continent of Europe Such a statement runs counter to the teachings of Indo-European past. An all round study of epos shows that the ancient home of the Bull is the Cradle or Muspelheim where he was evolved in the long course of human evolution. It is from that centre that he came to Europe where he is found spending the rest of his life. Neither the gelid vapours of Nifleheim nor the heated blast of Muspelheim has anything to do with the genesis of the Bull. They are confounded thoughts propounded by Norse bards in the course of their framing the cosmogonic fable. We must eliminate all these fictions and read things in the original sense. So reading we state that the Bull evolved in Muspelheim or Cradle, came to Europe after the disappearance of that land.

The next item of error is seen in the conception of cow Audhumbla, which should not be taken for a concrete figure. It is a symbolic title describing in mataphoric language the mythic progenitor of the Bull flock. And it is in this sense that we have to take the legend and interpret things. The home of the mythic mother cow is Muspelheim which is a sunny land lying on either side of equator. Here she was residing and producing a breed suited to that hot climate. But now her old home which was in existence through long long geological ages is suddenly sunk beneath the ocean. After its disappearance she is suddenly transported to Nifleheim. Such an abrupt transference from a hot to a cold region must cause serious strains on the nerves of the mother cow and her off-spirings. We find her long licking* the rime, hoarfrost and ice blocks found in the latter region, in order to produce a suitable breed that can stand the rigours of a northern clime. It is these sensible thoughts expressed in ancient epos that the Norse bards are seen reporting in that confounded form in which it is now put before us. Such is the first instalment of information conveyed by Cow Audhumbla.

The next item of information given by that valuable legend is about the genesis of the Bull flock. The mythic mother

* Mallet's Northern Antiquities page 403.

Audhumbla in the course of her long life would have given birth to many generations of Bulls. We cannot state whether this fact was expressly reported by epos. But the form in which the legend is now put before us in the Eddas, does not represent a true version of the story. Between Cow Audhumbla and Odin we are given two figures known as Bur and Bor whom we are asked to take as the father and grand-father of Odin. Odin himself is given two brothers, Ve and Vili. None of these four figures is supported by any corroborative statement recorded in the numberless traditions emanating out of the mouth of the many Bull flocks, found all over the world. We are therefore inclined to regard the Eddaic version as monkish concoctions that are intended to lower the prestige of Odin the great god of the Teutonic pantheon: We have to eliminate all these fictions and interpret things in the true light. So reading we state that cow Audhumbla the mythic progenitor of the Bull flock had in the course of her long life given birth to a great figure known as Odin, who on account of his meritorious services was raised to the dignity of a god.

Odin is the father god of the Teutonic flock. All members out of that fold considered themselves as his sons[1]. Since Odin is the off-spiring of Cow Audhumbla we class him as a Bull. A Bull in his turn can only give birth to Bull sons. Since all men out of the Teutonic fold consider themselves to be the sons of Odin, we may safely state that that flock is one of Bull origin.

In addition to the many defects mentioned above, we also nôtice a grave flaw in the title itself. In the Indian tradition it is the He-Bull that is made to play the part of the progenitor of the flock. He is given the title of Nandi[2] and found stationed in all temples. But simultaneously we also find mentioned a She-cow[3] known as Kamadhenu who is seen figuring as the perennial food supplier of the flock. In Teutonic epos we find both the functions mentioned. But unfortunately it has blended both and made a single figure perform both the duties. In so doing it has suppressed the He-Bull, and put before us the She-cow alone giving her a dual part. We have here mentioned only the progenitor function. The part which Cow Audhumbla is seen playing as the mythic food supplier of the flock is being dealt with in another section.

1. Mallet's Northern Antiquities page 80 and passim.

2. See notes 2, 3 and 4; also the frontispiece and diag no 15.

3. Vide ante page 364.

Having traversed all parts of the Cow Audhumbla legend, we here wish to offer a few remarks about the orthographic structure of the title itself. We have to find out from what linguistic source the title to the legend was obtained. Cow Audhumbla we plainly see is a binomial designation. The prefix Au in the second term is from the Bull tongue and means a cow. The suffix Dhumbla seems to be a later growth whose object is to give it a bigger size and make it a mouth filling word. In the course of these changes the true significance of the term seems to have grown dim. In order to cure that defect the second word Cow was added. Norse antiquaries not conversant with all the secrets connected with the Teutonic past, are seen giving all sorts of fictitious derivations[1] to the term Audhumbla. But the better way of expounding things is to use the Bull key and interpret the term in consonance with that tradition.

The Cow Audhumbla brought to our notice by Snorri, is the most valuable legend in the whole field of Teutonic epos. But as far as we see, such an important theme has not attracted the attention of students in the Eddaic field. Such a defective study only shows the dense darkness that now lies thick over the field of Teutonic epos.

SECTION III. THE FLAWS IN THE MUSPELHEIM LEGEND AND THE MANY ERRORS IT HAS GIVEN RISE TO

According to the best teachings of Teutonic epos, the term Muspel[2] connotes fire. It is a technical word coined by tradition to designate the volcanic fiery outburst that torpedoed the Cradle and sank it beneath the waters of the ocean. It is in remembrance of that awful catastrophe, that epos coined the title Muspelheim and conferred it on the Cradle. But these things are not clearly brought to our notice in the Eddas. The monks in the course of their fabrication, have mutilated the legends and transferred them hither and thither. It is after bringing together the various mutilated parts, that we are able to get at a tolerable picture. In

1. Mallet's Northern Antiquities, Glossary, see under Audhumbla;
2. Ibid, see under Muspelheim;

the very forefront of the Eddas Muspelheim is taken and put before us as representing an unorganised part of the primordeal universe[1]. It is also found styled as Muspel world[2], and represented as a part of the earth's surface traversed by luminous flames and burning fires. In the fabulous Ragnarok myth the very same Muspel fire is taken and let loose on the earth[3] which is found destroyed at one blow. In this destructive work, ocean[4] is also seen participating and sinking the earth beneath its waters. We have to elimiuate all these errors and fictions seen in the field, when alone we will be able to get a sensible picture. So reading we state that Muspelheim represents some part of the earth visited by the two-fold agencies of volcanic fire and diluvial catastrophe, and sank it beneath the waters of the ocean. Using our comparative key we find that the land referred to is the Cradle.

The causing of a great confusion in the significance of Muspelheim is not the only flaw noticed in the Eddas. Another grave defect seen in that record, is its failure to tell us the various parts that go to compose the region known as Muspelheim. It is guided by the same key that we have to cure all its defects, find out its various parts, and also fill up the gap where information is wanting. Teutonic epos has given a name to the northern moiety of the Cradle, which it has styled as Valaskjalf or Valhalla of the south. One grave imperfection in that record is that it has not given a similar separate title to the southern moiety of the Cradle. It is perfectly aware of the name of the enemy flock whom it has styled as Surtur which we know is a variant of the ancient Suran. It has further located this Surtur in a position[5] which represents the southern moiety of the Cradle. All this it has done. The only defect is that while recognising the southern moiety, it has not given a separate title to it. This shortcoming we have to cure and style the lower or southern part of the Cradle as Surturheim.

We are able to bring further proof from that record itself to show that Teutonic tradition was not only aware of the two parts of the Cradle, but had also conferred distinct titles on each part.

1. Mallets Northern Antiquities page 402;
2. Ibid, page 401.
3. Ibid, page 453;
4. Bellows' Poetic Edda, Voluspa, stanza 47;
5. Mallet's Northern Antiquities, page 401.

In the old time epos of the Bull we mentioned that the two parts of the Cradle were known as Velan and Suran. Following the old tradition, Teutonic epos had conferred the title Valaskjalf on the former which we plainly see is a variant of Velan. Similarly it must have named the latter either as Surturskjalf or Surturheim. But a search of the two Eddas from end to end does not reveal the presence of either of these titles.

We are able to approach the question from another side and show that Teutonic tradition was aware of the existence of the lower moiety of the Cradle known as Surturheim. The Bulls we know are located in the northern moiety, and the Surturs in the southern half. We further know that it is the latter moiety that is first torpedoed and sunk; but the destruction of the former took place some two centuries after that event. So the Bulls located in the northern moiety will be witnesses of the tragic occurrences taking place in the southern moiety, and hence will be given full opportunity to describe in detail the volcanic havoc perpetrated in that part of the Cradle. That is also what we find. Teutonic tradition has handed down a vivid account of the volcanic outburst[1] that had engulfed the southern moiety in fire and flame and next spreading havoc on all sides of that land. To escape[2] from its horrors we see its inhabitants the Surturs, taking to boats and running northwards. But the matter is not reported in that clear fashion in which we have narrated the occurrences. The monks have corrupted everything, and it is by piecing together detached pieces that we are able to bring out a coherent story. A deep search of Teutonic epos shows that it had handed down a vivid description of the destructive work perpetrated by the volcanic outburst on the southern moiety.

But as for the northern moiety of the Cradle it has not indulged in any such detailed description. We know it is the Bulls that are lodged in this part. Having had sufficient experience in the past, they would have at the first touch of disaster quitted their home and ran northwards. And hence they would not be in a position to watch the progress of the volcanic outburst and give us a detailed report of its progress. And all that

1. Mallet's Northern Antiquities, page 401; Bellows' Poetic Edda, Voluspo stanza 52;
2. Bellows' Poetic Edda Voluspo stanzas 50 to 57; Mallet's Northern Antiquities, pp. 452 to 453.

tradition has said about the northern moiety, is the curt title. Valaskjalf which means a land torpedoed and sent beneath the ocean waters.

We hope we have clearly shown that Teutonic tradition is aware that the Cradle consists of two parts a northern and a southern. To the former it has given the name of Valaskjalf, and the latter it must have styled as Surturheim. But the latter title does not find mention in the Eddas. And this omission may be due either to an error in tradition or to the corrupting work of the monks.

We next take the term Muspelheim. That title is a group designation and strictly speaking is applicable to the two moieties of the Cradle, as both were torpedoed by Muspel or volcanic outburst and destroyed. Owing to various causes it is found losing its generic significance and came to be viewed in a restricted sense. Among these causes the foremost is the general confusion that is seen going on in the field of Teutonic epos. The second cause is the absense of a specific title to the southern moiety of the Cradle. The result is that we find the term Muspelheim losing its group significance, and vaguely used to signify the Cradle as if it is a single piece. The old idea that the Cradle consisted of two parts is entirely lost sight of. When matters have reached this stage no use could be found for the title designating the northern moiety namely Valaskjalf, which is now wrongly construed as synonymous[1] with the Valhalla of the north found in Russia.

After Valaskjalf is removed the way is made clear. Muspelheim is the Cradle and its occupants are stated to be the Surturs. When matters have taken this wrong turn there is no room for the Bulls in the Cradle. All these errors have played havoc on the early chapters of Teutonic epos, that are devoted to incidents enacted in the Cradle.

The most important episode enacted in that centre is the one related in the Odin epic. The Eddas have played havoc on that record and made it lose all its true sense. As already pointed out a true edition of the Odin epic is not placed in our hands. In its place the monks have given us detached pieces out of which we have to construct the true Odin epic. Information[2] on this point is con-

1. Mallet's Northern Autiquities, page 504;

2. Bellows' Poetic Edda, Voluspa, stanzas 21, 23, 40 to 57 and passim;

tained in the part devoted to the false Ragnarok episode and in a few more verses in the Voluspa. In addition to this source we have stray pieces of hints[1] found distributed all over the Elder Edda. One grave imperfection in that record is that it is seen using the term Surtur solely in the singular number. Properly speaking it must be used in both senses. The term Surtur when used in singular number represents the chief who headed the enemy flock in the Great War that was fought in the year 6000 B. C. We knew that this campaign was fought in the southern moiety of the Cradle. Odin at the head of his Bull flock went over to this war theatre situated in the south, waged a long fight, against the enemy flock, and vanquished them completely. It is after receiving this blow that Surtur the enemy leader is found laying down arms, and submitting to the peace terms dictated by the victors. Here closes the Odin epic or the great war fought in the Cradle.

Five centuries after this date the southern moiety of the Cradle is torpedoed and sunk beneath the ocean waters. By that time the enemy flock have assumed the name of its chief[and found styling themselves as Surturs which term be it noted is now used in the plural form. When the southern moiety is visited by the volcanic outburst the whole of the enemy flock now known as Surturs are seen quitting their ancient home and running northwards in 5500 B. C.

The Eddas are seen blending the two occurrences and giving us a confused picture. A report of the fight waged by Odin at the head of the gods or Bulls against the enemy flock headed by Surtur is given in stanzas 17 and 18 of Vafthruthnismol.[2] Here the singular term Surtur is used correctly as it then denotes the enemy chief. In stanza 52 of Voluspa is given a picture of the volcanic outburst that shank the southern part of the Cradle. Unable to bear its havoc the enemy flock are escaping northwards. Here also we find the singular term wrongly used. The more correct expression is the plural form Surturs, as the enemy flock are now seen passing under that title. But these Surturs have nothing to do with the fire as it is now misreported in the Eddas. It is not the Surturs that are seen carrying the fire in their hands, but the volcanic outburst that is seen scattering burning flames on all sides.

1. Bellows' Poetic Edda, Vafthruthnismol, stanzas 17 & 18.

2. Read along with this reference the first line in stanzas, 21 and 23 of Voluspa.

So we see that the Eddas give us the most confused picture about the personality of Surtur. In one place he is represented as a giant or an enemy leader waging a fight against the gods or Bulls. In another place he is represented as a demon [1] armed with fire, that is specially raised and sent to destroy the world.

These are not the only errors noticed in the field. The Eddas are seen passing from blunder to blunder. It discarded the plural form and restricted itself to the singular Surtur. Even in the interpretation of the latter form it is not definite, but is seen giving him a value oscillating between a giant and a demon. In the latter capacity it armed him with Muspel fire and made him destroy the world. It is next seen separating the epithet Muspel [2] from fire and giving the former word a human value. This human Muspel is found equated and reported to us as the counterpart of Surtur in the giant capacity. Having come to this stage the human Muspel is made to bring forth a numerous brood and styled as the sons of Muspel. By Muspel's sons we are further made to understand that the title represents the giant or enemy flock. It is at the head of this band, styled sons of Muspel, that Surtur the giant chief is found waging his great fight. We hope it is now plain that the report now put before us is full of errors.

If one wishes to have a correct view of things he must use our comparative key. So interpreting we state that the term Muspel should not be given a human value. It represents the volcanic fire that destroyed the Cradle. The figure Surtur again should not be given a demon value. He is the leader that headed the giant or enemy flock. The Cradle again consists of two parts a northern Valaskjalf and a southern Surturheim. The two conjointly are known as Muspelheim, as both were destroyed by Muspel fire. It is only after reading things in this sensible light that we will be able to intelligently interpret Teutonic epos as a whole,

SECTION IV. THE LEGENDS CONNECTED WITH THE MIGRATION OF THE INDO-EUROPEAN PROGENITORS FROM THE CRADLE TO EUROPE

After the sinking of the Cradle the Bulls migrated northwards, came to Europe and occupied that continent. Epos had

1. Mallet's Northern Antiquities, page 497;
2. Ibid, pp. 452 to 453 and 496; to 497 Bellows' Poetic Edda, page 165.

handed down much valuable information about this journey from the former to the latter place. But unfortunately everything has been spoiled and very little has come down to us. It is the duty of the Eddas to give us full information on the subject. But that record is found dumb and all that we can gather cut of it are a few stray hints. It is the garrulous Ynglinga Saga that has attempted to give some sort of report on this journey. But unfortunately its author Snorri has corrupted the legends and deprived them of their true significance. We shall take these two sources, apply our comparative key and try to bring out a sensible narrative. In the Eddas Nifleheim and Muspelheim are placed at the two ends of the earth's surface, the former to the north and the latter to the south. Between the two is placed Ginnungagap, which means a wide chasm separating the two lands. We have to take these hints given by the Eddas and read it along with the Heimskringla [1] legend already expounded. So reading we stated that the Indo-European progenitors quitted the Cradle, crossed the many chasms lying along the route, and finally reached Europe. Such is the laconic report we have received from epos.

But Snorri in his Ynglinga Saga is trying to mislead us. The object of that work we know is to give us information about the colony of Bulls that first brought light into the dark land of Scandinavia. This information Snorri had correctly given by taking them from the main fold in Russia or Svithjod the Great[2], into Scandinavia or Svithjod the Less. If Snorri had stopped there, we would have considered his work as a sensibly worded report. But we find him going beyond, and trying to give us information about the original place wherefrom the Bulls came to the west. In that attempt we find him stumbling badly and committing all sorts of blunders. The only source from which he would have got the right materials is from epos. But all the legends connected with the subject have been used up in the writing of the confounded cosmogonic fables embodied in the Eddas. Having used the right materials elsewhere, he is found cudgelling his brain and coining things out of his imagination. In the Norse tongue the Bulls or gods are known as Asas and Asen. East of Europe is the continent known as Asia which is a title coined by

1. See pp. 760 to 762 ante.

2. Anderson's Younger Edda, pp. 224 to 239 with notes.

the Greek [1] in the recent phases of his history. Snorri is seen connecting these two titles, and giving us the fabulous tale that the Asas came out of Asia [2]. All such fictions are unworthy of credence and must be summarily rejected.

Having located the Asen in Asia, he is seen entering into more details and trying to inform us from what part of that continent the Bulls came to Europe. In attempting to solve this riddle, he is seen taking the Biblical and classical legends, and giving us another fable. In order to be in the near vicinity of Troy and Palestine, Snorri is seen locating the Asen in the orthodox portion of Asia known as Asia Minor, from whence he is seen bringing them into Europe [3] and locating them in various parts of that continent. The whole story is a barefaced concoction not worthy of the least credence. All that later Teutonic [4] tradition is able to tell us is that the Bulls came somewhere from the east and entered into the occupation of Europe. If we wish for more details we must go to epos and listen to its teachings. The ancient home of the Bull is Muspelheim which is a tropical land lying on either side of equator. After its sumbergence they went northwards and entered continental Asia. From thence they turned westward and crept into Nifleheim or Europe by its eastern gate. It is this final stage of the journey, that later western tradition is seen dimly remembering and bringing them from Asia. But a deeper study of epos shows that they started from the Cradle in the southern hemisphere and entered Europe after crossing Ginnungagap or the many abysses lying between the two places.

SECTION V. THE LEGENDS CONNECTED WITH THE FOOD AND DRINK SUPPLY OF THE BULL FLOCK

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§ 1. INTRODUCTION

Celtic epos gave us many glowing legends connected with the luxurious life led by the Bulls when in the Cradle. On turning to Teutonic epos we not only miss the glowing tone, but also find the reports giving very meagre information. We could even go

1. Herodotus, IV, 45;
2. Anderson's Younger Edda, page 226 and foot note;
3. Ibid, pp. 35 to 48, 151 and 166 to 168.
4. Mallet's Northern Antiquities, pp. 75 to 85.

further and state that there is a melancholy[1] tone pervading the Teutonic legends. Such is the great difference shown by the two epos. This change in mental outlook is due to a corresponding difference in the environment admidst which the two flocks are placed. The Celtic Bull soon after his advent, is taken and placed in the secure haven of west Europe where he managed to keep up his buoyant spirit and remember all good things connected with the Cradle. But the Teutonic people placed in East Europe is seen leading a tormented existence all through his llfe. It is these perpetual miseries in his new home that have imparted a melancholy tone to his legends. It is with this key in hand that we have to read the food and drink supply legends handed down by the Teutonic Bull.

The same set of legends handed down by Celtic epos we arranged and studied under the following heads; (1) the miraculous cow yielding a perennial supply of meat, (2) the magic cauldron containing an inexhaustible store of food, (3) the ale-wells and wine rivers pouring forth a plentiful supply of drink, and (4) an apple tree yielding an unfailing supply of fruits. A search of Teutonic epos shows a similar set of legends in that record. We shall take these items ono after another and study them carefully.

§ 2. THE MIRACULOUS COW

The Cow Audhumbla of Teutonic epos we know is given a two fold function, one a progenitor part, and the other as a food supplying agent. We have already[2] dealt with the former aspect, and shall here confine ourselves to the latter sphere. We mentioned that the Cow Audhumbla of Teutonic epos is the exact counterpart of the Cow Kamadhenu of Indian tradition. The former like the latter should be taken for a symbolic figure that is intended to give us information about the domestic economy of the Bull as seen in his ancient home. The Indo-European progenitors when in the

1. Students of Western antiquities have not only noticed the difference between the two Epos, but also pointed out the deep melancholy tone that is seen in the Teutonic lore. But being ignorant of the true trend of the Indo-European movements, they have not been able to assign any valid ground for the abnormal trait seen in the Teutonic Bull. Vide Teutonic myth and legend by Mackenzie, Introduction pp. 27 to 28; also English Literature by Lang pp. 11 to 15.

2. See pp. 769 to 772 ante.

Cradle are found in an advanced stage of agricultural life owning vast herds of cattle that is seen giving them an abundant snpply of meat, milk and many more necessaries of life. Tradition in labouring to convey information to us on the subject, has created a mythic Cow, surrounder her with miraculous powers, and made her the bestower of all these gifts. Such is the picture put before us by Indian tradition in connection with Kamadhenu*. Turning to the west we find a highly muddled report which is seen cutting down many items. Teutonic epos has represented the Cow Audhumbla as pouring forth an abundant supply of milk. We have to go behind this simple hint, and infer a meat supply which tradition has failed to bring to our notice. But even this single item of milk supply, the Teuton is found taking and utilising to feed the Ymir Snake. Such a statement is blasphemous and runs counter to the teachings of Bull epos. The profuse current of milk, flowing from the udder of Cow Audhumbla should be taken and utilised to feed the Bull flock. Behind that single hint we have to infer that she is the supplier of meat, milk, and many more food products yielded by bovine species.

§ 3. THE MIRACULOUS BOAR

The Teuton as long as he was in the Cradle was given a sumptuous supply of beef which fact as we have already seen was brought to our notice by the cow Audhumbla legend. Teutonic epos has told us in a round about way, that the Bull flock after coming to Europe is found deprived of the luxury of beef diet, and in its place condemned to the low pork meat. This fact is brought to our notice by the miraculous boar Saehrimnir which is an exact copy of the Cow Kamadhenu of the east. Europe at the time the Indo-European progenitors entered upon its occupation, is a land of dense forest. It is further a haunt of primitive aboriginal folks who are still in the hunting stage of life. In such a land it is not possible for the newly arrived Indo-European progenitors to bring into play their agricultural calling which they had evolved in the Cradle. All that we can expect them to do is to adjust themselves to the present environments and extract the maximum benefit out of the land. The Teuton like the Celt is now seen taking to pork

* See pp. 364 and 365 ante.

which he derived from the pigs and boars running wild in the dense forests of the land. All these facts are brought to our notice by the mythic boar Saehrimnir [1] stationed in Valhalla. Everytime it is sodden and eaten, the animal is found renewing itself ready to yield a fresh supply of meat. We have to go behind these mythic reports and infer that the Bulls after coming to Europe are being supplied with a plentiful supply of pork.

§ 4. THE MAGIC CAULDRON

Teutonic epos like its Celtic counterpart has also brought to our notice a magic cauldron. The meat furnished by the mythic boar is being cooked in a capacious cauldron [2] that is found capable of supplying food to all the inmates of Valhalla. We have to go behind the legend and see in it an old world institution evolved in the Cradle. The magic cauldron of Celtic and Teutonic epos has its counterpart in the miraculous vessel [3] mentioned by Indian tradition. The legend when viewed in civil life represents the perennial food store attached to each house during the Cradle period of existence. But the same thing when viewed from the military stand point represents the clan mess attached to every fighting unit when engaged on the battle field. The Teuton all through his life in Europe is found engaged in a much fiercer struggle than his brother Celt. During the whole period of his life in the west, his home is the battle ground, which in epos is found given the title of Valhalla. Under such a life all civil institutions will be brought to a stand still, and only the military organisations that will be solely resorted to. It is this exagerated use of the latter class of institutions that Teutonic epos like its fellow Celtic epos is seen bringing to our notice through the media of magic cauldron or the clan mess organisation working in the battle field.

§ 5. THE ALE WELLS AND WINE TANKS

The Bull when in the Cradle is a man addicted to strong drinks, which he swallowed in large quantities. So in the vicinity of a magic cauldron bursting with meat diet, is also run an ale well and wine tank. Celtic epos captured, this aspect of Cradle

1. Mallet's Northern Antiquities, pp. 429 to 432; Bellow's Poetic Edda, Grimnismol, stanza, 18
2. Bellow's Poetic Edda, page 92 and notes;
3. Mahabaratha Book 3. page 377, Manmathanath translation; Mani Megalai canto 11,

life and embodied it in exuberant legends clothed in glowing language. The Teuton must have also run parallel institutions, but in his epos we find things greatly mystified. The Bulls or gods in Valhalla are given an abundant supply of mead and wine but it is found coming out of the teats of a she-goat stationed in their midst. The goat legend[1] is a foreign element not of Indo-European origin and does not deserve any serious attention. We take the legend purged of all its crudities, and state the gods were given an abundant supply of drink out of the mead and wine tanks found in Valhalla.

Teutonic epos has also brought to our notice a capacious cauldron[2] brewing large quantities of ale. But its posseesion is transferred to Snake Hymir from whom it is pilfered and given as a present to the Lettic Bulls. This is a perverted report emanating out of monkish hands. Our study of Snake past does not reveal any trace of this institution in that fold. The cauldron simmering with wine is a patent of the Bull. The newly arrived Lett may not have possessed one of this kind. To supply them with a cauldron, the Teuton need not go pilfering, as there are many such vessels in Valhalla.

§ 6. THE APPLE LEGEND

The last item in the bill of fare, is the fruit diet. Teutonic epos has missed the perennial tree yielding an abundant supply of fruit. In its place has given us an apple[3] which everytime it is eaten is found renewing itself. This abbreviated legend is shifted from its proper place in the Cradle, brought to Europe, and consigned to the keeping of a she-divinity known as Idun, who is a figure of very recent origin on the soil of west. This ever renewing apple is given the miraculous attribute of conferring perpetual youth on the gods everytime it is eaten by them. All such statements run contary to the teachings of Bull epos. The legend must be restored to its proper form, and interpreted under the Cradle environments. So reading we state that it refers to the Karpaga Tree[4] which is endowed with the capacity of yielding a perennial

1. Mallet's Northern Antiquities, page 431;
2. Bellows' Poetic Edda, Hymiskvitha.
3. Mallet's Northern Antiquities, pp. 459 ot 461;
4. See page 365 ante.

supply of fruit. The mythic tree is a coinage made by old world tradition, which is labouring to inform us that the Bulls when in the Cradle were given an abundant supply of fruit diet of all kinds.

SECTION VI. THE THEME OF NINE WORLDS AND TWELVE ABODES

Among the many fables embodied in the cosmogonic myths, one is the theme of nine worlds* and twelve abodes, that finds frequent mention in the Eddas. In the course of our study in the foregoing pages we had to frequently refer to the various items mentioned in this theme, and point out their true significance. We here intend giving a comprehensive view of the whole subject. Teutonic epos had coined two words, world and abode, to represent the scenes from which her dramas were enacted in the long history of the Bull past. The former represent the scenes concerned in the orthodox Indo-European age, and the latter is connected with places falling in the periods subsquent to the above said age. Epos has coined very sensible words, and handed them down with appropriate descriptions. But everything has been spoiled, and what is now placed before us is a mutilated picture. We shall here note a few of the causes that led to this corruption. We mentioned of a spirit of false philosophy current in the Bardic school. Acting under that incentive, they are seen speculating and giving expression to many false theories. The word world is given an absurd interpretation, and made to signify the various parts of the Universe. The word abode again is given a ludicrous turn and made to signify the residential dwelling or mansion of the gods. If you wish to have a clear conception of Teutonic epos, we must put an end to all these false interpretations and read things in the correct light. We shall now take these two items one after another and study them critically.

* Mallet's Northern Antiquities, pp. 401, 414, 4 3 and 5 3 to 507; Bellow's Poetic Edda, Grimnismol, stanza 4 to 24.

Let us begin with the first item. Teutonic epos has mentioned of a system of nine worlds, but nowhere has it given particulars about them. It is after carrying on a laborious search through the pages of Teutonic epos with the aid of our comparative key that we are able to get at the information. The information so derived is tabulated under the two heads of group and individual titles, and given in a consolidated form in the list given below.

Group Titles	Individual Titles	Remarks	
Muspelheim	(1) Valaskjalf (2) Surturheim	Cradle life	
Niflheim	(1) Valhalla (2) Jotunheim	1st age	Western life
	(1) Asgard (2) Utgard	2nd age	
	(1) Nifle-Hel	3rd age	

Strictly speaking there are only seven worlds which represent actual scenes from which the Bull fought in the Indo-European age. The most critical study of Teutonic epos does not bring to light any other scene besides the seven worlds. It is only after adding the two group titles that we are able to bring the total number to nine. The first error committed by Teutonic epos consists in adding the two group titles to the seven independent titles, and putting before us a system of nine worlds. Another shortcoming in that record is its failure to give the separate title of Surturheim to the southern moiety of the Cradle. Having committed this blunder it is seen passing to another error and construing Muspelheim as a synonymous term for Surturheim. When matters have reached this stage, there is no scope for Valaskjalf, which is taken as a duplicate title for the Valhalla of the north. All these errors will have to be eliminated, when only we will be able to bring out the true sense in which these terms were originally used

by Teutonic tradition. After giving all this purification, we state that Teutonic epos has given a system of seven worlds which are found grouped under the two heads of Muspelheim and Niflheim. Any other interpretation will only land us in a net work of perplexities.

Valaskjalf and Surturheim with its group title Muspelheim represents the scene from which the Bull fought in the oldest period of his life in the Cradle. Next they come to Europe where they are seen engaging in another round of fights. Valhalla and Jotunheim represents the scenes connected with the first stage or the Wolf struggle. Asgard and Utgard refer to scenes connected with the second stage or the age Temporal Horse fight. Out of the Utgard mentioned in the latter pair, another and a more northern region known as Nifle-Hel is distilled, wherein both the Bull and the Priest Horse are seen enacting many a tragic drama in the third stage. So the second list of five places with its group title Niflheim represents scenes located in Europe. Epos is seen committing a small error in connection with one of these five scenes. The fifth place in the second list we know is named Nifle-Hel. Europe as a whole is found styled as Niflheim in contra-distinction to the Muspelheim of the Cradle. Epos is found taking the two titles Nifle-Hel and Niflheim, and erroneously [1] using the one for the other. In the records we find Niflheim designated as the ninth [2] world, which properly speaking is no world at all.

The next item is the theme of twelve [3] abodes, whose geography we have now to determine. In the field of worlds, epos had shown much sense, but not a trace of it is seen in the present case. The first blunder committed is to take them in the sense of dwelling house for the gods to reside in. As there are twelve gods in the Teutonic pantheon, a fabulous list of twelve houses was manufactured and put before us. We have to first eliminate the mischievous interpretation of dwelling house given to the term abode. We have the clearest proofs to show that it represents the scenes from which the Bull enacted his drama in the subsquent ages of his life. A deep search of Teutonic epos reveals only six abodes. It is only after making a small concession that we are able to add one more

1. Mallet's Northern Antiquities, page 401;
2. Ibid, page 423;
3. Anderson's Younger Edda, page 259,

and raise the strength to seven. A list of these seven abodes, giving particulars of age with appropriate geographical details is given below.

No.	Name of the abode	Geographical details	The age in which it was evolved
1	Godheim	South Russia	Cimmerian age
2	Manheim	Scandinavia	,,
3	Vanheim	The tract bordering on the Caspian Sea	Vans-Aegir age
4	Aegirheim	The coastal land of the Baltic Sea	,,
5	Hvergelmir	Russia as a whole	Snake age
6	Nastrond	Northern part of Russia	,,
7	Midgard	Middle part of continental Asia	The home of the Snake in the long ages of the world

The period immediately following the Indo-European age we have styled as the Cimmerian Era which has given the two abodes of Godheim and Manheim *, also styled as Svithjod the great and the small. The former represents South Russia which in the Indo-European age bore the title of Valhalla. Tradition in order to show that a different kind of drama is being enacted in the same land, has coined the separate title of Godheim or Svithjod the great and conferred it on the same tract. The expressive title Manheim is conferred on Scandinavia, in order to show that the land is inhabited by an aboriginal flock very low in ethnic status as compared with the Bulls or gods in Russia. Next comes the Vans-Aegir period which has given the two abodes of Vanheim and Aegir-heim. Finally comes the Snake age which has given the two infernal abodes of Hvergelmir and Nastrond. We now come to the last abode Midgard which properly speaking does

* Anderson's Younger Edda, Page 225 and footnote.

not fall within our category, as the Bull never entered that region and enacted any part of his drama. But since Teutonic epos is found frequently mentioning that land, we have condescended to admit it within our category and give it a passing notice.

Epos has committed innumerable errors in this theme of worlds and abodes, and given us many inextricable puzzles. Into this field modern students[1] with no knowledge of the Bull past, are seen entering and giving expression to all sorts of fallacious theories. One such student is Finn Magnusen[2] who is found stating the most astounding things that have no sort of foundation in the Teutonic past. The best cure for all such imperfections is to use the comparative Indo-European key given by us.

SECTION VII. THE MIMIR LEGENDS

According to the best teachings of Teutonic epos, Surtur is the name of the giant or enemy leader who at the head of his flock fought against the Bulls when in the Cradle. This Surtur of Teutonic epos is known as Suran in Velan epos, Sura in Aryan epos, and Ahura in Iranian epos. The same personage is found styled as Jupiter in Latin epos and Zeus in Greek epos. Such is the long array of evidences that we are able to bring to prove the real identity of Surtur.

There seems to have been current in the Teutonic lands many legends connected with the above said leader and his giant flock. Teutonic epos has resorted to the devise of clubbing all these legends and passing them under the title of Mimir. It is only after persuing all the legends handed down both in the name of Surtur and Mimir that we are able to bring out a coherent narrative about the events enacted in the Cradle. When viewed in this light Mimir is found in many places to be almost synonymous with Surtur. But there are also cases which embody legends that refer to the general run of the enemy giant flock. It is with this key in hand that we must read the Mimir legends embodied in Teutonic epos.

1. Mallet's Northern antiquities, page 488 to 507.
2. Ibid, page 500 with foot-note.

We shall now hunt out the many legends that have been handed down in the name of Mimir, and critically examine them. The first item that we take up is the Yggdrasill *. tree which is also found styled as Mimir's tree. Ygg we know is a synonymous title for Odin; and hence Yggdrasill means Odin's tree. Such a title was given to the tree, because Odin at the head of his Bulls ran up and waged a fight against the enemy flock seated on its top. Since the very same tree is also found styled as Mimir's tree, we may safely state that the latter title is one coined after Mimir alias Surtur who waged the defensive tree fight.

The next item is Mimir's well. Men carrying on an arboreal fight can take sufficient food provision and store them at the top of the tree. But such a thing is not possible with water which has to be obtained either daily or at some periodical intervals from some source whose situation is kept secret. It is highly probable that the Bulls after getting information captured the secret source, and starved the enemy of his water supply. It is after bringing pressure on him in this direction that the enemy is seen laying down his arms. In the above mentioned two cases Mimir may also be interpreted as referring to the general run of the enemy flock.

The next item is the legend known as Mimir's head. The Bulls we know instituted a great festival to commemorate the victory which they gained over the enemy flock. One important item in the ceremony is the beheading of the Suran Horse, which is a symbolic figure representing the enemy flock. The Bulls in the course of their migration all over the world are seen taking this commemoration festival, and found observing it all through their life. A study of these festival practices in different parts of the world shows sundry differences in ways and methods. But beneath all these changes we still see the original idea religiously kept up. In south India an artificial figure with a detachable Horse head mounted on a human body is used in the ceremony and the beheading process executed. After the festival is over, the effigy along with the decapitated head is taken and preserved for use in the succeeding years. Such is the practice followed in all Velan temples, in whose vicinity these victory celebration festivals are always conducted. After the festivities are over, it is in

* Bellows' Poetic Edda, pp. 80 to 81 and 242 with notes; Mallet's Northern Antiquities, page 411.

these shrines in front of the altar that the above said effigy with the detachable horse head is taken and preserved. Such is the standing practice that is being observed down to this day in the Indian continent. But in the west we find sundry kinds of change introduced in the practice. In Italy we find a live horse[1] used, and the decapitated head taken and preserved as a trophy. The monster Horse legend mentioned is British epos[2] conveys the same tale, and we are almost certain that a live horse was beheaded on the banks of Thames and the festivities brought to a close. Among these festival observances, it is the south Indian practice that comes nearest to the original ceremony instituted by the Bulls when in the Cradle.

The Teuton we know represents the main current of the Bull flock that came from the Cradle. In his festival observances he seems to have followed the south Indian practice, used a semi human figure representing Surtur or Mimir, decapitated the Horse head, and taken and preserved that relic in the shrine of Odin. Such a festival he must have been long celeberating after his advent to Europe. The Teutonic flock we know in the course of its western career is seen undergoing cataclysmic changes. In the course of these upheavals, these festivities along with its temple observaces might have fallen into disuse. Every item in the epos of the Bull has not only its temple practice, but is also found given a verbal statement in that record. So after the abandonment of the former practice, we have the latter worded statement alone handed down orally by epos in the shape of Mimir head legend. Later generations not able to understand the legend are seen giving it all sorts of false interpretations.

The fact that Mimir is the same figure as Surtur is completely forgotten. Finding no use for him bards are seen concocting new tales and giving him a part therein. One such false plot is arranged for him in the Vans episode, wherein Mimir is brought and made to fight with the Vans or Vends in Europe. The place where Mimir fought and died is the Cradle. Even in recounting this false tale there are three different versions, which by itself is enough to show that it is a concocted story. One version is contained

1. Momsen's Roman History, Vol. I, pp, 50 to 51;

2. Vide, pp. 388 to 389 ante

in the Elder Edda [1], a second in the Younger Edda [2], and a third in the Ynglingasaga [3].

Mimir is a great puzzle in Teutonic epos and his legends have given birth to a profuse crop of childish errors. One such silly attempt we find mentioned in connection with Odin. That god we know is a one-eyed deity which represents a Bull divinity clothed in a single eyed Bull helmet But this Odin under the reforming influence of religion is seen casting off his theriomorphic features, and assuming a human form. But even after this change of shape, Teutonic tradition is seen associating the one-eyed feature with that divinity, and representing him as a part blind god deprived of one of his eyes. Having committed the blunder, it is next seen attempting to account for the physical defect. Odin is said to have come into the world like all human beings gifted with two eyes. But the supreme god of Teutonic pantheon is represented to us an one not gifted with wisdom. To secure that commodity he sought the help of Mimir who is reported to be rich in such kind of lore. But the latter would not confer the gift without receiving some kind of remuneration. Whereupon Odin is said to have pulled out one of his eyes, given it as a fee to Mimir, and obtained from him a part of his wisdom. The absurdity has not ended here. We mentioned of a Mimir's well and pointed out its true significance. The eye pleged by Odin is at one time stated to be taken and preseved in that well. At another place it is stated to be converted into a water bucket, and used by Mimir for drawing water from his well. It is also found used by him as a drinking vessel. Innumerable are the absurdities [4] which Mimir's well has given birth to.

We have now examined all parts of the Mimir legend and pointed out its many flaws. If one wishes to have a correct knowledge of Teutonic epos he must eliminate all these errors and interpret things in the correct light.

1. Bellows' Poetic Edda Voluspo, stanza 23;
2. Mallet's Northern Antiquities, pp. 461 ro 462;
3. Anderson's Younger Edda, pp 227 to 228.
4. Bellow's Poetic Edda, Voluspo, stanza 27, 28, 29 and 47 with notes; Mallet's Northern Antiquities, page 411.

SECTION VIII. THE VALKYR LEGENDS.

Teutonic tradition has given us a plethora of she divinities and out of that prolific brood we have taken one particular group known as Valkyries, who seem to represent real figures of flesh and blood. The rest we have rejected as fiction created by the distempered mind of man. Before entering on the study of Valkyries we wish to offer a few remarks about she-divinities in general. All gods evolved by human society are fighting gods who are of the male sex. But to this general rule there is a small exception. Human society at the outset of its career evolved she-deities. From the existence of such figures we are led to infer that in the early stages of human society women took part in the fighting life. In support of that fact we cited the Umai[1] epic from the Bull tradition. A perusal of the primitive history of all races high and low shows similar figures. Such is the lesson which we learn from the study of early human history. But after sometime human society seen to have changed its mind, and withdrawn women from the field of warfare, thinking that her partnership is not conducive to its healthly development. After this decision we do not see the gentler sex taking any part in warfare. Such a withdrawal of woman from the fighting arena seems to have taken place at a very early stage in human life. The result is that in the fighting episodes handed down to us, it is mostly he-gods that are seen figuring. Any divinity of the she-kind must always be viewed with suspicion. It is with this key in hand that we must examine the she-divinities put before us by the Teutonic tradition.

The Eddas[2] have put before us a vast array of she-divinities numbering near three dozens. Out of this group many are wife-gods whom we have already rejected as fictions created by the distempered mind of man. There are many more such she-deities that have to be traced to a similar poison source with whose detailed examination we do not want to trouble our readers. It is in the midst of this huge list that we find our Valkyries, who as already pointed out represent real figures of figures of flesh and blood.

1. Vide Note 1.
2. Mallet's Northern Antiquities, pp. 426 ot 428.

A critical study of Valkyries shows that they should not be brought under the head of divinities, but treated as glorified human figures. Further they do not represent individual figures, but connote group organisations moving and acting in company.

We in a previous page mentioned of an organisation known as the clan mess attached to each army unit when engaged on the battlefield. In the Indo-European society it is the clan unit that is found entrusted with all the feeding arrangements connected with the men when engaged in the fighting work. Neither the tribal chief nor the sub-tribal head will in any way concern himself with these arrangements. It is the duty of the clan chief to look to these matters, and see that the men are sumptuously fed when engaged in hostilities. In order to facilitate its easy working, the Bull flock had evolved a special kind of organisation that is eminently fitted for the purpose. In a military campaign the services of all the male members of the society will be required in the fighting front, and none can be spared for any other work. If war is to be waged successfully the men will have to be well fed and kept in good trim. To perform that work the society had allotted the duty of provisioning the army to fall entirely on the shoulders of the gentler sex. Even boys and girls that have not attained age may share in this work, but it is the women that are responsible for its performance. It is they who have to find the necessary supplies keep the clan mess well stocked with all kinds of provisions, and feed the men both at the camp head-quarters and in the fighting front.

The same kind of organised spirit that is seen working in every sphere of Indo-European life is also seen at play in this commissariat field. The women attached to each clan are found enrolled in several corps, and told off to different duties. One corps is seen performing the function of purveyors, runs about the country, and keeps the mess stocked with all kinds of food and drink materials. A second is seen performing the function of cooks, gets the meal prepared, and has them served out to the men both in the camp and in the fighting line. A third is found allotted the duty of an ambulance corps takes charge of the wounded, brings them to the camp, and has them carefully treated. A fourth is seen picking up the dead fallen in the battlefield, carries them home, and inters them in the ground after giving a decent funeral ceremony. Such are a few of the duties allotted to the woman when

the flock is found engaged in a war campaign. It is with such a kind of commissariat organisation run by the gentler sex that the Bull has been waging his fights all through his long life in the Cradle.

The Bull has now come to Europe where he is found engaged in a continuous life and death struggle In the Cradle there was a civil life as well as a military life. But under the new environments in the west, it is wholly seen taking a military cast. In the course of his fighting life in the latter land, we find him always resorting to the commissariat organisation evolved in the Cradle. It is this exaggerated use of a single organisation that probably induced Teutonic epos to prominently bring it to our notice.

The Valhalla legend we know depicts an ideal picture of the fighting life led by the Bulls under the western atmosphere. But this Valhalla legend must not be read singly, but perused along with the Valkyr legend, when alone we will be able to form an accurate estimate of the fighting life led by the Bulls in Europe. The two legends are now found separated and treated under different heads. In so doing some of the functions performed by the commissariat agency are found suppressed. But we shall take a comprehensive view and bring out the true significance. The miraculous boar Saehrimnir represents the clan mess well stocked with provisions. The mythic cook boiling the meat in the mythic kettle represents the clan kitchen at busy work. The mystified she-goat pouring forth a plentiful stream of mead represents the army canteen distilling and distributing ale and wine. All these separate departments will be in charge of different Valkyr corps. Teutonic epos has assigned the function of serving at the table to these Valkyries *. But we must go further and assign them all the duties pertaining to that department. Such are some of the functions performed by the Vakyries.

Let us now find out what their title exactly signifies, as it may better enable us to comprehend the part played by them. The prefix Val in Valkyr is from the same root as Vel which we know is the title borne by the Bull flock. Any name connected with Vel is a guarantee that it is a genuine institution of the Bull. The title Valkyr therefore means some institution connected with the Bull that is intended to serve a particular purpose. The corres-

* Mallet's Northern Antiquities, page pp. 427, and 429 to 432,

ponding organisation in the Celtic Bull is seen passing under the title of Gallicinae, which we know is also a derivative of Vel. Teutonic epos has given us a list of thirteen Valkyries* and allotted to each a particular title. Viewing things by the light thrown by the Indo-European key, each of these titles in its original form was probably intended to designate a particular corps of Valkyries working in company. They as already pointed out do not appear to be names of individual personages. But the original titles under the corroding influence of time have undergone many changes, and what is now put before us are the final corrupted forms. So we have to take these titles and interpret things under the light thrown by the institutional history of the Indo-European progenitors. The Bull we know is a man with a duo-decimal organisation, and every institution of his is modelled on that type. The clan unit is a group of 120 houses which are further subdivided and clubbed into companies of ten each. So there will be twelve such companies known as tithings in each clan unit. The titles borne by the Valkyries originally represented the women corps coming out of each tithing company. After making allowance for twelve such corps, there is a thirteenth title which probably represents the commanding authority that guides and controls all the others placed under its charge.

This venerable institution of antique past is found loaded with many errors. Into this field Norse bards and Norse antiquaries are seen entering and giving us the most perverted interpretations.[1] The prefix Val is taken in the sense of slaughter, and the term Valkyr is given the significance of the choosers of of the slain. One error always brings in its train other errors. Suited to that false conception, the term Valhalla is given a similar twist and interpreted in the sense of the hall of the slain. Odin we know is also styled as Val-father which title is interpreted as the father of the slain or those killed in a battle field. Now there are three things. Firstly there is a hall or home to which those fallen in a battle are taken. Secondly there is a Val-father who decides the men that are to be slain in a fight and brought to his abode in Valhalla. Lastly there are the Valkyries who are seen carrying the decrees of the Val Father,

* Bellows' Poetic Edda, pp. 14 and 99 with notes.

pick up the men fallen in the fight, and take them to his abode. The whole thing is founded on a series of misinterpretations born of an ignorant study. When interpreting any legend bearing the title of Val, we must always take for our guidance the teachings of Bull tradition. It is only when that help fails that we must resort to other keys. Here the Velan key is ready to help us if one will only listen to its voice. Val-father is a variant of Velan, the pristine title borne by Odin, the patron god of the Bull flock. So great is the attatchment of the flock to their father god that they are seen styling themselves after him and passing under the title of Velans. Following a similar vein they are seen giving the land occupied by them the title of Valhalla which means the land of Velans or Bulls. The term Valkyr is one of a like pattern and means an institution of Velans or Bull flock. All those erroneous interpretations that are now given in connection with these three terms must be at once set aside, and things viewed in the sensible light pointed out by us.

Confining our attention for the present to the Valkyr corps we state that it is an institution of the Bull that is set apart for attending to all the commissariat functions connected with the army when engaged in the fighting service. It is an agency solely run by women. The Eddas have given a mutilated picture of the work performed by them. But we must bring them all together and run them in one channel. So viewing things we state that the Valkyries are purveyors, cooks and distributors of food and drink to the men both in the camp and in the fighting front. They are also army surgeons and it is their duty to take care of the sick and the wounded. Epos has transferred their work in this department to a separate deity,[2] whom also we are inclined to bring under the same category. In the historic ages[3] every other function allotted to women has fallen into abeyance, and only the medical work is being performed by them; and the agency to which the duty is assigned is known as Veleda which title appears to be a slightly changed form of the old title Valkyr.

1. Mallet's Northern Antiquities, page 427; Bellows' Poetic Edda, Voluspo, stanza 1 and 31 with notes.
2. Mallet's Northern Antiquities, page 426 and note W;
3. Tacitus Germany, Chaps. VII & VIII.

In the Eddas the Valkyries are represented as the carriers of the slain or those killed in a battlefield, One strong instinct of the Bull is to bestow great honour on those fallen in the service of society. The Valkyries will pick up the dead, carry them home and bury them after giving a decent funeral ceremony. Epos would have handed down many a funeral pageant held in honour of the great leaders, but unfortunately not one has been reported to us. It is out of the materials contained in some such report that the monks have set up a mock funeral in honour of Balder [1] without his defunct body which we know is lying exposed in some inaccesible part of Niflehel wherefrom it could not be got back. We may however take the description given in the Eddas, and set up a real funeral procession in honour of some dead leader whose body is actually available, when we will be able to form a fair picture as to how that ceremony is being conducted by the Valkyries.

The true Valkyries imbued with the true Valkyr spirit will be only found in the Indo-European age. As we descend lower and lower down, they will be getting deteriorated. In the Snake age they will exhibit little or none of their genuine qualities. Under the lash of that tempest we know both Mark and Snake elements are thrust into the build of Teutonic peoples. The intrusion of these two poisonous elements has set up a highly violent madness of the most destructive kind. Epos has taken note of this fact and styled the men infected with this distemper as Berserkers. In such a state of society we may readily see that the women would also acquire a fair quantum of this malady. Teutonic epos is seen representing these Valkyries as women infected with a touch of mad fury [2]. Such a description may be quite suited to the actors in the Snake age. But the Valkyries of the Indo-European era will be even tempered women swayed by by normal human passions, and going about their duty in an orderly manner.

1. Mallet's Northern Antiquities pp. 446 to 448.
2. Mallet's Northern Antiquities page 525; Beilows' poetic Edda, page 132 with notes.
3. Mackenzie's Teutonic Myth, Vide diagram facing page 48.

SECTION IX. THE COMMUNISTIC TRAIT OF THE SNAKE AS SEEN IN THE TEUTONIC PEOPLE

§ 1. INTRODUCTORY

What are at present known as Indo-European peoples are all hybrid blends formed by a fusion of four elements, namely Bull, Horse, Wolf and Snake. There are no doubt other minor ingredients in the build that are seen varying according to the land amidst which they are placed. But the Bull, the Horse, the Wolf and the Snake are the principal factors in the blend. Each and every one of these elements is found possessed of a bundle of characteristics that were evolved in the long course of their life. Racial characteristics can never be extinguished. Such is the all powerful law of heredity. When races mingle a mixed product is brought into existence. In a hybrid blend each one of the component elements will try to give vent to its racial characteristics in some form or other. So in our study of Indo-European peoples, we must not only determine the amount of Bull, Horse Wolf and Snake in each hybrid blend but also find out the manner in which each element is seen exhibiting its racial characteristics in the united product. As far as we see nobody has paid any attention to this aspect of subject in Indo-European study. Here we are taking a particular aspect of life in Teutonic people, in order to explain to our readers as to how such a study has to be conducted. We mentioned that the Teutonic people have a large Snake element in their build, and cited many proofs from epos in support of our statement. Let us now examine and see as to how this Snake element is found giving vent to its racial characteristics in the hybrid blend.

The Snake we are elsewhere showing is a communistic man whose two ideals in life are communism of sex and communism of property. It is equipped with these twofold characteristics that he is seen coming out of his ancient home of Midgard or the central part of continental Asia. In a Snake society all the women are common to all the men in the fold. There is no such thing as husband and wife. Where there is communism of sex there can be no individualism in the field of property. In a Snake society,

the land is common, the cultivation is common and the table is common. Such are the two marked types of characteristics seen in the Snake when found located in their ancient home of Central Asia.

Nature is now in travail and is seen letting loose on the world cataclysm after cataclysm. It is one of these periodical upheavals that disturbed the Snake from his ancient home and scattered him broadcast over the two continents of Europe and Asia. In the course of the overflow he is found entering into the constitution of the Indo-European peoples seen in those two continents and giving birth to many hybrid products. We shall now watch how he is seen acting in the Teutonic fold. The Snake entered west in 1500 B. C. and is seen at work all through the old era. The Teutonic Bull is being deluged for full fifteen centuries. Let us now take these people and find out the amount of Snake characteristics in their build under the two heads communism of sex and communism of property.

§ 2. SEX COMMUNISM

Very crude* notions are now held about the sexual relationships of early man. Bad study and bad knowledge of human evolution are responsible for the many erroneous theories now enunciated in the field. Further it is mostly men with a Snake bias that are the principal investigators in the field. Carried away by that leaning, it is the communism of the Snake that they are most seen propounding.

The natural instinct of man is to ally himself with a woman and pass life as husband and wife. There are no doubt many aberrant types that deviate from the original rule. Among such aberrant types the Snake is seen presenting the worst form which consists in communism of sex. All these facts connected with the sexual evolution of man we are elsewhere dealing. All that we here wish to be taken notice of is that there are two systems of sexual relationships. In one system which is the most general, man is seen allying himself with a woman and passing life as husband and wife. In the other system which is of a limited kind, man is seen practising sexual communism which means that all the women are common to all the men in the fold. The two

* Avebury's Origin of Civilisation, Chaps. III. IV & V.

systems represent the two opposite poles in the sexual evolution of man. When a race, exhibiting individualism in the field of sexual relationship, is blended with a race possessing communism of sex, a mixed type will be produced that is seen partaking of the characteristics of both. Such is the law of heredity. That is also what we find in all the regions over which the Snake has been let loose and made to play his wild part. Polyandry[1], Levirate, Niyoga, brother and sister marriage, and many more loose kinds of sexual relationships are mixed products formed by a fusion of communistic Snake with individualistic races.

Let us take the case of the Teutonic peoples and study the havoc committed by the Snake in that fold. The Bull we are elsewhere pointing out is a man with a rigid system of connubial relationship governed by a stringent code of marriage laws. But the same Bull when blended with the Snake is found a prey to all sorts of sexual vices. Such is the feature presented by him all over the world. The same low tone is also seen in the west, in the fold of the Teuton, who are the people most tormented by the Snake. We are not given a full view of all the abominations perpetrated by the Snake when he first entered that fold. It is from the dim hints found scattered in the pages of epos that we are able to draw a picture of those horrid occurrences that took place in the early life of the Teutonic Bull. But this alone by itself is not enough. It is after bringing to our aid the comparative key that we are able to give a tolerable report. As soon as the Snake is let loose on a society there is a wild sexual outburst, wherein every kind of abomination is being indulged. A report[2] on this point is contained in Teutonic epos which states that giant or Snake women entered the Bull fold and corrupted its morals. After the first effects of the wild outburst are over, the society will assume some sort of workable shape wherein all kinds of loose sexual relationship will be practised. One such trait is brother and sister marriage which incestuous connection is obnoxious in the eyes of man. Njord[3] marries his sister and brings forth children. His son Frey is seen following the father's example and marries his own sister Freyja. Another vice seen in the Teuton is the possession of a

1. Stracke's Primitive Family, Section II, Chaps II and III.
2. Bellows' Poetic Edda, Voluspo, stanza 8; Mallet's Northern Antiquities, page 409;
3. Bellows' Poetic Edda, pp. 162 & 163; Andersen's Younger Edda, page 228.

common wife[1] among all the brothers. Odin and his two brothers are seen having a common wife. The next evil is the vicious practice of allowing a second man to pay court[2] to the wife of another. Such a procedure is not only found mentioned in the Eddas, but has become an accepted rule in the age of chivalry[3], whose romances teem with such instances. Further a perusal of western literature shows that such practices are seen persisting all through the life of Europe.

In a society poisoned by Snake venom, the women are allowed great freedom in sexual matters. In such a society one cannot be certain of the paternity of an offspring. Generally the sons of a man are the inheritors of his property. But such a rule cannot be worked in a society where the women are given great sexual freedom. To meet such cases man is seen modifying his rule of succession, and makes sister's sons inherit all his property. Such a practice[4] was once in vogue among the Teutonic people. From the existence of such a trait in olden times, we may safely state that the Teutonic women were in past ages allowed great freedom in sexual matters.

Loki we know is an embodiment of all Snake vices. It is in a poem[5] set apart for him that we find all the sexual vices of the Snake mentioned one after another. The divine anecdotes mentioned in Lokasenna are all monkish fictions that are intended to defame the gods of the Teutonic pantheon. But at the same time we find that they are based on a certain amount of truth. We must eliminate the gods from the field, and take the statements in the the light of character sketches depicting the ancient traits of the Teutonic people. Our comparative study reveals that the sexual vices mentioned in the poem are debased traits acquired from the Snake which he is found letting loose on all societies poisoned by him. As we proceed we shall cull out and place before our readers similar instances in the two continents of Asia and

1. Bellows' Poetic Edda, page 160;
2. Ibid, page 162;
3. Lang's English Literature, pp, 60 to 61
4. Bellows' Poetic Edda, Voluspo, stanza 45 with notes; Tacitus' Germany, Chap. XX; Starke's Primitive Family, pp. 133 to 134; Mayne's Hindu Law, pp. 62, 235, and 238 to 239; Avebury's Origin of Civilisation, pp. 68, 116, & 123;
5. Bellows' Poetic Edda, Lokasenna.

Europe which are the regions swept by the tempest of the Snake. The sexual vices mentioned in Lokasenna must have been embodied in many legends and handed down by Teutonic tradition. It is out of this ancient store that the monks are seen taking their materials, and utilising them in framing their defamatory reports about the Teutonic gods. But we must not be misled by their wrong lead, but take them as true character sketches of the Teutonic people.

A perusal of the Eddas and Saga literature shows that Teutonic society was long plagued by the sexual vices of the Snake. For a concrete instance we take Snorri the author of the Younger Edda. He is a libertine whose life is filled with anecdotes of many wives and numberless paramours. Even his children are cast in the same mould and betray all the sexual weakness of the father. Teutonic tradition disgusted with the low moral tone of the society designed a separate hell known as Nastrond for the punishment of the special class of sinners that are found guilty of sexual vices. This safe-guarding measure Snorri is seen removing, as he himself is found saturated with all kinds of sexual vices. In the Younger Edda[1] which is a work emanating out of his hands, we find the fact completely suppressed. But on turning to the Elder Edda[2] which is the original work, we find the fact correctly represented.

Tacitus[3] has given us a glowing picture of the sexual morality of the Teutonic people as seen in the first century A. D. His report is now generally admitted to contain many exaggerated statements,[4] whose object is to paint a lesson to the Roman whose morals were low. Further he is subject to those pleasing dreams about natural or primitive man[5] with his natural law and spontaneous innocence. It is the juridical[6] school of Rome that are responsible for having inculcated in him such an erroneous theory of human society. It is blinded by their teachings that he is misreading things in Central Europe and giving us an incorrect picture about Teutonic society. Even a superficial study is enough to show

1. Mallet's Northern Antiquities, pp. 377 and 457 with foot-notes;
2. Bellows' Poetic Edda, Voluspo, stanza 39;
3. Germania, Chaps. XVIII and XIX;
4. Mallet's Northern Antiquities, pp. 204 and 205;
5. Grote's History of Greece, Vol. II, page 197; Tacitus' Annal III, 26;
6. Maine's Ancient Law, Chaps. II and III.

that his statements are not founded on a correct observation of men and things. A Snake who has corrupted the morals of the far off Wolf in distant Italy is not going to leave the Bull in Central Europe near at hand to go untainted. The very existence of sister kin coupled with undue regard paid to that relationship is enough to show that the Teutonic society was once plagued with many kinds of sexual vices imparted by the Snake. In addition to this fact we are given another occular proof. Tacitus mentions of the barbarous treatment given to women detected in adultery. This very statement is enough to show that there are serious lapses in the female sex, which the society is seen trying to mend by taking remedial steps of a highly violent kind. A study of the Teutonic people in the first century A. D. shows that the Bull element is seen struggling to put forth all its old time instinct. This brutal treatment given to the gentler sex is probably intended to eradicate the sexual vices introduced by the Snake, and bring back the society to its pristine condition. An all round investigation of the Teutonic past shows that the society had passed through a violent cataclysm in the sexual field by the introduction of the Snake communism into its midst. What we are witnessing in the first century A. D., are the dying embers of that great conflagration. We ask students to take the key given by us, and picture to their mind all the stages through which that society had passed in the course of its progress through the western atmosphere. Before closing this theme we wish to give one more word of caution. There is a large amount of Snake in the build of western people that is seen generating and letting loose all kinds of sexual vices. We ask them to follow the teachings of their Bible, and crush the satan Snake under their heals, when alone they will be able to free themselves from all kinds of sexual weakness.

§ 3. COMMUNISM OF PROPERTY

The Snake in his pristine home was only conversant with communism of property. He is not in the least acquainted with the individualistic system of property. It is not possible to conceive of the latter form of property in a communistic society that has not evolved any recognised system of relationship. The Snake is cast in a homogeneous mould forming a close brotherhood consisting of nominal brothers and sisters. In his society it is not

possible to bring into existence that varied system of relationship which is seen in the general run of mankind. Suited to its needs he has evolved a peculiar system of property that is eminently fitted for the purpose. In a Snake society the land is common. All the members of the society conjointly cultivate the land and gather its produce which is utilised to feed the flock as a whole. This is done by keeping a common house and running a common mess with a common table. Such is the native instinct of the Snake.

Standing opposite to the Snake is the Indo-European flock where a reverse kind of system is seen working in full vigour. Here we shall confine our attention to the Bull, as he is the man with whom we are concerned at present. In the Bull fold a stringent form of individualism is seen at work. All family property is found equally divided among the adult sons of a man. The same kind of system is seen working among the general run of mankind with slight modifications here and there to meet special requirements. Such are the two opposite kinds of land holding system evolved by man.

Communism of property is not a primitive institution of primitive man. It is a highly specialised kind of institution brought into existence by a special kind of people gifted with a peculiar genius. Even this genius will not be able to work the institution if he is not given the aid of communism of sex. It is only in a society where the system of free sexual relationship is found existing that communism of property can be successfully worked. He, who does not understand this fundamental principle governing the human society, will never be able to unravel the intricate workings of the Indo-European phenomenon.

Let us now take this key and study how this law of landed property is seen working among the Teutonic people found in Central Europe. The Bull we pointed out is a man who is found passionately attached to a strict system of individualistic property. We know that the Teutonic Bull in the course of his western career has taken in a large amount of Snake into his build. A blending of two such races will bring into existence a hybrid type which will partake of the characteristics of both the parents. Such is the all powerful law of heridity. Confining our vision to the present case we state that the hybrid Teutonic people will

bring into existence a hybrid system of landed property that will partake of the property characteristics of both the parent elements. The result will be that the system of property exhibited by such people will be neither that of the Bull nor that of the Snake. It will be a modified system midway between both. Among a hydrid people formed by a fusion of the Bull and the Snake, there can be no such thing as a permnent possession of land. Each individual is found given only a temporory possession that is seen varying from one to eight[1] years. After the expiry of that period, the individualistic possession is put an end to, and the communistic characteristic of the Snake is seen coming into operation. All the lands of the village are pooled together and next distributed equally among the various members that go to form the village community. This kind of periodical division is seen going on at fixed intervals among all peoples poisoned by the Snake. The longer the interval between any two divisions, the greater is the amount of Snake venom infused into the build of the flock.

Let us now approach the Teutonic people in Central Europe and see how they are seen behaving in the field of landed property. Each individual is no doubt found in possession of a piece of land. But after a temporary period varying from one to three[2] years, the individual ownership is put an end to, the lands are taken back and redistributed among all the members that go to form the village community. One of the strong instincts bred by the communism of the Snake, is to give all the members of the community an equal advantage in the matter of food supply. In all societies not worked on a communistic basis, inequalities are sure to arise in the normal course of nature. This defect in the general run of mankind, the Snake has attempted to cure by introducing a periodical division, in all cases where he happens to enter into the build of other peoples. It is this modified instinct of the Snake that is now seen at work among the Teutonic people.

The Teutonic Bull seen in the first century A. D. is found exhibiting only a tinge of the evil qualities inherited from the Snake. If we go to earlier pericds we will have them in an intensified form. For a proof we cite the mother kin and the

1. Avebury's Origin of Civilisation, pp. 373 to 375; also see Momsen's History of Rome, Vol III, page 161.

2 Caesar, VI, 22; Tacitus' Germania, Chap. XXVI;

sister kin[1] relationships found existing among the Teutonic people. The latter kind of relationship is not only held in high esteem but considered very sacred. In the first century A. D., it is only made use of in the field of giving and taking hostages. Going to earlier periods we think it would have an equal force in the field of property. Among the Teutonic people sister's sons as in Malabar[2] would have once inherited the family property. In a society poisoned by the Snake the women are allowed great freedom and the men are promiscuous in their sexual relationship. In such cases it is not possible to determine the paternity of an off-spring. To cure this defect man has introduced the sister kin with its female line of relationship, and excluded the male line in the field of inheritance of landed property. All facts go to show that the Teutonic people are seen exhibiting various forms of modified communism in the course of their past life.

Bad observation and bad study have given rise to many incorrect theories in the field of Indo-European law of landed property. Among such students it is the jurists that are found most prominently figuring in the field. Out of this class we select an important figure who is found enunciating many speculative theories of a highly erroneous kind. Maine[3] states that collective ownership is the oldest form of landed property, and that individual system is a more recent form evolved out of the former. This opinion, he is seen giving out not in a haphazard manner, but after a careful comparative study carried on over the two continents of Asia and Europe. Even for comparative study to yield fruitful results, it must be run on sound lines founded on a scientific basis. Further it must be taken sufficiently early, and begun at the very origin of things. One grave defect in Maine's investigation is that he has no knowledge of the Indo-European progenitors and much less about the Snake. Such a student is sure to cut a sorry figure in the field of Indo-European phenomenon. The second grave defect noticed in his work is that he has commenced his investigation in the middle part of the phenomenon, when the Indo-European flock is found in a highly confounded state greatly

1. Tacitus' Germania Chap, XX.
2. Mayne's Hindu Law, pp. 235 and 238 to 239;
3 Ancient Law, pp. 259 to 270; Early Institutions, pp. 1 to 4 and passim; Village Communities, pp. 41 and 225 to 227; also read Chap III.

poisoned by the Snake. What he should have done is to analyse the hybrid blend, find out its constituent racial elements, and studied the respective characteristics of each. For undertaking such a work Maine is not in the least fitted by his training. He commenced his study in the middle part of the phenomenon, and took a wrong view of things. The result is that we find him enunciating a very fallacious theory in the field of landed property. It is near eight decades since Maine published his work, and nobody has come forward to correct his ill-conceived opinions. The very continuance of this fallacious theory for such a long period of time is by itself enough to show, the poor knowledge which the world has on the subject. It is high time that more sound views are promulgated in the field. Collective form of land-holding has nothing to do with the individual system of property. The two systems are as old as the world, and each is the product of a separate race that flowed in a separate current during the long ages of man. Communism or collective form of land-holding is the product of the Snake who had evolved it in the course of his long life in Central Asia. Individualistic form of landed property is the product of the Bull who had evolved it in the course of his long life in the Cradle. The various systems of landed property that are now seen in the Indo-European world are the products put forth by a blending of the two types. If one does not understand this fundamental truth, he will never be able to form a correct opinion in the field of Indo-European Law of landed property.

SECTION X. THE SKY LORE OF THE TEUTONIC FLOCK

§ 1. THE MOON AND STAR LEGENDS

Students of primitive society are seen labouring hard to find out as to how man came to designate heavenly bodies after names taken from the animal kingdom. The phenomenon is seen at work all over the world, and races both high and low are found addicted to this practice. In combination with this trait is seen another feature which is still more puzzling. Not only animals are found lifted to the sky, but even gods are carried thither and equated with sun, moon, and stars. The world-wide prevalence of such

a practice can be only accounted for by calling to our aid the law of collateral[1] evolution which is found working in many spheres of human life. It is under the operation of this grand law that the human mind all over the world is found giving expression to the same kind of thought in the field of sky lore in some form or other. Students[2] have till now been confining their attention mostly to the lower order of mankind and conducting thoir investigations without any systematised plan. The result is that they have not been able to give an intelligent interpretation to this world wide phenomenon. It is only by the light thrown by the Indo-European key that we will able to solve the problem. It is this valuable key that we are now placing at the hands of students.

Let us now take a concrete case and study the phenomenon. The Bulls we know took their patron god Velan and gave him the honorific title of moon. We shall now study the causes which induced the Bull to take to such a course. As the phenomenon is world wide we have to infer that it is founded on some deep seated instinct of man. The hero cult we pointed out is founded on the worship of great men that have rendered meritorious service. Man is seen calling to his aid all his arts of praise and showering encomium after encomium on his hero gods. He formed a life image of the god, housed him in temples, and offered him worship. This image he placed on an elevated platform raised high above the ground level on which the worshippers are seen standing. The very conception of seating a god on an elevated platform is intended to enhance his divinity. Man had exhausted all his arts of honouring his gods, but still his craving is not satisfied. After reaching this stage he is found exploring other ways and means of further honouring his gods. Till now he confined himself to the earth, and drew his epithets of praise from things mundane. But now that way of doing things does not satisfy his craving, and we next see him going to the skies for coining more epithets in honour of his god. Many things in his life induced him to take to that course. One is the seating of his god on an elevated platform in which act of worship he has to naturally lift up his head, look upward, and chant his praises. The other is his astronomical[3] culture during which course of training he is seen studying the heavenly

1. The Antiquity of Man, by A. Keith, Vol. II, pp. 725 to 726;
2. Lang's Custom and Myth, Thesis No. 8, Star Myths, pp. 121 to 142.
3. Story of Nations, Chaldea, Chaps. V and VI.

bodies and framing a calendar to regulate his daily life. It is highly probable that his upturned face in the daily act of worship might have induced in him the thought of going to the skies for coining further epithets of praise. Further his training in the Astronomical field would have encouraged him in the same direction. The net result is that we see man going to the skies, taking some luminary out of that sphere, and attaching it as an honorific title to his god. Such are probably the various stages taken by man in this field of skylore.

The Bull following this general instinct of mankind took the moon and affixed it as an honorific title to his patron god. That luminary next to the sun is the largest heavenly body that would attract the attention of man. Further she is the measurer of the month and useful to man in various ways. The Bull is now located in the Tropics under which clime moon is viewed with great favour. People living in a hot climate long for the cool nights lit by the pleasant moon with its subdued light. It is swayed by such thoughts that the Bull took the moon, and affixed it as an honorific title to his patron god. He who was till now known as simple Velan is now being styled by the duplicated title of Moon Velan. We now affix to the names of persons such honorific titles as Mr, and Esq. When we wish to honour kings and other high dignitories, we style them as His Majesty, Your Worship, and Your Honour. It is probably swayed by some such instinct that the Bulls styled their god as Moon Velan. Velan we know is depicted with a Bull face, and was probably styled as Bull Velan in the pristine tradition. Along with the god the Bull totem also is found equated with the moon. On the latter point Indo-European epos has not given us any information. It is with the aid of the Semetic Ox tradition that we fill up the gap. In the zodiac * conception evolved by that flock we find the chamber allotted to the moon known as the mansion of Taurus or Bull. All facts go to indicate that the Indo-European Bull conferred on his patron god the honorific title of moon and styled him as Moon Velan. Along with him his totemic title is also seen sharing a similar honour and passing under the title of Moon Bull.

When the Bull flock conferred the honorific title of Moon on their patron god, they had no thought of taking him to the skies and locating him in that elevated position. Man is still in the

* Story of Nations, Chaldea, page 319.

material stage and all his thoughts are confined to the earth. He has not yet evolved the conception of a spirit or soul separate from the body. It is when in this lower plane of mental culture that the Bulls conferred on their patron god the honorific title of Moon and styled him as Moon Velan. But sometime after that process is completed, they would be acquiring the conception of a spirit or soul separate from the mortal body. As the airy region is found in the upper part of the earth, they would naturally take the spirit or soul to the heavens above and give it a place there. The next step consists in this newly acquired soul conception invading the sphere of hero cult, and producing far reaching changes in that field. The patron god was till now located in the earth and all his activities were confined to the mundane sphere. He is now conceived as having a soul, and living in the heaven above. Such a change is easily carried out as they have already taken him to the sky and equated him with the Moon. This association of the moon with the soul of the patron god and seating him in the heaven above is seen producing a corresponding current of thought as regards the souls of individual members that go to compose the Bull flock. The latter are also said to reside in heaven in the shape of numberless stars in the neighbourhood of Moon Velan. Such are prabably the various stages in the evolution of Moon and Star legends as seen in the Bull flock.

After this general study let us now take the Teutonic Bull and see how it finds expression in his epos. The Teuton we know is a highly confounded man and we cannot expect from him a clear report on any subject. All that we can hope to get from his epos are a few mutilated hints which we have to expound with the aid of our comparative key. The Moon and Star legends are no doubt mentioned in that record, but they are put before us in such a mutilated shape as to lose all sense. To make matters worse they are found blended with the Sun myths. The Bull has nothing to do with that luminary. Sun Myths and Sun legends are the product of the Mark who are either Horses or Wolves. The Teuton was long in contact with those two flocks, from which source he took them and ignorantly embodied them in his legend. We must therefore treat the Sun Myths as foreign elements and eliminate them from our field.

In Teutonic epos[1] we find the Moon vaguely given the synonymous title of Bil which name we can see is a variant of Vel and Velan, the patron god of the Bull. From this dim hint we are led to infer that Odin or Bil of Teutonic epos, like Velan in the original tradition, once bore the honorific title of Moon. In the Eddas we are told of sundry attempts made by the giant flock to steal[2] the moon, and get complete possession of that luminary. We are further informed that the Wolf[3] is seen playing the part of the devourer of the Moon. These two statements seem to be corrupted reports founded on an old world legend. The utmost that we can make out of them is to give it a symbolical significance, and interpret it in the light of a great clash going on between the Bull and the enemy giant flock. For the present we need not mind the fight but give the legends a sense suited to present subject. From the reports handed down by Teutonic epos, we see that Odin alias Velan was not only given the epithet of Moon, but even his totemic ensign Bull once passed under that honorific title.

Let us now take the Star legends and see in what form it finds expression in that record. The Milky[4] Way is known among the Teutonic people as Watling Street, which title we are told is a variant of Welshing Street. Welsing we know means the sons of Wel or Vel which is one of the synonymous title given to Odin. To accommodate his sons, or all the members out of the Bull flock that have departed from this life, he has given them the Milky Way. Each one of the specks in that group represent the soul of an individual member coming out of that flock. The legend further conveys the suppressed significance that as more members are seen coming and passing out of existence in that flock, more stars will be created in that nebulous group, and made to accommodate the new incoming members.

The Milky Way is also known by the titles of Bifrost or Bilrost. Bil we know is one of the synonymous titles given to Odin, and rost means road. So we see that the term Bil-rost[5] is

1. Bellows' Poetic Edda, pp. 11, 74, 81, 99 & 100 with foot-notes; Mallet's Northern Antiquities, pp. 406 to 409;
2. Mallet's Northern Antiquities, page 433;
3. Ibid, page 452;
4. Mackenzie's Teutonic Myth, Introduction page XXXVII, and text page 65 with notes; Fowler's City State, page 31.
5. Mackenzie's Teutonic Myth, Introduction page XXXVII; Mallet's Northern Antiquities, Glossary, see under Bifrost.

an exact equivalent of the title Watling or Welsing street. The bardic school not conversant with an old order of things are seen giving these legends all sorts of perverted interpretations. Bilrost is misconstrued and reported to us as a bridge[1] connecting heaven and earth for gods and giants to move up and down from one place to another. To tally with their crude thoughts, they have coined for the gods a heaven out of Valhalla, and located it in the skies; and as a counterpart to that seat they have coined for the giants an infernal abode out of Niflehel, and located it in the nether region. It is over this bridge that the two combatants are found passing to wage the final Ragnarok[2] fight. Not satisfied with this absurdity, they are seen pointing to the rain-bow[3] and representing it to us as the Bilrost mentioned in epos. All such conceptions are distempered thoughts created by the malady ridden mind of man. The Bilrost represents the Milky Way, or that part of the starry region of heaven that is specially reserved for the abode of those Bulls that have departed from this life. From the title borne by the legends we are led to infer that Bil or Odin is not only seen pointing the way, but locating them in his very neighbourhood wherein he is seen shining in the capacity of Moon.

A study of the star legend in the two sister traditions brings to light a slight difference in conception. In Celtic epos we find the whole starry realm given as the abode of Bulls who have departed from this life. But in Teutonic epos we find a special group of stars known as the Milky Way, taken and given as the abode of the souls of the departed Bulls.

The moon and star legends furnish us a very valuable key to interpret the religious evolution of the Bull flock. They are the stepping stones by which they are seen ascending to get at the conception of a supramundane god. The Bulls in the east have not given us any information on the latter theme. But as regards the former we are in a better position. As already pointed out the Bulls in India have told us may things about the moon. From this piece of evidence furnished by Indian tradition we are able to determine as to when and where this moon legend was first

1. Mallet's Northern Antiquities, pp. 408 to 409; Bellows' Poetic Edda, pp. 96, 102 & 136 with notes and passim;
2. Mallet's Northern Antiquities, page 452;
3. Ibid, page 408.

evolved. Man's thoughts are always coloured by his environments. People living under a cold clime will not pay court to the moon. The very thought of giving a superior value to that cold luminary shows that the people who evolved that conception lived under a climate entirely different from the one obtaining in Europe. All facts go to show that the Moon legend was evolved in the Cradle and brought to Europe, where it is now found embedded in Teutonic epos and the sister Celtic tradition. This moon legend furnishes us another piece of evidence to prove that the home of the Bull is in a a tropical land situated on either side of the Equator.

§ 2. THE SUN MYTHS

The sun myths we are elsewhere showing were evolved by the Marks after their advent to Europe. They had not conceived any legend connected with that luminary as long as they were in the Cradle. All these facts we are elsewhere examining in detail. But wherever that conception might have been evolved, the Bull has nothing to do with the sun. Since legends * connected with that luminary are found mentioned in Teutonic epos, we have to explain how they came to find a place in that record. It is probably the mention of the moon that dragged the sun in its footsteps. In Teutonic epos we find the Wolf mentioned as the devourer of the Sun. Such a statement runs contrary to the teachings of the epos. Between the Wolf and the Sun, there is no sort of enmity, and the latter is a deity worshipped by the former and his near brother Horse. Under such circumstances it is simply absurd to make the Wolf figure as the devourer of the Sun. It is evidently an error committed by the Bardic school. In the old time epos of the Teutonic Bull was probably made a symbolic statement referring to the Wolf figuring as the devourer of the Moon. The bardic school not understanding its significance probably construed it as an actual devouring of the moon by the beast wolf. Having fallen into one error they are next seen dragging the fellow luminary and make the Wolf devour the Sun also. The whole thing is a tissue of errors and must be summarily rejected.

One of the fanciful conceptions of the Mark is to consider the sun as going round the world in a chariot drawn by a team of

* Mallet's Northern Antiquities, pp. 407 to 408; Bellows' Poetic Edda, page 18 and 100 with notes.

horses. We are elsewhere expounding that myth. The Teutonic Bull has borrowed these false conceptions of the Mark and embodied them in his epos[1], where we find stated that the sun is being dragged round the world by a team of horses driven by a specially appointed charioteer. But the absurdity has not ended here. The same kind of erroneous conception is mentioned in connection with the moon, and we find him driven round the world by another charioteer. All such thoughts are contrary to the traditions of the Bull and must be deleted at once. The Teutonic Bull we know has long been in contact with the Marks. It is probably during that period that he borrowed these absurd sun myths from that flock. Having borrowed one error, he is seen thrusting it into the field of moon legend, and preventing us from having a true conception of that luminary. If we wish to have a clear conception of the moon legend we must throw aside all such errors and read it in its true light.

SECTION XI. THE DOCTRINE OF FATE

Teutonic epos has given us a confused report about fate and destiny, upon which theme we here wish to offer a few remarks. The doctrine of fate was promulgated by the Bull when in the Cradle. We are elsewhere expounding the causes which induced him to evolve such an abstruse doctrine at so early a period of life. But here we shall mention something connected with the features which it is seen presenting in the course of its subsequent life. In the pristine Bull tongue the term fate is given the title of Ool (Orl), which expression is even now found in use among the people of South India. The same term is also found current among the Teutonic people of the west. In the Norse tongue the same word in the slightly changed form of Orlog [2] is used in the sense of fate or destiny. In the pristine Bull tongue the term Ool carried the simple significance of old or ancient which sense it is even now found retained in the Tamil tongue. It is this simple word out of the ancient tongue of the Bull, that is taken and conferred a technical value, and given as the title of an important law governing the life of man. According to the best teachings of the Bull, it

1. Mallet's Northern Antiquities pp. 406 to 407; Bellows' Poetic Edda pp. 71 to 72.
2. Anderson's Younger Edda, page 234 with foot-note.

simply meant an old time law of unknown origin governing the life of man, whose abstruse workings his limited vision is not able to grapple. But by long use it has become a mechanical word with a mechanical value whose true sense nobody cares to enquire. The doctrine of Ool as first enunciated by the Bull is simply a working theory of life, to account for the many riddles seen in a man's career. It is in this sense it is even now found used by the Tamil [1] people of South India. Such is the primal significance of Ool as first propounded by the Bull and given out to the world.

The Bull we know has quitted his ancient home and settled in various parts of the world. In the course of his outward expansion he is seen taking his Ool creed, and spreading it all over the world. In the new homes it is seen undergoing great changes and acquring all sorts of malady-ridden conceptions. Myriads are the titles by which it is now known in different parts of the world.

We in a previous page noted its passage through the Celtic world. In the course of its career through that land, we saw it covered with the false conception of transmigration which is found giving man a series of births in after life, and making him pass through all sorts of existences both beast and human.

We shall now take Teutonic epos and see how this doctrine of Ool is faring in that record. We mentioned that a spirit of false philosophy is seen at work among the Bardic school under whose influence they are seen giving expression to all sorts of absurd theories. In this field of fate we find this speculative vein freely working, and giving expression to all sorts of erroneous conceptions. A set of new divinities known as Norns[2] are created and brought into existence to watch the workings of the fate creed. As the life of man falls under three periods past, present, and future, a separate Norn is appointed to watch over its working during each period of life. We mentioned of an Yggdrasill tree and the exact significance it conveys. The new created Norns are taken and seated under that tree, wherefrom they are seen discharging their onerous functions. These new created divinities have no independent jurisdiction, but are stated to be working under the order of Odin[3], who is reported to be the master of all fates. All such

1. Kural, chap. on Ool; Purananuru, stanza 192; similar references are also contained in all Sangam works.
2. Mallet's Northern Antiquities, pp. 412 & 417; Bellows' Poetic Edda, page 9; Anderson's Younger Edda, pp. 252 to 259;
3. Mallet's Northern Antiquities, pp. 409 & 412 to 413.

thoughts are born in the poisoned mind of man and must be summarily rejected. Odin is not the originator of that doctrine. It was promulgated by the Bull long before his advent into that fold.

Teutonic epos has corrupted the doctrine of fate and loaded it with all sorts of errors. Even behind all the corruptions we see unlettered common sense passionately clinging to its original significance. Among the general run of Teutonic[1] people, the doctrine of fate is recognised as an inexhorable law of unknown origin governing the destinies of man whose workings none can resist. The doctrine of fate is a very complicated theme, and it is only by using the Indo-European key that we can give a sensible interpretation to that primal law of old time origin.

SECTION XII. THE SUPRA-MUNDANE GOD CULT.

The Bulls we mentioned had evolved the conception of a supra-mundane god before quitting the Cradle. Wherever the Bulls are found settled in the course of their after life, we must expect to find some relic of this ennobled thought. For an example we took the Celt the oldest Bull in the west, and showed in what form the supra-mundane god cult finds expression in that fold. We shall now take the Teutonic Bull and see what evidence he is able to furnish on the subject.

The Teuton we know is placed in the easternmost part of Europe, where he is found exposed to the worst fury of the Snake tempest. From his position in the land, we cannot expect him to give a good report on the subject. Students[2] of Eddaic lore are found telling us that a belief in a superme being is inculcated in its pages. We read that record from end to end and found no room for such a thought. The Eddas are the work of Christian monks, who under the guise of propounding Oddinic cult, are really seen preaching the Biblical faith. The supra-mundane being brought to our notice in the Eddas, is not the supra-mundane god of the Indo-

1. Bellows' Poetic Edda, page 125 with notes; Mallets's Northern Antiquities, page 101 and passim.
2. Mallet's Northern Antiquities, pp. 482 to 488.

European Bull, but the Jehovah or the father-god of the Semitic Ox. There might have been a slight tinge of the former conception current among the Bardic school. But any little trace left behind has been spoiled by the monks and it is not now possible to separate the conception of the Indo-European Bull from that of the Semitic Ox.

SECTION XIII. THE DEGENERACY IN THE BULL CULT IN THE COURSE OF ITS PASSAGE THROUGH THE WESTERN ATMOSPHERE

The Bull when in the Cradle had evolved a high order of religion permeated by noble ideals. But the same faith when passed through the western atmosphere is found covered with all sorts of infirmities. The Celt we saw after going into fusion with the Iberian had imparted a low tone to his religion, and covered it with all sorts of debasing qualities. Coming to the Teuton we find the distemper still more advanced, which malady we attribute to two sources, namely the Snake and the Nordic. The latter is a primitive man with a very low religious outlook; and the former is the proverbial Satan that will corrupt even a saint. The entrance of two such elements into the Teutonic mould cannot but impart a low tone to the religion of that people.

A study of the Teutonic worship as seen among the Scandinavians shows that it is found covered with all sorts of disgusting features. Among them the most prominent one is the blood curdling repulsive human[1] sacrifices. Their altars are found reeking with human blood, and in the groves sorrounding the temples are found hanging myriads of human skeletons whose flesh and blood once appeased the appetite of the deities. Innumerable are the abominations noticed in the western Oddinic cult, and it is with the greatest reluctance that we are forced to admit it as an offspring of the Bull faith. This morbid craving for human blood is a trait which the Teuton has inherited from the Snake who according to the most authentic reports[2] is a man steeped in such inhuman vices. From whatever source it might have been received, surely it is not of Bull origin. The Oddinic cult of the west

1. Mallet's Northern Antiquities, pp. 109 to 115 & passim;
2. Herodotus IV, 62, 64, 65 & passim.

and the Siva faith of India are both from the same source. They are the off-springs of the same faith which the Bulls migrating from the Cradle have developed in the subsequent phases of their career in the too far off parts of the world. But owing to difference in environment they have developed in different directions and acquired different features. The Oddinic cult placed in the midst of the Snake demon has acquired demoniac features. But the Siva faith placed in the more salubrious atmosphere of India has acquired very healthy features which it is seen retaining even now. We on a previous occasion found fault with the monks for having taken steps to destroy the Oddinic cult. This objection we now withdraw, and they were right in obliterating such a debased cult that is degrading to the dignity of the Bull.

SECTION XIV. THE TEUTONIC FESTIVALS

We mentioned that the theme of festivals is one important piece of evidence that we have brought to our help in the elucidation of the Indo-European phenomenon. Like the Celt, the Teuton has also given us much valuable information on the subject. But there is this great difference between the two peoples. The latter like the former has not instituted any celebrations evolved in honour of the lesser gods evolved in Europe. Neither Tyr, nor Thor, nor Balder has come down with any kind of festival attached to their names. That means that in the opinion of the Teutonic people these three gods are considered not to have conferred any permanent good to the race by their fighting services; and hence it is that no festive celebrations were instituted in their names. All honour is showered on Odin who is the only saviour of the Teutonic Bull. In the long history of the race, it is he alone that earned a great victory that was productive of permanent good all through the subsequent phases of their career. This superior merit none of the lesser gods possess. To mark their appreciation two great festivals* were celebrated by the Teutonic people in honour of Odin, one in winter and the other in summer. By long practice these festivities have become mechanical, and the confounded Teuton is not able to give us the exact significance of these observances. We

* Mallet's Northern Antiquities, pp. 110 to 111 and 354 to 355.

have to bring in our comparative key and cure this defect in tradition. The November festival is known as Jul which term looks like a variant of Jalk,[1] which is one of the synonymous titles borne by Odin. It was held in deep winter in the month of November. We mentioned that in South India the festivities connected with the victory celebration began in the dead silence of the new moon night, as it is on that auspicious moment that Velan let loose the reins of war. We are told that the Teutonic Bull of the west is also seen beginning his winter festival celebration on the very same new moon mid-night of November, like his fellow Bull in India. So we see that the Teutonic winter festival is an exact counterpart of the south Indian November festival. Like the latter, the former must be construed as a celebration held in remembrance of the great victory which Odin gained over Surtur.

The Teutonic Bull even in the midst of his silence is seen giving us another valuable piece of information about the November festival. The Teuton like the Celt seems to have instituted a new era and reckoned all his years from the day on which Odin gained his great victory. But owing to the perturbed atmosphere in which he is placed, no chronological system of dates has come down to us. But on a minor point connected with the same theme he is more audible. The Teutonic people instead of reckoning by days reckon by nights[2]. We have a relic of this old system in the term fortnight which means 14 days. All sorts of far fetched explanations are given to account for this novel system of reckoning. But the true interpretation is the one given by the Indo-European key, which tells us that such a system was introduced, as Odin began his great war in mid-November night. It is in rememberance of this august event, that all days, months, years and eras are calculated from that memorable night on which Odin began his fight.

There is much obscurity about the second festival and Teutonic tradition is not able to give us any information worth noting. Using the light derived from our comparative key, we state that it represents the birthday festival held in honour of Odin, the great saviour of the Bull.

1. Anderson's Younger Edda, page 247;
2. Tacitus' Germania, Chap. XI; Caesar, VI, 18.

SECTION XV. THE WEAPONS USED BY THE TEUTONIC PEOPLE IN THE COURSE OF THEIR OLD TIME FIGHTS.

Closely connected with the Indo-European history is the theme of weapons which were used in the course of their ancient fights. This information we are able to deduce from a number of clues put in your hands by epos. One such clue is furnished by the weapon with which a god is found armed, and paraded before us. The weapon in the hands of a god represents the weapon which he used when in life. It is the implement which he brought into play when waging his daily round of fights during the course of his mortal career in the world. It also throws light on another connected subject. The weapon in the hand of a god also indicates the weapons used by his flock in the course of their perpetual fights. Let us use these data in connection with the Teutonic past.

Odin is found armed with a spear* which shows that the Bull flock when in the Cradle fought with that weapon. The next three gods Tyr, Asa Thor, and Balder are exhibited to us bereft of all weapons. It is by using our comparative key that we are able to find out the kind of weapon used by the Teutonic Bull after their advent to the west. A study of the sister epos shows that the Celt is found using the spear all through the divine and semi-divine ages. Since these three gods evolved in Europe fall within those two ages, we state that the Teutonic Bull even after his advent to the west was using the self same spear all through the eras of Wolf and Horse fights.

Now comes another god who is found armed with a different weapon that tells us a different tale. The fourth god Auku Thor is found armed with a hammer which we are inclined to construe as an euphonious title given to the primitive battle axe. As Auku Thor is a god of the Snake age, we state that the Bulls in the course of their fights with the Snake enemy used the primitive stone axe as their weapon of offence. This clue given by epos is also confirmed by the flow of history. After the great wars of the Indo-European age, the Teuton had no sort of fighting work. In the next or Cimmerian age he is playing with the Nordic

* Mackenzie's Teutonic Myth, see diagram facing page 20.

aborigines and spending his time pleasantly. During this period of idleness, he not only threw aside his time honoured spear but forgot all knowledge of fighting. When the Snake demon thundered into Europe, he was found without any sort of weapon in his hand. In order to save himself from that awful cataclysm, he was forced to seek the aid of some weapon. In this predicament he took to his aid the primitive stone axe which he borrowed either from his friend the Nordic or from the Rhaetian aborigines located to the south. It is with a stone battle axe that the Teuton would have begun his fights with the Snake.

Teutonic tradition is often found speaking of a twibill[1] which we construe as a double headed spear with the two cutting edges placed in one line and at right angles to the handle. It is highly probable that the Teuton finding the battle axe ineffective, discarded that weapon, and went back to his old time spear. But in so doing he is seen modifying the old weapon after the pattern of the stone axe, and used a double bladed spear or twibill with the two cutting edges placed in one line and at right angles to the handle. Such is probably the manner in which the Teutonic twibill was evolved. But even after the introduction of the new weapon, we find the battle axe lingering among among some of the backward Teutonic people like the Angles and Saxons[2]. Such is the sum total of information which we are able to gather from epos and folklore about the weapons used by the Teutonic Bull in their old fights.

Teutonic epos has also told us something about the weapon used by their old time enemy. The traditional weapon of the Surans or Marks is the stone club, which they are found using all through their fights both in the Cradle and Russian theatre. When dealing with the epos of that flock we shall give more information on that subject. But here we note such information as we are able to gather from Teutonic epos. Hrungner we know is the Horse chief that fought against Asa Thor in the Russian theatre. In the Eddas[3] we are clearly told that he used a stone club when waging his fight.

1. Wolfings, p. 53.
2. Taylor's Origin of Aryans page 151;
3. Bellows' Poetic Edda, page 126 with notes; Anderson's Younger Edda, pp. 171 to 172.

SECTION XVI. A STUDY ON TOTEMS

§ 1. THE BULL TOTEM

We shall next undertake a brief study on totems and totemic themes, as found expressed in Teutonic epos. The most important item under this head is the Bull totem, as it is under that standard that the proto-Teuton first entered Europe.

All Teutons are men of Bull origin. But this fact is not expressed in plain terms. It is by resorting to a round about process that we are able to get at the information. The first light on the subject is given by the cow Audhumbla[1] who is represented to us as the parent of Odin; and further this Odin is not only given two progenitors but also two brothers. The second part of the statement we disbelieve, and treat it as a monkish concoction; and if at all it has to be accepted, the statement must be given a symbolical interpretation as representing the Bull flock that went before and came after. So giving a liberal interpretation to the Cow Audhumbla legend, we state that the Bull flock is the offspring of the mythic cow among whose sons Odin is recognised as a great divinity.

The same point we are able to prove in another way. All members of the Teutonic flock are recognised as the sons[2] of Odin. A similar statement is also given expression to by Celtic[3] tradition. This Odin in his turn is stated to be the offspring of Cow Audhumbla. That really tantamounts to saying that all members of the Bull flock are descendents of the two mythic figures, the symbolical Cow Audhumbla and the divinity known as Odin.

The next piece of evidence is furnished by the gods. A Bull god can only have his origin in a Bull flock. First taking Odin the foremost god of the pantheon, we find him represented as a one eyed divinity which represents a Bull god clothed in Bull helmet. So from the legends attached to Odin, we clearly see that he is a god given birth to by the Bull flock. Not only the father but even his sons are cast in the same mould. Tyr, Asa Thor, Balder, and Auku Thor, we have already shown are Bull gods; and that means that these four divinities are the products of the

1. Mallet's Northern Antiquities, page 403;
2. Ibid, pp. 80,393 and passim;
3. Caesar, VI, 18.

Bull flock. So we see from the legends attached to the five great divinities that the Teutons are a Bull flock.

We shall also bring sundry other pieces of evidence to prove the same point; and among them one is the Gefjon episode. From its perusal we see that a Bull flock [1] is the carrier of a new civilisation into the dark land of Scandinavia. Folklore is also seen coming to our aid in the field. A perusal of the Wolfing story shows that a large Bull element of Teutonic origin is placed in Central Europe. We hope that the proofs offered by us are enough to show that the totemic ensign of the proto-Teuton is the Bull.

§ 2. THE HORSE AND WOLF TOTEMS

Teutonic epos has also given us full information about enemy totems. But owing to the want of a proper key it now remains a sealed book. Let us take the Wolf and the Horse which are the totemic titles borne by the enemy flock with whom the Teuton fought in the Indo-European age. On the former point epos itself is plain. It has clearly told us that the Teuton waged a long fight with the Wolf. But ignorant bards not understanding an old world story have misconstrued things and reported it as a fight waged against beast wolf. We have to eliminate the error and construe the title as the emblem of a section of the enemy human flock.

We next take the Horse which is the most formidable man against whom the Bull fought in the long course of his life. But the blind Teuton has not allowed the Horse to wage any fight either in a beast or a human form. He has misconstrued the figure and treated it as a riding steed used in the course of a fight. All such misinterpretations are contrary to the teachings of epos, and the Horse must be construed as the totem title borne by the enemy flock.

As regards enemy totems we have other ways of substantiating our case. The effigy placed in front of a divinity represents the totem animal of an enemy flock over which the god won a victory when in life. Since the Wolf [2] is placed in front of Odin's altar, we state that the Bull flock gained a victory over the Wolf group.

1. Anderson's Younger Edda, pp. 46 to 50 and 231 to 232.
2. Vide page ante 645.

But to prove the case of the Horse[1] we are given a more complicated set of legends. A Vahana given to a god shows that he when in life vanquished the enemy whose totem animal is given as his ornamental riding vehicle. Since the Horse is given as the Vahana of Odin, we state that he when in life gained a victory over the Horse flock. The Mimir head found in the shrine of Odin also tells the same tale.

Speculative bards misled by their false thinking may eliminate the Horse from the rank of fighters. But plain unlettered commonsense is found wiser, and given us true information on the subject. Folklore has captured the Horse and given him the opprobrious title of Nithing and painted him in the worst colours. Among the Teutonic people the Nithing[2] Horse came to be associated with everything low, base, and infamous in human nature. We have go to behind that legend and infer a time when the detested Horse enemy heaped untold miseries on the Teutonic Bull. Western folklore has given two superstitions known as Were-Wolf and Night-Mare. The former speaks of a time when the human Wolf clothed in Wolf uniform plagued Teutonic society. The latter refers to a similar havoc played by the human Horse during night times. Students not conversant with Indo-European past are seen giving far fetched interpretations to these two titles that have no bearing on the subject.

We hope it is now clear that the Wolf and the Horse are totemic titles borne by two enemy flocks that fought against the Bull.

§ 3. THE SNAKE TOTEM

The Snake is the totemic title borne by the third great enemy against whom the Teutonic Bull fought in the course of his past life. But he also has been reduced to the rank of a beast and made to fight in that shape. We must cure this error, and elevate him to the rank of a man. We have already[3] said enough on the subject and do not want to add more here. Very great care is necessary in studying the Snake. He is a dead man who is not found in the present order of the world. It requires all the arts of the comparative scientist to dig out his dead remains and expound his characteristics.

1. Vide page ante 645 and note 4; also Mallet's Northern Antiquities page 411.
2. Mallet's Northern Antiquities, pp. 154 to 158 and 302 to 303 with foot-notes.
3. See Part III Chap V Sec. 5; also Chap IX Sec. I

§ 4. THE ABORIGINAL TOTEMS

In our study of Teutonic epos we are brought into contact with two aboriginal flocks the Nordic and the Rhaetian, as the Bull in the course of his western life is seen going into amalgamation with these two flocks. The Wolfing[1] Tale has given us a long catalogue of Rhaetian totems out of which we here quote a few namely, Elk, Falcon, Swan, Boar, Bear, Gedd, Ousel, Mallard, Roe, Weisel, Hart, Salmon, Lynx, Seal, Goat, Adder, and Crane. The Rhāetian is an Alpine flock similar in status to the Ligurian. Either epos or folklore has not given us any information about the totemic build of the latter. The data we have here given will have to be construed as applicable to the Ligurian also.

The Nordic is a primitive man very low in the scale of human evolution. And considering his low racial status, we think his totemic build would not have reached a highly developed stage. The utmost that we can expect of him is one or two totem titles. Using our comparative key we find the Boar and the Swan put before us as the two prominent Nordic totems. The former is seen figuring as the Vahana[2] of Frey who is probably a hybrid god with a predominent Nordic grain. The Swan is found figuring prominently in the Eddas. We often find men and women assuming this bird shape and playing various parts in life. We have to go behind these myths[3] and infer that an aboriginal Swan is the actor in the drama.

SECTION XVII. A GENERAL SURVEY OF THE EDDAS

Having studied all parts of the Teutonic epos, we are now in a fair position to intelligently criticise the contents of the two Eddas which are the principal documents that have come forward to enlighten us on the subject. The Eddas are now thought to be the product of heathendom, by which is meant Oddindom, or the Oddinic faith which is the title we give to the religion brought from the Cradle. It is guided by the teachings of this primordial

1. page 190.
2. Anderson's Younger Edda page 190,
3. Mackenzie's Teutonic Myth, Introduction, XXXV to XXXVIII and text page 282; Bellows' Poetic Edda pp. 14, 175, 254 and passim.

faith brought from the ancient home, that the Teutonic Bull has been regulating his life for near fifty-five centuries. The work put before us is not from the hands of the followers of Oddinic faith. A new enemy in the shape of Christianity has sprung up in their midst, and attacking that ancient faith from all directions. The work before us is the production of the emissaries of the rival religion. The one all important point that we wish to impress on the minds of our readers, is the fact that the Eddas are not the work of heathendom, but a manufactured product let loose by christiandom. It is a work written by monks with the express object of destroying the Oddinic faith. It is with this key in hand that we should study the two Eddas.

We shall take the Elder Edda and study its contents. Every poem in that work is a cunningly coined infernal engine whose sole object is the destruction of the gods of the Teutonic pantheon. We have perused the works of many authors written with the avowed object of expounding the Eddas. But not one writer has understood its true nature. How can we expect such students to give us a true criticism of the work.

The ages covered by Teutonic epos we have divided under the two grand heads of Indo-European and Snake eras. If the Poetic Edda was written with a clear vision of things one would naturally expect that the episodes of the first age will be dealt with first, and next those of the second age. But a perusal of the work shows no such scheme or plan. We mentioned that the episodes enacted in the Indo-European age were handed down in the form of four pieces known as Odin, Tyr, Asa Thor, and Balder epics. Similarly those connected with the Snake age were handed down in the form of two pieces known as Auku Thor, and Loki epics. Properly speaking it is only after dealing with the former four epics that the elder Edda must have turned its attention to the latter two epics. A perusal of that work does not evince even a a trace of this sound principle anywhere. It no doubt begins with Voluspo, which we take as a degenerate representative of Odin epic. The next item in our list is the Tyr epic which should have been placed immediately after Voluspo. But in this expectation we are disappointed. Not only there is no Tyr epic placed after Voluspo, but what is still more galling is

that there is no separate poem devoted to narrate the exploits of that god. It is only after hunting through the pages of that work from end to end, that we are able to extract our story about Tyr.

The next item in our list is Asa Thor epic. We consider Harbarthsljoth and Thrymskvitha as poems devoted to the service of Asa Thor. As the monks have chosen to omit the Tyr epic wholesale, they must have at least placed these two poems immediately after Voluspo. But even this step has not been taken. In the Poetic Edda we find Harbarthsljoth given the sixth place and Thrymskvitha the ninth place. The interspaces between the Voluspo and these two pieces is filled up with a number of poems that relate to subsquent events, or deal with matters relating to cosmogonic, social and moral themes.

The next item in our list is the Balder epic. Taking Baldrs Draumar as the poem set apart for the service of this god, we think it must have been placed immediately after the pieces set apart for Asa Thor. But on the other hand we find it given the eleventh place, and the interspaces filled up with a number of miscellaneous pieces as noted in the previous para.

The fifth item in our list is the Auku Thor epic. Taking Hymiskvitha as the poem devoted to this god, we think it must have found a place after Baldrs Draumor. But in the Eddaic list we find it given the seventh place, and promoted over the heads of the poems devoted to the two senior gods Asa Thor and Balder. The next item in our list is the Loki epic. Taking Lokasenna as the poem devoted to this personage, we find it given the eighth place. As for as its position with regards to Auku Thor is concerened, it is rightly placed. But it is only when viewed in relationship to the other gods, that this sort of sequence is not maintained. Strictly speaking Lokasenna must be given the last place, after the poems devoted to the other gods had been given their proper positions.

If the authors of the Poetic Edda were only gifted with any sense of historic vision, they would not have arranged the poems in the confounded order in which it is now placed before us. In the first part of the work, which is the one devoted to the service of the gods, is found fourteen poems. Out of this list we took only six poems as the representatives of six epics. Excepting one, namely Voluspo, all the other five poems are found disarranged without showing any sense of sequence.

In addition to the aforesaid six poems we have pressed into our service two more pieces namely Vafthruthnismol and Grimnismol, as they contain much information about cosmogonic matters. These two poems are now given the third and the fourth ranks in the Eddaic list, but reasonably speaking they must have been given a place after the aforesaid six poems have been given their proper positions. Excluding the eight poems utilised by us, there are six* more pieces embodied in the first part of the Poetic Edda, that reasonably speaking have no place in Teutonic epos proper. One of them is Skirnismol which relates to the Vans episade that has nothing to do with the true Teutonic past; and the rest five relate to ethical, social and other miscellaneous matters falling outside the limits of orthodox epos. Excluding these six pieces we have in the marginally noted list arranged the eight poems utilised by us in the chronological order in which they have to stand. A comparison of our list with the table of contents given in the Poetic Edda will show the total want of the sense of sequence in that work. Such is the first grave defect which we noticed in the build of the Elder Edda.

Serial Rank	Title of the Poem
1	Voluspo
2	Harbarthsljoth
3	Thrymskvitha
4	Baldrs Draumar
5	Hymiskvitha
6	Lokasenna
7	Vafthruthnismol
8	Grimnismol

We shall now take up the eight poems utilised by us, critically study their contents and expose their flaws. The first thing that we have to know about the Elder Edda is that it is not the product of heathendom or a work emanating out of the hands of orthodox bards professing Oddinic faith. It is a product put forth by Christian monks burning with fanatic fury that are engaged in the task of destroying root and branch the rival faith. Every poem in the work is a burning bomb shell that is hurled at the heads of the innocent gods that go to form the Teutonic pantheon. An examination of the various poems reveals sundry kinds of difference in motive and plan of action.

The monkish school that began the project seem to have. conceived the thought of destroying the Oddinic faith at one sitting. It is in this mood that they framed the first poem

* For the titles borne by these six poems refer to contents on page VII of Bellows' Poetic Edda.

Voluspo, which we took as a representative of Odin epic. But it is something more than that. It is a vast arsenal embodying various materials taken from the remaining five epics, and from all parts of Teutonic epos. The result is that it has ended in the formation of an infernal machanism known as the Ragnorak engine which is intended to destory all the gods of Teutonic pantheon at one sitting; and besides this major mechanism there are many bombs of a subsidiary kind. A survey of the whole wrok leaves on our mind the impression that the Voluspo is intended to destory all the gods of the Teutonic pantheon at one blow- Viewing the piece from the standpoint of the initial school of monks, no further attempt need be made in the field of undermining Teutonic epos.

But sometime after the Voluspo had been at work a change of opinion is seen coming over their successors in office. From this altered mood we are led to infer that the Voluspo had not efficiently performed its work. So more pieces are coined on the same original plan of both vilifying and destroying the gods. Harbarthsljoth is a scurrilous piece where Odin and his son Asa Thor are found abusing one another in the foulest language. Thrymskvitha is a caricature piece wherein the mighty Thor is depicted in the degrading light of fighting against weak women. Baldrs Draumar is a subsidiary bomb aimed at Balder to make sure that the destructive work attempted in Voluspo is throughly completed. Hymiskvitha is a poem in which Auku Thor is depicted as a thief running away with the property of another man. Lokasenna is the foulest piece in the whole range of human literature where Snake Loki is found abusing the gods of Teutonic pantheon in the filthiest language. In Vafthruthnismol Odin is found engaged in a verbal wrangle with a giant that very near caused him his head. In Grimnismol Odin is being roasted in a fire and is a found raising a dolorous cry. In all the eight poems utilised by us there is both a destructive vein as well as an abusive tone. We ask our readers to carefully peruse these eight poems and see if they could have been written by a friendly hand professing Oddinic faith. Would any Christian like to depict his god in such an awkward plight. Norse antiquaries are seen examining the Eddas, and formulating their opinions about that work, without taking into consideration this basic trait in human nature. Even a casual study of the Elder Edda is

enough to show that one and all the poems embodied in that work is the product of hostile Christian monks burning with deadly hatred against the old established religion of the land.

Next to authorship comes the question ef dates, or the time when the different poems composing the Elder Edda were written. Norse[1] antiquaries guided by language structure are found assigning various dates ranging from the ninth to the eleventh century to the many pieces embodied in that work. As far as we see there is no room for giving a date much earlier than the latter limit. The earliest date we assign to the work is the eleventh century. It began with Voluspo which is the first work in that line of business. One of the many hands that played a part in the framing of that piece is Saemund (1057–1151) who lived in the latter half of the eleventh and the earlier part of the twelth century. So the oldest date that can be assigned to the commencement of the work is the eleventh century. It might have begun on that date and went on during the next two centuries. In this field we must not entrust ourselves wholly to the linguistic evidence, as we are not placed in possession of any records written before the eleventh. A study of the racial movements going on in Scandinavia about this period shows, that the Norse tongue[2] between the eleventh and thirteenth centuries is in a state of flux and undergoing rapid transition from one form to another. Writers living during the transition period will naturally use various forms ranging between the archaic and more latter forms. In such a field it is unsafe to use the linguistic key alone. It is more by the light thrown by comparative epos that we have to decide the question. As matters now stand Thrymskvitha is given the oldest date namely ninth century. Even a casual study of the Elder Edda is enough to show that that poem could have been written only after Voluspo to which we have assigned eleventh century as the earliest date of its compilation. Even the latter work is found antedated and the tenth century is given as the time of its birth. All such statements are not founded on a correct study of the phenomenon going on in the land. The Elder Edda was begun in the eleventh, and went on for two more centuries, namely twelfth and thirteenth. During the long period many monks must

1. Bellows' Poetic Edda, General Introduction XVI to XVIII; also introductory notes appended to the various poems.
2. Natural History of Langůage, by Tucker, pp. 214 to 215.

have taken part in the composition of the various poems embodied in the work. Such is our final decision about the Elder Edda.

We shall next take the Prose Edda and examine its merits. Here there is no doubt as to the date of its birth, or the name of the author who wrote the work. It was written by Snorri (1178 to 1241) who lived in the latter part of the twelth and the earlier half of the thirteenth century. All that we can state is that prior to its commencement, the eight poems of Elder Edda that we have pressed into our service must have seen the light of the day. A study of Snorri's work shows that he has not only the aid of the most valuable part of the Elder Edda, but had access to the vast store of miscellaneous data collected and left behind in the form of written notes in the seminary at Oddi, by the vast array of monks that went before him. But in so doing we find him swayed by a new frame of mind entirely different from that of the monks. Snorri when he wrote the work is not only found outside the clutches of the priestly school, but is a civil man actively engaged in political life. His calling in life has not only conferred on him a liberal mind, but has freed him from all taint of that fanatic bigotry with its deep seated hatred of the Oddinic faith, that we notice in the narrow minded clerical school of the monks. Snorri is not seen vilifying the gods of his ancestors or loading them in any way with abusive epithets of his own coinage. But even this liberal minded man is found a victim to the vicious system under which he is made to work. He also about the end of his work is seen taking the Teutonic gods and destroying them on the Ragnarok scaffold. But even in the midst of his destructive work, we see a tenderness in his writings that we miss in the outpourings of the fanatic school of monks.

There is another marked feature in his work that deserves special attention. The Younger Edda is a work framed after the Biblical[1] model. The former like the latter is seen beginning with the creation[2] of the earth, and ushering into existence the sun, moon and stars. Next follows the creation of the Oddinic Adam[3] and Eve. After these introductory chapters we are given a pleasant description of the old time gods together with many

1. Mallet's Northern Antiquities, notes G, D, E, F, I and HH.
2. Ibid, pp. 400 to 405;
3. Ibid, pp. 405 to 406.

things connected with the Teutonic faith. The whole thing is wound up by a destruction of the Teutonic gods, for whom he has shown so much tenderness. Two chapters[1] are devoted to the killing of Balder and burning him on a funeral pile. For the rest of the gods is devoted another chapter[2] and they are taken and destroyed on the Ragnarok scaffold.

We again see him reverting to the christian plan of divine arrangement. About the end of the Bible[3] is given a minute description of the destruction of the world, and the ushering into existence of a new order of things. In order to frame a story after, the Christian model, he is seen taking various legends from Teutonic epos, recasts them in all sorts of fantastic shapes, and makes them yield the desired result. The destruction of the world is dealt with in the same chapter dealing with the destruction of the gods, and both the works are run simultaneously. But the theme relating to the ushering into existence of a new order of things is handled in another two[4] separate chapters.

A similar plan of work is seen in the Poetic Edda. But in that work it is not plain on the surface and has to be found out after a deep search. The very opening chapters of[5] the Elder Edda, begin with the genesis of the world and the creation of the first man and the woman. Like its fellow it is not seen delaying things, and taking up the destructive business about the fag end of the work. In the very first[6] poem of the Elder Edda, we are told about the destruction of the gods and the world, and the coming into existence of a new order of things.

Such is the intricate build upon which the two Eddas are constructed. We ask all students in the field to take the two records, and interpret them by the many keys given by us. It is only by so doing that they will be able to give a sensible significance to all parts of Teutonic epos.

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1. Mallet's Northern Antiquities, pp 446 to 449.
2. Ibid, pp. 451 to 456;
3. Matthew, C 24, V 7; Mark C 13 V 24 & 25; Luke, C 21, V 25 & 26; Revelation, C 21, V 1; 2 Pete C 3, V 7, 10 & 13;
4. Mallet's Northern Antiquities, pp 456 to 458 ;
5. Bellows' Poetic Edda, Voluspo, stanzas 3 to 6 and 17 to 18 ; also introductory note to the same poem given on pp. 1 and 2;
6. Ibid. stanzas, 46 to 66.

CHAPTER XIV

TEUTONIC EPOS (*continued*)

THE MANY KINDS OF INSTITUTIONS SEEN IN THE TEUTONIC BULL

SECTION I. INTRODUCTORY

The subject that we now take up for study is the many kinds of institutions seen in the Teutonic Bull. Epos never troubled itself on this aspect of the life of a people. It is from relics gathered in the historic ages that we have to obtain our information and give a tolerable picture of the pristine institutions with which the Bull came equipped to the west. In the case of the Teutonic Bull two recent writers Caeser and Tacitus have placed in our hands some sort of garbled information on the subject. Let us see what kind of materials they have placed in our possession.

The Bull we know came to Europe in 4500 B. C., where he is being exposed to many kinds of cataclysms extending over a period of forty-five centuries. After some sort of order is restored we are given a dim picture of things as seen in the first century B. C. At that stage we find the Teutonic Bull, broken up into myriads of fragments and floating hither and thither. We brought the Bull organised and regimented in one compact homogeneous flock, and stationed it in the west. When we again take it up in first century B. C. we find it broken into three main divisions known as the Celt the Teuton and the Vendo-Lett, who each in his turn is found ground into many tiny atoms. Let us for the present confine our attention to the second division or Teutonic Bull. A race which has passed through so many violent cataclysms, cannot hope to maintain their old time institutions in their pristine condition. The latter like the former must have undergone great changes, and put before us in all sorts of mutilated shapes. It is the duty of the comparative method to take up the mutilated institutions given by the Teutonic Bull, compare them with similar Indo-European institutions found both in Europe and Asia, and approximately

determine the shape of the pristine institution with which the Bull came equipped to Europe. It is upon such an investigation that we are going to engage ourselves. The Teutonic Bull it must be remembered represents the main stream of the Bull flock that came to Europe. If at all any body can give us information on the pristine institution of the Bull, it is the Teuton that is found placed in the best favourable position in the field.

Before commencing our studies in the field we wish to offer a few introductory remarks on the evolution of human institutions as it would help us to clearly comprehend our subject of study. The tribe* and the clan are very primitive institutions in the history of man. We see human society built on this two fold basis at a very early stage in man's life. The tribe indicates a group of human society consisting of near related members. The tract occupied by the tribe is known as the tribal territory. The term clan is used to indicate the component parts or sub-divisions of a tribe. The land occupied by the clan is known as the village. These two kinds of institutions are seen in the most primitive hordes. Taking into consideration the early savage nature of man, these two growths must be of a very crude kind. The tribe is a pack or loose horde without any kind of organisation. The same is the case with the clan where also we do not see any evidence of an organised system. Both the tribe and the clan are each headed by a chief wielding despotic powers. The only difference between the two chiefs is that the latter is not only found subordinate to the former but is seen wielding less despotic powers. All through the long ages of the human evolution the general run of mankind not only contented themselves with these two kinds of crude institutions brought into existence at a very early stage of world's history, but do not exhibit the least sign of any advancement. We tabulated the human stream under five different heads. All but one exhibit the same spirit. The Nordic and the Negro, the Pre-Caucasic and the Caucasic longhead streams are all found in the same dead level. Even their counterparts in the round head order in the same left wing do not show any sign of improvement. The same sort of spirit is also seen in the many

* Stracke's Primitive Family, pp. 12 to 16, 20 to 25, 46 to 47, 56 to 60, 274 to 278 and passim; Lang's Secret of Totem, pp. 23, 29, 143 and passim; Max Muller's Anthropological Religion, page 122.

races that are found in the right wing of the human Cradle. The first to deviate from this general dead level, are the Indo-European progenitors. They took the two primitive institutions evolved by primitive man, introduced order and system, and built them anew on a highly disciplined basis. But in so doing the two races are not seen following the same plan. The long headed Bull went one way and fashioned his plan in one direction. The short headed Mark went another way and built his edifice in another direction. We have already given some information on the subject. But here we shall confine ourselves wholly to the former and indicate the various stages taken by the Bull in the course of his upward progress.

The clan when first seen is a loose unwieldy horde of large size with no fixed strength. The Bull took this primitive institution, put an end to its anarchic condition, restricted its maximum strength to 120 members and introduced order and system among its component members. In a primitive clan the inhabitants are found living in scattered huts distributed all over the village limit. They are sometimes even seen in clusters, composed of a few huts. But even when all the huts are located in the same site, they are found arranged irregularly without any plan or system. The Bull took this primitive village, put an end to its clumsy mould, and rebuilt it on a standardized plan. In a Bull village they are two rows of houses with door ways facing one another, and with an open space or street lying between the two rows. Each individual in the clan is given a seat in one of the houses found in either of the two rows. But this seating arrangement is not carried out arbitrarily, but is seen following certain rules of kinship and seniority in pedigree, whose details we have given elsewhere.* So we see that each individual in a clan is given a fixed place in one of the two rows that go to compose the village site. It is in the order in which they are stationed in the village habitat, that the clan members are found arranged in the battle line when proceeding to a fight. The very existence of such an ordered arrangement shows that the Bull must have toiled through long long ages and built his clan organisation and village community. The clan we know is headed by a chief. To suit the new

* Vide pp. 132 to 141.

arrangement definite rules are framed to regulate his conduct about which detailed information will be given in a later page.

After recasting the clan, steps are being taken to reform the higher organisations. The Bull at the time we are speaking of must have consisted of several thousands of clans. He saw that a single chief however clever may not be able to efficiently manage the concerns of so many thousands of clans. In order to secure an efficient management, he introduced what is known as the sub-tribal organisation, that is situated midway between the tribal polity above and the clan polity below. The same organised spirit is seen working in the new sphere, and the number of clan units that are to be attached to each sub-tribal organisation clearly determined and laid down. Each sub tribal polity is also given a head and his powers defined.

Next the tribal organisation is taken and put on a reformed basis. The tribe is found headed by a chief whose powers are defined. The tribal polity is given the control over a number of sub-tribal organisations whose exact strength is also fixed.

Such are the various steps taken by the Bull to reform his society. The tribal institution of the Bull when seen in its final form consists of a three graded hierarchy, with a tribal organisation at the head, and a number of sub-tribal and clan organisations situated one below the other. The scheme we have here outlined would not have come into existence suddenly at one stroke, but evolved in the course of long long ages. Estimating the male numerical strength of the Bull at two and a half millions, we state that a hundred clan units will be attached to each sub-tribal organisation, and two hundred of the latter to the tribal polity at the head.

The Bull we know is an advanced type of man, who to suit the various phases of his higher life has brought into existence many kinds of institutions. Making a careful calculation we find that he has evolved more than half dozen institutions, which are set apart at the rate of one for each particular phase of life. Out of this number we here select four which we consider the most important and confine our attention to them. The four types of institutions so chosen by us for study in this connection, are the tribal, political, social, and military. The first is the one we have already described in the preceeding paras. It gives us a picture

of the distribution of the whole flock over the tribal territory, and the way in which the subordinate sub-tribal and clan organisations are brought into touch with the tribal polity at the top.

The second or the political institution represents the political mechanism that is conducting the governmental functions of the whole flock in all the three grades of the hierarchy. The third or the social institution shows the house-seating arrangement of the various members that are found in each step of the tribal hierarchy. The fourth or the military institution indicates the order in which the members in each unit of the tribal hierarchy are found arranged in the battle line in the course of a war campaign. The same kind of three graded hierarchy, which we noticed in the tribal institution is also seen in the political, social, and military institutions. The result is that we find each one of the latter class of institutions is moulded on a three graded step composed of a tribal, sub-tribal and clan organisations. It is with these four classes of institutions evolved in the course of his long life in the Cradle, that the Bull is seen entering Europe.

In each one of the four classes of institutions mentioned in the proceding paras, the clan or the village polity is the most important. It is on the evolution of that institution that the Bull has spent the best part of his brain. The village community of the Bull is a very unique organisation with nothing like it in any other section of human society. If one wishes to know all about that institution, it is the comparative key given by the Bull tradition, that can supply the requisite information. Scholars* are now seen taking all sorts of village communities found among races high and low, and founding thereon many fallacious theories about the origin of the Indo-European village communities. The first defect in such investigations is that no body knows that there are two types of village communities, one relating to the Bull and the other to the Mark. Having no proper knowledge on the subject, they are seen taking village communities found among the other races of the world, and trying to extract the necessary information therefrom. The third defect is that all sorts of hybrid Indo-

* Maine's Early Law and Custom, pp. 329 to 334; Maine's Village Communities in the East and the West, Chaps. III & IV; Maine's Ancient Law pp. 260 to 265; Seebohm's Village communities; Baden Powell's Indian Village Communities.

European village types are taken, and information extracted from the hybrid features presented by them. We hope that henceforth at least all such erroneous studies will cease, and investigation couducted on right li1es. The best way to obtain information about the Indo-European village communities, is to use the Indo-European comparative key. If special information is wanted on the Bull village communities we have no other alternative but to use the light thrown by the Bull tradition.

Let us now revert to our primary theme. Having given a view of the four types of instituion with which the Bull came equipped to Europe, we shall now go to the Teutonic people, and see what information they have to give us on the subject. In so doing we shall take the four types of institutions namely, tribal, political, social, and military one after another and study them critically.

SECTION II. THE TRIBAL INSTITUTION OF THE TEUTONIC BULL.

The Work of Tacitus we know is confined to the lands lying north of Danube, which is the home of Bulls both Celtic and Teutonic. The bulk of the Marks are now found south of that river, except tiny fragments of that flock scattered here and there all over the northern parts. So the work of Tacitus is all concerned with information derived from the Bulls. But this budget is derived from part Celtic and part Teutonic, which Tacitus has not distinguished. It is bearing this caution that we have to read his work. Caesar is also seen coming to our help in the field, and supplied us with sundry details of information. It is these two guides that we are going to use in unfolding the many sided institutions of the Teutonic Bull.

Taking first the tribal institution, we stated that it is a graded hierarchy composed of three steps, with a tribal organisation at the head, and a series of sub-tribal and clan organisations situated one below the other. We shall first begin with the clan or the village community which in the later language of the west is also found styled by the title of Hundred. The term clan is a variant of culam which in the original Bull tongue simply meant

a bunch of people bound together by intimate ties of blood and kinship, and living in actual contact with one another in a small locality. It is this generic term that is now taken and given a technical sense, and made to desginate the lowest limb in the organisation of the Bull. A clan community when settled and taken root on a piece of land is found given the title of village community. Using our philological key we state that the term village is from the same root as Vel which means a people of Bull origin. So a village means a small piece of land occupied by the lowest unit limb in a Bull organisation. The term is of western origin and was brought into existence to distinguish the village community of the Bull from the corresponding structure in the Mark. The two races being engaged in a bitter fight in the narrow chamber of Central Europe, are seen busy engaged in coining separate titles to distinguish the two rival types of Village Communities. The village community of the Bull is given the title of Villa[1] or Villoe, which later on seems to have assumed the modern form of village. The corresponding community of his rival is found named after him and given the title of Mark.[2] All these details are found embodied in the works of western authors who in their turn have gathered them from Germanic sources. It is ignorance of the Indo-European phenomenon that has prevented students from making good use of all the valuable information gathered and handed down by western tradition. But the worst blunder committed by them is to take the two terms, as referring to the same type of organisation, and construe the word mark[3] as a synonym for the village. This grave error must be put an end to at once, and the two terms construed as representing two separate village types evolved by the two wings of the Indo-European flock.

Having given a correct picture of the village, let us next view the whole edifice. Tacitus[4] states that the tribal organisation of the Teutonic people is found arranged on a three graded basis. At the bottom of the scale he has placed the clan or the village to which he has given the little of Vicus which is a word taken from

1. Maine's Early Law and Custom, page 332;
2. Maiue's Village Communities, page 78.
3. Maine's Early Law and Custom pp. 329 to 334; Maine's Village Communities chap. III;
4. Germania, chaps. VII, XI & XII; also read notes on page 127 in Church's Agricola and Germany of Tacitus; Annals by Tacitus, I, 56;

the Latin tongue, Above the village he has placed the district or canton organisation to which he has given the little of Pagus but styled by us as the sub-tribal organisation. At the top of the whole edifice, he has placed the tribal organisation to which he has not given any particular title. The general picture given by Tacitus is quite correct as as it agrees with the results arrived at by our comparative study. It is when descending into details that he is seen going wrong, hasty, and often incorrect. His vicus we mentioned is our clan or village. It is also styled by him as Hundred* which designation was given to it on account of its numerical strength. Even in the matter of arithmetical calculations there are two kinds of hundreds among the northern peoples, one a Big Hundred consisting of one hundred and twenty units, and the other a Normal Hundred consisting of one hundred units. These two kinds of Hundred are not the gift of arithmetical science. They are erroneous conceptions produced by the two types of village communities brought and let loose by the Indo-European progenitors in the poisoned environments of Central Europe. Having created the confusion in the field of village fabric it is seen intruding into the sphere of arithmetical calculations and causing a like effect there also. The Bull we mentioned is a duo-decimal man, and all his institutions are framed after that model. His calendar is based on that reckoning; and his clan fabric is built on the same pattern. But the Mark is decimal man and all his institutions are built on that basis. His calendar is based on a decimal reckoning, and his clan institution is built on the same decimal pattern. Such is the fundamental nature of the two types of Indo-European races. Here we shall confine our attention to the features noticed in the field of clan fabric. The Bull being a duo-decimal man has built his clan unit on the duo-decimal pattern, and his village communities are institutions composed of one hundred and twenty houses. But his rival Mark being a decimal man has built his clan unit on the decimal pattern. and his village communities are institutions composed of one hundred houses. We know that in the hot-house of Central Europe, the two rival races are first brought into clash and next found mingled in all sorts of ways. One result of this ndiscriminate mingling of the two races will be that both the itypes of village communities will be found in the lands north of Danube. It is in some such atmosphere that the term Hundred

* Tacitus' Germany, VI, 10 and XII, 8; Caeser, VI, 23,

came to be applied to this class of institutions. Western tradition taking into consideration the common strength of Hundred probably applied the common title of Hundred to the two classes of Indo-European village communities. But even when so doing, it would have given each type its specific title styled the village community of the Bull as the Big Hundred, and that of the Mark as the Small Hundred. This intricate phenomenon going on in the bosom of Central Europe we would not have known, had not the Teutonic people borrowed these conceptions from their ancient institutional practices, and used them in their arithmetical calculations in their every day life. That is how we account for the existence of two Hundreds among the northern people[1]. One a Big Hundred of one hundred and twenty units, and the other a Small Hundred consisting of the normal one hundred units. Tacitus not understanding all these secret processes going on in Central Europe, is seen taking the common title Hundred, and using it to designate the Teutonic village communities without understanding its true significance. As time rolls on, this initial blunder committed in the opening scenes of the new era, is seen gathering more force, and we find the term Hundred used in many kinds of erroneous[2] ways. We must rise above all these false uses and interpret the title Hundred from the exact standpoint of the two Indo-European flocks. So interpreting, we state that the title Hundred mentioned by Tacitus refers to the Big Hundred, as it is the institutional practices of the Teutonic Bull found in the region north of Danube that he is now describing in his work.

Having described the clan unit, we now take the next limb, the canton or district organisation to which Tacitus has given the title of Pagus, but styled by us as the sub-tribal organisation. What we wish to know are the exact number of clan units that are found attached to each pagus or sub-tribal organisation. On this point he is found absolutely silent.

The next limb in the edifice is the tribal organisation at the head of the whole flock. The same defect that we noticed in the

1. Mallet's Northern Antiquities, pp. 219 & 220 with foot note on the latter page;
2. Grote's History of Greece, vol. III, pp. 273 to 274 with foot notes; also Thrope's Ancient Laws and Institutions of England, Glossary V, where information is given about the many significances conveyed by the title Hundred; Tout's History of Britain, Book III, pp. 77 and 147; Montesquieu's Spirit of Laws, Bohn's Series; Vol. II, page 293, where we find a wrong interpretation put on the title Hundred.

previous case is also seen in this field, and he has not told us the number of Pagus or sub-tribal organisations that are found attached to the tribal polity at the head.

But notwithstanding his perfect silence we wish to offer a few remarks in connection with these two institutions. We know that the Teutonic Bull is now found split up into a number of tiny groups much smaller in size than the parent flock. Suited to the altered circumstances, the number of clan and sub-tribal organisations that are found attached to the respective sub-tribal and tribal organisations placed at the head of each must be considerably much smaller in strength than the one seen in the parent type whose features we described in the previous section.

We shall next take the item of chiefs placed at the head of each organisation. Tacitus states that at the head of the whole flock or the tribe, is placed the arch-chief known as the king[1] whose office is held on a hereditary tenure. From the many statements made in Caesar and Tacitus we are led to infer that similar chiefs[2] of a subordinate kind are also placed at the head of the sub-tribal and clan organisations, which offices are also said to be held on a herditary tenure. One grave defect in Tacitus is that he has not separated the several organs and given a separate report about each institution as seen in the Teutonic people. He has mixed up all the institutions and given us a confounded narrative, in the course of which he is not only seen confusing himself, but also confusing us. If we wish to have a clear picture of the Bull past we must use our comparative key, separate the various organs, and view the features presented by each separately and by itself. The Bull is a highly systematised man who has set apart a separate organ for each function. The only way to know his old time characteristics, is to take each institution separately and study it by itself.

Such is the sum and substance of information which we have extracted from the work placed in our hands. Tacitus is not a scientific antiquarian engaged in the study of ancient institutions. He is a lay student who is seen labouring to give us a picture of the many organisations seen in the Teutonic people that revealed themselves to his imperfect vision. We do not find fault with him

1. Germania, VII, 1 andXI, 9; The term king is from the Bull tongue. It must here noted that the corresponding tribal chief in the fold of Mark is found given the title of Duke vide p 63 Wolfings story.

2. Caesar, VI 22; Tacitus XI. 1 and XII, 8.

for not having revealed to us all the secrets connected with the Indo-European organisations. For such a task even modern Europe with all its advanced science is not fit. When such is the case in the present advanced age, we cannot expect much from a Roman living in the dark ages of early Europe, who is found ignorant about his own corporeal build. But what we find fault with Tacitus is for not taking hold of the materials placed before him and giving us a full report. Had he only a little more vision he would have told us the number of clan and sub-tribal organisation, that are found attached to the respective polities placed at the head of each. He could have even told us many things connected with the three classes of chiefs placed at the head of each grade in the tribal hierarchy. He may have also gone further, dived deeper into men and things, and given us a full budget of information on the many sided institutions of the Teutonic people.

The work of Tacitus is defective in many ways. Even in spite of all its shortcomings, it has communicated to us one valuable piece of information. It has told us in the clearest language that the tribal institution of the Bull is a three graded hierarchy consisting of a tribal organisation at the head, with two subordinate sub-tribal and clan organisations placed one below the other. To work these three classes of organisations, it has at the head of each a chief that is seen acting as its guide and controller. It is these two pieces of information conveyed to us by Tacitus that we most value in his work.

SECTION III. THE POLITICAL INSTITUTION

We shall next take the political institution and study its structure. As already pointed out we cannot expect from Tacitus a clearly worded statement on any class of institution seen among the Teutonic people. It is more by using our comparative key to his hazy narrative that we have to make it yield a sensible significance. Tacitus states that the Teutonic Bull is a democratic man whose instinct is all in the line of popular institutions. Since he calls the village a Hundred, we are led to infer that his clan democracy is an institution composed of one hundred members. But this hundred is the Big Hundred of the Bull, whose popular

organisation at the village centre will be built at a maximum strength consisting of one hundred and twenty members. In western phraseology we often find the term town[1] used as a synonymous title for village. Such a way of equating things does not seem to be founded on a correct study of the phenomenon taking place in the land. We would rather restrict the use of the title town to the places where the tribal and sub-tribal head quarters are located, as there would be a great concourse of people resorting to these centres. It must not under any circumstance be applied to the clan centre of the Bull which must be styled by its appropriate title of village. So we shall style the popular institution working in the village centre by the title of village assembly.

Tacitus is seen introducing an election[2] process in the recruitment of members that go to compose the village assembly. We are led to think that his statement is found on some mistaken observation, or on some incorrect report received from a bad informant. But our comparative study shows that there is no such thing as election process in the village, and that all the members in that centre will go to form the clan democracy. We have to cure the error committed by Tacitus, and take the village assembly as a body consisting of all the resident adult male members of the locality.

We shall next take the district or sub-tribal assembly and study its constitution. Tacitus states that each canton[3] assembly is composed of one hundred members chosen and sent by the people. His statement is here loosely worded. Using our comparative key we state that it is the subordinate village assemblies that will select the candidates and send them to the sub-tribal assembly standing over their head. Taking each member as coming from a single village centre, we state that each sub-tribal organisation has attached to it one hundred village communities. Tacitus had not given this detail in connection with the tribal institutions dealt with in the preceeding section. This defective report we are now able to cure by the statements which he has made in connection with the political organ.

1. It is the village community of the Mark that probably gave birth to such a conception, to which institution the title town may be well applied; vide ante pp. 733 to 737.
2. Germania, XII, 8.
3. Germania, XII, 8.

The assembly next in rank is the tribal diet at the top of the tribe, that is seen conducting the governmental functions of the whole flock. Tacitus has only made a casual remark on this point, from which we are led to infer that there may be a tribal diet[1] in the vicinity of the tribal chief. But of this fact we are not expressly told. If there is one such constitution, its members will be selected and sent from the body of the various subordinate subtribal assemblies attached to the tribal polity.

We next take the item of chiefs placed at the head of each order of political organ. The remarks which we made under the head of tribal institution are equally applicable to the present case. But the whole thing has to be stated anew, as many contradictory statements are made in the work. Tacitus states that there is a tribal chief known by the title of King[2] at the head of the flock whose office is hereditary. As we have already presumed that there is a tribal diet, this king will act as its chief and conduct its deliberations. Next taking Caesar we find him bringing to our notice that there are similar subordinate chiefs presumably held on a hereditary tenure, that are seen sitting at the head of the sub-tribal[3] and clan assemblies, and conducting their governmental functions. But immediately we find the two authors contradicting each others statement. Caesar states that in time of peace there is no central magistracy[4], by which statement he means the king. Tacitus states that the magistrates[5] or chiefs sitting at the head of the subtribal and clan assemblies are periodically elected. The former statement we plainly see is incorrect, as it runs counter to the general trend of human institutions. Where there is a constitution, there must be a chief to run it. So the statement of Caesar that there is no King or central magistracy in time of peace is not correct. There is a permanent chief and his existence is certified to by Tacitus. The statement made by Caesar refers to a different kind of constitution about which we shall soon report. We shall next take the statement which Tacitus has made in connection with the chiefs placed at the head of the sub-tribal and clan assemblies and comment on its incorrectness. His statement that these two classes of chiefs are elected periodically is contradicted by Caesar.

1. Germania, XI, 1.
2. Ibid, VII, 1., XI, 9.;
3. Caesar, VI, 23, 4.
4. Ibid.
5. Germania, XII, 7.

The latter states that in times of peace the chiefs of the various districts and hundreds conduct the administrative functions connected with the land. From his statement we clearly see that there are chiefs placed at the head of sub-tribal and clan assemblies who are seen working those political mechanisms. Here again the statements made by Tacitus in this connection and in the previous case by Caesar seems to refer to a different set of constitutions about which we shall next deal.

In the constitution of the Bull there is a fourth kind of popular assembly which seems to have given rise to the many errors noticed in the two previous paras. In times of great peril when a great campaign has to be conducted, the Bull is seen gathering the whole flock, and taking steps to appoint a capable leader to conduct the fight. Such is the picture we gathered from the Cradle. The same state of things is seen going on in Europe, where also we find a capable general[1] chosen to head the whole flock on every occasion a great fight has to be fought. But this choosing is all connected with the commander that is to lead the tribal levy. The tribal chief at the head of the flock may be a man advanced in years. It is to place a capable leader in the prime of life that this provision is made by the Bull on every occasion a great campaign has to be conducted. Such is the report we have gathered from the Cradle. The same fact is found mentioned not only in the time of Caesar and Tacitus, but also in the earlier ages of Europe, a report about which is contained in a record[2] of the fifth century B. C. In its pages we are given a picture of the Teutonic Bull assembling to choose a great leader to conduct a great campaign. Such is the picture placed before us. As far as our information goes, this choosing of a leader is all connected with the general at the top, who is temporarily appointed to replace the tribal chief during the course of a great campaign. From the reports received from the ancient past we do not think that such a process was extended to the chiefs at the head of sub-tribal and clan organisations. But from the remarks made by Tacitus, we are led to think that similar choosings might have taken place in the distempered atmosphere of Central Europe in the sphere sub-tribal and clan chiefs. It is to these facts that he seems to be referring[3] in the course of his narrative. But having

1. Caesar, VI, 23, 3 Tacitus' Germania, VII 1 & 2; XI 1;
2. House of the Wolfings, by Morris, pp. 64 to 66,
3. Germania, XI, 1. 2, 3 anb 9; and XII, 1 and 7.

no clear conception of the phenomenon going on in Central Europe he is seen thrusting these facts into the sphere of the permanent chiefs sitting at the head of the sub-tribal and clan assemblies, and confusing us. The two processes are entirely different and one has nothing to do with the other. It is pervaded by the same wrong impression, that Caesar is seen depriving the flock of its king or permanent tribal head and making it go adrift without a chief in peaceful times. All such statments are contrary to the trend ef human institutions. There are two kinds of processes seen at work in the field of chiefs. There is one set of permanent chiefs of a hereditary kind, that are seen at the head of the tribal, the sub-tribal and clan organisations, and conducting all its normal functions in peaceful times. On occasions of grave crisis these chiefs are not cashiered and sent off, but kept to the background. In their places new leaders are chosen whose regime is seen lasting as long as the war continues. As soon as that danger is over, their function ceases, and society reverts back to the normal standard. Such a replacement is mostly seen in the sphere of the tribal chief who is found replaced by a generalissimo. In the distempered atmosphere of Central Europe, we find the process extended to the sub-tribal and clan organisations, and their chiefs also replaced by temporarily appointed leaders. As already pointed out, if only Tacitus had separated the functions of the several organs and given a report under each head he would not have run into this blunder.

We hope we have given a fair review of the political organ. The democracy of the Bull is a federal constitution composed of three assemblies, known as the tribal, sub-tribal and clan organs, and situated one above the other. At the lowest limb there is no election, as all the members of the clan community are by right of birth entitled to sit in that gathering. It is only in connection with the tribal diet and the sub-tribal assembly, that the electoral mechanism will be brought into play. In the latter case each subordinate clan constitution will elect or select a member out of its fold and send him as its representative, to the assembly placed over its head. In the former case a similar step will be taken by each subordinate sub-tribal constitution, select a member out of its fold and send him as its representative to the diet at the head. Each of these organs is found headed by a hereditary chief that is seen guiding and controlling its movements.

The report given by Tacitus about the functions performed by these organs, is found to be of a malady ridden kind, whose

causes we shall later on explain. But here we shall try to cure that distemper, and give a normal picture of the working of the three organs as revealed by our comparative key. The clan democracy will wield full sovereign power over all matters falling within the village jurisdiction. Similarly the sub-tribal assembly will concern itself to all such general matters that pertain to the many villages falling within its jurisdiction. Finally coming to the tribal diet we find it confining itself to all such general matters that pertain to the many sub-tribal groupings falling within its jurisdiction. Further in all outside negotiations, it is the tribe with its tribal diet that represents the sovereign authority.

To work these three mechanisms, each is given a permanent chief with a hereditary tenure, that is seen giving a healthy tone to all its movements.

In addition to these normal mechanisms, the Bull has deviced a special organ to ascertain the popular will of the whole flock, which are brought together and made to meet at a single gathering. From the reports placed in our hands we find it called into play only on grave occasions when the society is menaced by a great enemy. But viewing the general trend of things, we think it may also have been called into play on civil occasions when important civil questions have to be settled.

Such in short is the democracy of the Bull which as we see is a federal constitution built on a three graded hierarchy. The picture we have extracted is not solely from the Teutonic Bull, as Central Europe is inhabited by the Celtic Bull in the middle and the Teutonic Bull in the north. It is these two Bulls combined, that are seen giving us all this budget of information which we have extracted from Tacitus who is not aware of these secrets. Such a person is not likely to separate the contribution made by the Teutonic Bull from that of the Celtic Bull, and distinguish the one from the other. But this want of vision does not matter much, as they are from the same Bull source. But at the same time we may take the report of Tacitus as one embodying in it a predominant ingredient of the Teutonic Bull.

The information given by Tacitus is of a very valuable kind. He has captured the Bull in Central Europe at a very critical stage of his life, and extracted the maximum amount of information out of his mouth. A few centuries hence he will be a dead man in which moribund condition we will not be able to extract any useful

information about the democratic institutions of the Bull. To gain light on the subject we have to go to insular Britain, where the Bull is being taken and secreted, to guard against all mishaps. As far as the continental lands are concerned not a particle of information will be forthcoming on the popular constitution of the Bull. Such is the valuable service rendered by the Teutonic Bull in Central Europe in the first century A. D. Before giving up his ghost he has recollected and told us all about the democracy of the Bull which his perturbed mind could remember.

SECTION IV. THE MILITARY ORGANISATION

The next item in our list is the military organisation. Tacitus has not given us any coherent report about the fighting mechanism of the Teutonic Bull. It is from detached pieces that we have to extract our information and fill up our picture. He states that the Teutonic army[1] is not composed of a group of men brought together by chance, or a fortuitous gathering of individuals brought together by haphazard methods. He expressly brings to our clear notice, that it is composed of families and clans. The only defect in his statement is that he does not mount higher and indicate to us the upper steps in the organisation. We shall use our comparative key, and make his report yield valuable results. When dealing with the tribal polity we stated that it is composed of a three graded hierarchy, with a tribal organisation at the head, and two subordinate sub-tribal and clan organisations one below the other. We will use this key and complete our tribal levy. At the bottom of the scale is the clan levy which will be composed of all the clan men who will be led into the field by the clan chief. Next in order comes the district command which will consist of all the clan levies, marshalled and led into field by the various sub-tribal chiefs. At the top of the whole army is the tribal chief who in his turn will regulate the motions of the various sub-tribal commands. Such is the normal levy.

But in times of great crisis the whole flock is seen assembling, and electing a new general[2] to command the tribal levy, as already

1. Germania, VII, 6.
2. Caesar, VI, 23, 3; Tacitus' Germany, VII, 1.

indicated in the previous section. Such a measure is also seen intruding into the subordinate spheres, where also we find new leaders appointed and made to lead the sub-tribal and clan levies.

The Bull is a popular man with a popular instinct, but he will not tolerate any of this democratic nonsense in the course of a fighting campaign. In a field of battle, it is the axe[1] that rules, and all are subject to the absolute command and supreme will of the leader. Notwithstanding the extraordinary powers placed in the hands of the chiefs, it is more by example, that they are seen wielding great influence over the men under their command. In all engagements[2] it is they that are fround in the front ranks, expose themselves to the greatest danger and wage the most furious fights. There is a slight lowering in moral tone, as compared with the old time war creed of the Bull, about which we have already given a faithful picture in a previous page. But still we see the pristine war trait exhibiting itself in many ways.

SECTION V. THE SOCIAL ORGANISATION

The last item in cur list is the social organisation. In a previous part we gave a picture of the village organisation of the Bull as seen in the Cradle, the manner in which its various component houses are arranged, and the nature of the blood relationships subsisting between the occupants of the various houses. All these details we gathered from the Bulls in South India. The information we received is only partial, as it does not enlighten us on the upper ranks of the organisation. With this partial key in hand, we turned to Europe, to find out what sort of information is forthcoming on the social polity of the Bull. We first took the village community of the Teutonic Bull, to see how far the old model evolved in the Cradle is found maintained. Tacitus has given us a picture of the Teutonic[3] village. From its perusal we find that not a trace of the ancient systematised arrangement of houses, with its compactly built village mould is seen in the west.

1. Momsen's History of Rome, Vol. I, p. 259;
2. Tacitus' Germany, VII. 1, 2, and 3.
3. Germania, XVI.

The village is now a loose structure consisting of a number of scattered houses with no two buildings connected with one another. All this disarrangement we attribute to the Snake, under the fury of whose tempest it is not possible to keep up the old systematised build.

We are not much disappointed in the Teutonic Bull not giving us any information about the village build, as his brother in South India has come to our help, and given us many details connected with that structure. It is about the towns which we mentioned is the seat of head quarters of the king and the sub-tribal heads, that we looked for information fromhim, as no light is forthcoming on the subject from South India. But even in this direction we are disappointed. The tribal head quarters is the seat of the tribal diet, and the sub-tribal centre again are places where the sub-tribal assemblies are located. Each of these moots is composed of a large number of members varying between one to two hundred and even more. What we wanted to know is the house seating arrangement obtaining in these town centres, and the way in which the various dwelling houses of these members is found arranged in those places. No information is forthcoming on this point. In its absence we are led to presume that the same sort of of compact build with its regularly laid out street consisting of two rows of houses facing one another will be seen also in the town centres. Such is the phase which it would put on in the Cradle. But in the storm swept atmosphere of Europe we will only find the same sort of loosely constructed towns, that we noticed in connection with the villages.

SECTION VI. THE ICELANDIC REPUBLIC

The Teutonic Bull of Central Europe in the first century A. D. is in his last death gasp. Before giving up his ghost he has told us all that he remembered about the popular constitution of the Bull. The Bull being dead, Central Europe will not be in a position to set up a popular constitution for the rest of its life. A similar feature is also noticed in the Celtic land of France which also has parted company with popular constitutions. Where the

Teuton, and the Celt has disappointed us, we cannot expect much help from the Vendo-Lett. The mainland countries either Teutonic, or Celtic, or Vendo-Lettic, are unfit for the setting up of popular constitutions. If at all there is a chance of popular institutions coming into existence, such a growth is only possible in Britain. That insular land with its compact build that is found stored with the choiest of the Bull elements, is the only region where a democratic constitution can be built on a working basis. Such a constitution she built and put forward in the seventeenth century. Imitation is a very easy business. Once the model is set up all the mainland countries like France, Germany, and many more places are seen copying the British pattern, and setting up similar institutions in their respective lands. Such is the general trend of the popular movement going on in North Europe. To this general rule we find only a single exception.

Iceland set up a republic in the tenth century and continued working it for three centuries, after which period it is found dying a sudden death. Even a casual study of the Icelandic constitution is enough to show that it was not borrowed from any foreign source. It was not copied from Britain, as that land about this period is found entangled in the intriciate net set up by Feudalism. It was not set up after learning any of the pernicious lessons taught by Greece and Rome on the working of popular institutions.

We are elsewhere showing that two kinds of movements are seen going on in Europe. One run by the Marks of South Europe in the old era, that is seen coming to a close in the first century B. C. Another set in motion by the Bull of North Europe in the new era that is seen continuing down to the present moment. In the course of our studies, we must take care to distinguish the two movements, as one has nothing to do with the other. The constitution set up by Britain in the seventeenth century is a part of the latter phenomenon. The city states of Greece and Rome are a part of the former phenomenon; and these two peoples after their death have left behind voluminous works embodying many kinds of pernicious lessons, which modern Europe is seen devouring without knowing its poisonous nature. Such is the nature of the two kinds ef phenomenon going on in Europe. The Icelandic constitution is not borrowed from the British model. It was not set up

after learning any of the pernicious lessons circulated by Greece and Rome. Iceland derived her knowledge from the same source from which all the democracies of the world took their inspiration. It is to the Bull that she is indebted for her popular form of government.

An intricate kind of churning movement is seen going on in Scandinavia. Under its effects the best portion of the Bull element found in that peninsula is taken and lodged in Iceland. It is to this Bull lodged in the island haven. that we are indebted for all our knowledge in the field of Teutonic epos. The same man is also seen coming forward to tell us all about the democratic constitution of the Bull.

Like the Teutonic Bull of Central Europe in the first century, the Bull in Iceland in the tenth century is found in the last stage of his existence. Before giving up his ghost he wants to tell us everything that he remembers about the past of his race. One such service he has rendered in the field of epos. A similar service he is seen coming forward to render in the field of popular institution. The Bull unable to bear the torment of the Snake demon, ran away from the mainland about the ninth century A. D. and hid himself in obscure Iceland a tiny island situated in the far off corner of North-west Europe. Here away from all distracting influences, he set up a republic[1] which is a strange form of government not heard of in those dark times. The Icelandic constitution has not attracted the attention of students of political science. If scientifically handled and studied with a proper vision, it will furnish more useful lessons on popular government, than the poisoned city states[2] of Greece and Rome.

In the field of epos the monks are seen corrupting everything and putting before us a perverted report. But here no such corrupting human hand is seen intruding and placing before us a false report on the working of the Icelandic Republic. We are given a genuine report about the life history of the constitution from the date of its birth down to its final extinction.

We first take the title. The Icelandic constitution is styled a Republic which term we shall later on show represents a distempered

1. Mallet's Northern Antiquities, Supplementary Chap. II;
2. Fowler's City States.

popular constitution worked by a distempered people dominated by a highly potent fury. So the first drawback is in the title borne by the institution. From the defective title we cannot expect it to lead harmonious life.

Let us approach it closer and study its various parts. The Icelandic constitution[1] is found built on a three graded hierarchy composed of village, district and provincial organisations placed one above the other. At the bottom of the scale is the village which is stated to be of varying strength with a minimum of twenty inhabitants. They go to compose the village democracy aud manage all the affairs of the little community. Our records do not give us a clear report about its working. Out of its inhabitants, five members are seen forming themselves into a cabinet, which is seen conducting all the executive functions connected with the village. One of the many safeguards taken by the Bull for the efficient working of the popular institution is a cabinet that is found stationed at each centre where an assembly is in existence. Such a cabinet is known in the ancient language of the Bull as a Panchayat. Our comparative key reveals three such sets of Panchayats, one in the village assembly, a second in connection with the sub-tribal assembly. and a third in the vicinity of the tribal diet. One great benefit we derive from the study of the Icelandic constitution is that it is seen supplying us information on this cabinet institution of the Bull. Maine[2] has captured and told us something about this Panchayat, but unfortunately owing to his defective study he has not probed it to the bottom and told us all the secrets connected with that institution. When sutdying the political fabric of the Teutonic Bull in Central Europe, we were not given any information on the subject, as the Snake demon seems to have wholesale suppressed the institution in that centre. This defect is now being cured by the Bull in Iceland, who has told us many things connected with the old time Panchayat brought from the Cradle. To begin with we are given one such set of Panchayat cabinets working in the Icelandic constitution in connection with the Parish or village assemblies.

1 Mallet's Northern Antiquities, pp. 289 to 297.

2. Early institutions, page 2[illegible]1; Village Communities, page 123; Imperial, Gazeteer Vol. IV, page 280.

The next stabilising element in the democratic constitution is the array of hereditary chiefs placed at each centre where a popular assembly is seen working. But such a permanent chief with a hereditary tenure does not seem to have been provided in the Icelandic village. All the organisations of the Bull are organic growths evolved in the course of long ages. But the Icelandic parish or village is an artificial division brought about under the poisoned environments of the insular atmosphere; and the same defect we notice in the upper two divisions of the hierarchy. Such are the many shortcomings which we notice in the village democracy of the Icelandic constitution.

Let us take the next step in the ladder and study its working. Iceland is divided into thirteen districts with each an assembly of its own styled as Varthing. All the village assemblies lying within the jurisdiction of a district are found attached to its Varthing. In the primitive society of the Bull all being free-men are equally entitled to the privileges of the constitution. But such a rule is not possible in Iceland whose society is found divided into three different divisions or castes known as Nobles, Free-men and Thralls. We shall later on show the exact conceptions lying underneath these three titles. Under the Icelandic law it is only people falling under the first two heads that are entitled to the rights of citizenship. The 3rd class is considered not to have acquired full human status, and hence is not given the privileges of the constitution. So in the Icelandic Republic it is only the Nobles and the Free-men that are found playing a part in the political drama. Such is the grave defect noticed in the democratic institutions of the land.

The next defect is in its working. In the Icelandic constitution there is no such thing as election. All the citizen members residing within the territorial division of each district are entitled to participate in the proceedings of the Varthing. Our comparative key reveals that it is the practice obtaining in the village democracy of the pristine Bull that is found taken and introduced into the sphere of Varthing. Fortunately the place where this foolish experiment is being conducted is a tiny island composed of small districts with a very small area. If only such an attempt had been set in motion in a large country with an extensive area, it would

have been well nigh impossible to work the constitution. Even in this restricted tract, if only the Icelandic people had worked their Varthings at regular intervals as ordained by the parent Bull, they would have been well nigh destroyed. This danger has been avoided by holding it once a year and that only for a few days. The Varthing is a meeting composed of a rabble brought together from all parts of the district unregulated by any rules of election or selection. To make matters worse all its members are seen coming armed backed up by a relay of armed retainers of slave origin, with the object of enforcing the individual wills of each man on the popular assembly.

According to the standardized organisation of the 'Bull, each district or sub-tribal assembly should have been provided with a permanent chief whose office is held on a hereditary tenure. But such a practice does not seem to have been observed in the Icelandic Varthing whose deliberations are not presided over by a single chief with a permanent hereditary tenure.

The next steadying element in a popular constitution is the Panchyat cabinet. The Varthing is not doubt found provided with one, but it has none of the features of the parent institution. Its strength is reduced to three. These three members known as Samgodars are seen holding their offices under an intricate system of election aud heredity both combined. It is in the hands of this restricted cabinet composed of three members that we find all the executive functions of the Varthing assembly centered.

We now come to the topmost step in the hierarchy namely the tribal diet which in the present case is seen bearing the title of Althing. Here also we do not find any election or selection process at work. All the citizens living within the thirteen districts of the island are entitled to participate in its proceedings. In the pristine institution of the Bull, the sub-tribal organisations are found linked to the tribal diet, and both are seen acting together and regulating one another's motions. But in the Icelandic constitution, the Varthings have no sort of connection with the Althing, and the two institutions are seen moving separately.

The next flaw is seen in the tenure of the chief sitting at the head of the constitution. The Icelandic Republic is headed by an elected president who is found deprived of the hereditary status

ordained by the original Bull tradition. One of the worst distempered features which democracy is seen acquiring in the course of its passage through the tempestuous atmosphere of the west, is the replacement of the hereditary king by an oscillating president with no permanency of tenure. It is this weakness that is now seen in the present case.

One would expect a fully equipped cabinet to work in conjunction with the president. But unfortunately there is no such thing found in his vicinity. The village democracy was provided with a true Panchayat cabinet; and the Varthing, the next step in the ladder, was given an attenuated form of the same institution. But on coming to the topmost Althing, we do not find even a trace of that institution. The president is the sole executive and it is in his hands that all the functions of the state are found lodged.

The Scandinavians of this age are a demoniac people dominated by an infernal fury, which is a distemper caused by the fermentaion of the two-fold Snake and Mark venoms in their bodily constitution. Epos has taken note of this malady and given it the title of Berskerism*. When the distemper is at its height, they are seen foaming, biting their steel weapons, and indulging in all sorts of fiendish acts of the most demoniac kind. Epos has given a full description of the symptoms of this rabid malady. But the only defect is that it has not traced it to its source and told us the causes which set that malady in motion. It is such a distempered people that are now seen working the democratic mechanism. The Bull is an even tempered man of a very sobre kind. It is a popular institution worked with a harmonious motion by a sober people, that is now thrown in the stormy atmosphere of Iceland. The Althing and the Varthings are being run by a distempered rabble swayed by a mad fury. To make matters worse they are seen coming armed with weapons to enforce their will on the assemblies. In the initial stages these gatherings must have been attended with much bloodshed. But later on to avert the evil, the tormented society is seen taking a remedial measure, deprives the members of their weapons, and stores them in a

* Bellows' Poetic Edda, pp. 132 and 225 with foot notes; Mallet's Northern Autiquities, pp; 525 to 527 and passim; Anderson's Younger Edda, page 233 with foot note.

central place under the guardianship of a police magistrate. It is only after the meetings are over, that the weapons are returned, and the members are seen going back to their homes. It is on account of this disciplinary practice enforced by the society, that both the Althing and the Varthing are given the generic title of Wopantak[1], which literally means "weapons take", or the act of resumption of arms.

The Bull is a highly standardised man, who has set apart a separate organ for each function. Such a man will not blend together two functions and make a single organ perform both the works. Nor would he permit any alien function to intrude into the sphere of another organ which has a special duty of its own. We are elsewhere dealing with the judicial organ, and show in what manner it is being worked by the Bull. All that we here wish to point out is that it has nothing to do with the political organ. In the Icelandic constitution we not only find the two functions blended together, but it is the political organ that is seen performing both the functions. What is still worse is that this single political organ is seen playing a predominant part in the judicial field, and giving only a limited scope to its own legitimate political function. And our comparative key reveals that this blending of two functions is a distempered feature acquired in the west. It is seen among the Teutonic peoples[2] living in Central Europe in the first century A. D. It is also seen in their successors[3] living in the same tract in the fifth century A. D. The distemper is seen in a still more rabid form in his elder brother Goth[4] whose tribal chief is found given the title of Judges.

We hope we have given a fair picture of the Icelandic republic. A trifle Bull lodged in that obscure island managed to bring into existence a popular constitution. But later on the poisonous elements found in the land coming into more active play, killed both the Bull and her popular constitution. And the result is that the Icelandic republic after leading an evanescent life of five centuries, went out of existence in the thirteenth century A. D.

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1. Mallet's Northern Antiquities, page 295 and foot note;
2. Tacitus' Germania, chap. XII.
3. Maine's Early Law and Customs, pp. 167 to 173;
4. Gibbon's Fall of Roman Empire, Vol. II, page 513; and Vol. III, page 26.

CHAPTER XV

THE EPOS OF THE VEND AND THE LETT

SECTION I. INTRODUCTION

The Vend and the Lett must have each given us an epos as bulky in volume as that of the Celt and the Teuton. But unfortunately neither of these two peoples have given us any epos worth the name. All that we have, are a few fragmentary disjointed legends and traditions, that would not in the least enable us to unravel the past history of these two peoples. Had we not the comparative key, we would not have known, who these two peoples are, or make any intelligent use of the fragmentary information given by them. We have to take these mutilated legends, and read them by the lights thrown by Teutonic, Iranian, and Aryan epos, when alone we will be able to determine the identity of these two races and fix their rank in the Indo-European ladder. So it will be seen that we have given a wrong title to our chapter. From the title let not our readers presume that we are going to give them a regular codified epos of a voluminous kind, arranged in a series of chapters, as was done in the case of the Celt and the Teuton. It is a blank cheque we are given, which we have to fill up after bringing to our aid all the arts of the comparative method.

Before commencing our studies we wish to inform our readers as to the exact racial status of the Vend and the Lett. Both are now classed under the category of the Slav[1]. Either in race or language they should not be brought under the Slavonic head. Both Ethnology and Philology have done a great wrong to the Vend and the Lett, by giving them a Slavonic pedigree. We are elsewhere defining the term Slav. But here it is enough to know that he is a man of Mongol or Little Snake origin, and came into existence about the beginning of the new era.[2] But the

1. Keane's Man Past and Present, pp. 535 to 542; Tucker's Natural History of Languages, pp. 222 to 226;
2. Masterman's Medieval Europe page 63.

proto-Vend and the proto-Lett are pure brand Bulls out of the Indo-European fold, that can show a pedigree which takes us to the dim origin of things. So the first purificatory ceremony that we have to give to the Vend and the Lett is to remove them from the ranks of the Slav, and bring them under the Indo-European category. Epos has given us only four branches of occidental Bulls namely Celt, Teuton, Vend and Lett. The two former are well recognised under Bull pedigree. It is a matter of great surprise to us that Europe should lose sight of the latter two flocks, and remove them from the ranks of the Bull fold. We have to cure this defect in western tradition, restore back to the Vend and the Lett their true racial pedigree, and enlist them in the ranks of the Bull fold.

The Vendo-Lett is a branch of the Teutonic Bull, who we know represents the main current of the Bull that came from the Cradle, and took his stand on the Russian theatre. They formed a part of the mainfold and conjointly fought in that centre for twenty centuries (4500 to 2500 B. C.) against the two formidable enemies known as the Wolf and the Horse. The last scene enacted in that great drama is the fight waged against the Aryan Horse who unable to bear the onslaughts of the Bull is seen running into Asia followed by his elder brother the Iranian Horse. At the time this sanguinary drama is enacted, the proto Vendo-Lettic Bull formed a part of the main Teutonic Bull fold, and actually took an active part in the bitter struggles waged against the Aryan Horse. When the latter ran into Asia followed by his brother Iranian, his rival would not allow them to go scot-free. The Teutonic Bull immediately detached a contingent from the main fold, and sent him in pursuit of the enemy, with clear instructions to overtake and annihilate them at the earliest possible moment. It is this branch of Teutonic Bull sent into Asia, that had later on turned out to be the parent of the proto Vendo-Lettic Bulls. We mentioned that the Bull entered Europe bearing the title of Velans. The Teutonic Bull we know is the representative of the main current that came from the Cradle. He as must be expected, was for a long time in his life passing under the title of Velan, which we know he later on changed to either a Veling or a Velsing. That branch of Teutonic Bull, that is later on to prove the parent of the

proto Vendo-Lettic Bull, separated from the main fold at a time when the latter was passing under the title of Velan. The main flock of Bulls stationed in Europe discarded all their old time titles, and assumed the new fangled designation of Teuton. But the off-spring that went into Asia chasing the Irano-Aryan Horse, is seen tenaciously clinging to the time honoured traditional title. It went eastward bearing the title Velan, which they are seen preserving all through their troubled life, and handing it down in some form or other. The Bulls that went into Asia after passing through many vicissitudes in that continent are seen splitting into two streams and coming back to Europe bearing the title Vel which is found subsequently changed and put before us in the form of Vend and Lett. Our philological key reveals that both the titles are variants of Vel, which we know is a shortened form of Velan. Students[1] are seen pointing to a distant resemblance between the Veneti of France and the Vend in Russia. But the great defect in all such studies is that it is not able to account for the origin of two similar titles in the two peoples inhabiting far off parts of Europe. Our Indo-European key gives a satisfactory answer to the puzzle. Our study of Celtic epos reveals that the Veneti of France are a people who once passed under the title of Vels. Similarly a conjoint scrutiny of Aryan, Teutonic and Vendo-Lettic reveals that the Vend or Venedi of Russia are a people who once bore the title of Vels. The same title Vel borne by the two Bull flocks situated in the two far off corners of Europe, is seen undergoing various philological changes in their new environments and finally put before us in the form of Veneti or Venedi. In the case of the Russian Venedi it is further changed into Vend and put before us in that form. It is by taking to such a round about process that we are able to proove that the Vend in Russia are a people who once passed under the title of Vel and came into Europe bearing that title.

But as for his brother Lett we are able to prove his case by taking to a more straight forward course of a very easy kind. The original form of that title is Baltic[2] which is later an abbreviated and put before us in the shape of Lett and Lettic. Baltic is an expanded form of Bal which we can plainly see is a variant of Vel. Such is the fund of valuable information which we derive from

1. Keane's Man Past and Present page 537 with foot-note 3.
2. Tucker's Natural History of Languages, page 226.

the titles borne by these two people, that plainly go to prove that both are Bull flocks.

SECTION II. THE NASCENT HISTORY OF THE VENDO-LETTS.

Before mentioning the various legends and traditions that we have gathered from the Vends and the Letts, it is necessary to have a rough view of the history of these two peoples, as derived from our comparative study. The proto Vendo-Lett is a branch of the Teutonic Bull that was sent by the parent flock to fight and annihilate the Aryo-Iranian Horse fleeing into Asia. And this mandate of the parent hive, it is seen faithfully executing, and we see a great fight raging in the Siberian plains of Asia between the proto Vendo-Lett on one side, and the Aryo-Iranian on the opposite. And in this fight the latter sustained a defeat and is seen moving gloomily further southwards closely pursued by the former. And as this chase is going on, a new formidable enemy known as the Snake, crept across their path and threatened the destruction of both. And when threatened by this new menace, the two traditional enemies, the Bull and the Horse, dropped their old time animosity, drew near one another and entered into a firm alliance to wage a war against the Snake. This sort of fight they are seen waging for some centuries, in the course of which both seem to have been greatly tormented by the Snake. The Bull and the Horse are seen moving in a despondent mood further and further southwards across the Asian steppes, greatly harassed by the enemy all along the way. While matters are in this critical stage, a great quarrel is seen going on in the Horse fold whose causes we are elsewhere expounding. But here it is enough to know that a quarrel is seen going on between the Atharvan Iranian and the Angirasa Aryan. Both not being able to come to an agreement are seen separating and moving in different directions,. The Iranian took the south-western route and went into Iran; and the Aryan took the more direct southern route and went into India.

The Bull found himself in a delicate position when he saw this quarrel going on in the Horse fold. And when matters came to the final pitch, and found the two Horses splitting and separating, he in his turn was forced to come to some sort of final decision. The result is that we see the vice of the Horse infecting the Bull

fold, and the latter is not only seen taking sides in the quarrel, but like the former is seen splitting into two flocks and moving in two different directions. The Bull flock that took the side of the Iranian is seen moving in his company and travelling along with him; and the one that sided the Aryan cast his lot with that flock and moved in his company. The former Bull flock is seen passing in the pages of history as Vend; and for the latter we find him given the more plainer title of Lett.

Even after the separation the fight is seen going on with the Snake. The fission in the Indo-European fold is seen causing a like process in the Snake ranks which is seen splitting into two hordes and pursuing the two enemies. The Iranian and the Vend are seen moving westward fighting against the Snake all along the way; and similarly the Aryan and the Lett are seen moving southwards fighting all along the route.

After travelling a part of the distance, the Horse and the Bull are not able to pull on amicably. The old vice is again seen exhibiting itself, and we find another process of fission brought into operation. The Vend found it inconvenient to keep his fellowship with the Horse, separated from the Iranian somewhere in the vicinity of the sea of Aral went direct westward, and entered Europe by the Caspian Gate. After sundering company the latter finding no other alternative moved into Iran. And similarly the Lett moved in company with the Aryan as far as Samarcand, after reaching which destination the two found it impossible to keep company together. At this stage the Lett parted company with the Aryan Horse, travelled northwards came back to Europe and entered that continent by its northernmost Yugor pass. Such in short is the history of the Vend and the Lett. It is with this key in hand, that we must arrange the legends connected with these two flocks, and tabulate them in their chronological order.

SECTION III. THE OLD TIME EPOS OF THE BULL.

The upper most layer in the epos of the Bull is connected with the incidents in the Cradle. We have been busy searching the traditions of the Vendo-Lett to see if he has anything to say on that point. After a deep scrutiny we were able to find something on that subject. The Russians in the earlier phases of

their life worshipped a god known as Volas[1] or Veles. Beyond the simple mention of a name, they have not handed down any legends in connection with these two titles. We have no other alternative but to take this dry bone, use our comparative key and give the best possible interpretation. The term Volos or Veles looks like a variant of Velan which we know represents the patron god of the Bull. We know that this divinity is being worshipped by the Celt and the Teuton under many changed titles, which can be clearly traced to the root Velan. We therefore think that the title Volos or Veles is of a similar kind and refers to the same divinity. We are even able to offer further proofs on the same point. Velan and its western aliases Odin and Beli, we know is a Bull god. In the Russian tradition Volos or Veles is stated to be a god of herds which is probably a perverted statement of an old time report representing him as a Bull[2] god reigning over the Bull flock.

Such is all the information that we are able to extract out of the mouth of the Vendo-Lett about the incidents connected with the Cradle.

The next incident in the epos of the Bull is the long fight waged in Europe from 4500 to 2500 B. C. On this point the Vendo-Lett is a perfect blank. He has not told us a word about Tyr, Thor, or Balder. The Vendo-Lett is seen in intimate fellow-ship with the Horse all through his Asian career. It is probaly under his pernicious influence, that he has suppressed all his old time Bull gods.

SECTION IV. THE MITHRA LEGEND

The Vendo-Lettic Bull has not told us anything connected with his long great past. His failure in that field we do not mind much, as we have many brothers to speak about the Bull antiquities. But what is most galling is that he is found in the same dumb state, even as regards events of which he is the sole witness. We now come to the stage when the Vendo-Lett has separated from the mainfold and entered on his Asiatic career. The first

1. Ploetz's Epitome of History (English edition) page 169.
2. A similar tradition is found current in India, where the principal deity Siva is known as Pasupathy, which means a Lord reigning over the Bull flock.

incident in the history of the Vendo-Lett after he entered on his idependent eastern life, is the great fight which he waged against the Horse in the Asian continent. He is our only authority on the Bull side. There is no second witsness from that rank. But even at this critical stage he is found failing us, and has not said a word about the great struggle which he waged in the east. Had it not been for his rival enemy we would not have known anything about that incident. The Horse is a very loquacious man and would brag even under the most unfavourable circumstances. When he has any little thing to his credit, his loquacity is greatly heightened. It is such a feature that we are now witnessing in the Horse fold. In the epos of the Iranian who is the man that waged this fight, the Mithra[1] episode forms the principal ingredient in that record. Even in the epos of the Aryan[2] who played the part of an on-looker in the drama, the Mithra legend is not a negligible incident. And it is on the one-sided report of the Horse that we have to depend for all our information. From its perusal we are led to infer that the Iranian Atharvan Horse headed by Mithra waged a great fight in the Asian continent. From the hilarious tone in which the legend is worded, we are led to think that the Horse had not suffered badly as was the case hitherto. He seems to have retired from the field with much smaller losses which viewed from his standpoint is really a matter of great advantage. And from this dubious report we are not in a position to correctly estimate things. If only we had a rival report out of the mouth of the Vendo-Lett, we can give a fair picture of how the fight ended. But he would not open his mouth. The utmost that we can say is that the fight did not end to the decisive advantage of either party. We would even go further and state that if at all there is any disadvantage, it is on the side of the Horse, as he is seen quickly moving from the field closely chased by the Bull.

SECTION V. THE BHAGA LEGEND.

The next incident in our calendar is the great fight waged by the conjoint Horse and Bull, against the formidable Snake demon. And this fact is brought to our notice by the Bhaga

1. Zend Avesta, Part II; pp. 119 to 158;
2. Rig Veda, Hymns devoted to Mithra.

legend. This Bhaga is a Horse god from whose equine feature we are led to infer, that he is a member out of the Horse fold that had rendered meritorious service during his life. Since this Bhaga[1] is found worshipped by the Aryan, the Iranian, the Vend, and the Lett we state that these four flocks waged a conjoint fight against another formidable enemy. The very presence of a Horse god in the Bull fold, is a sufficient proof to show that, that the two flocks led a conjoint life and waged a conjoint fight. Using our comparative key we further state that the enemy against whom this fight was waged is no other than the Snake.

SECTION VI. THE PERKUNAS LEGEND.

The next item in our list is the Perkunas Legend. The god known as Perkunas[2] in the Russian tradition, is seen passing under the title of Parjanya[3] in Aryan epos. But this god is not seen figuring in the epos of the Iranian. From his absence in the latter record we are led to infer that that god was evolved solely by the Aryan when moving and acting independently. That means again that at the time this god came into existence, the Aryan had separated from his brother Iranian and fighting by himself. And since this god is also found mentioned in the Russian tradition, we are led to infer that some wing of the Bull flock that went into Asia had a part in the transaction. And using our comparative key we state that it is the Lett in company with the Aryan that waged this fight against the Snake hordes. The united forces of the Lettic Bull and the Aryan Horse headed by Perkunas out of the latter fold waged a great fight in the Asian plains. And it is in recognition of his services that he was raised to the divinity of a god and worshipped. Aaccording to the best teachings of Aryan epos this Perkunas is a Horse god whose worship will be conducted according to the best tenets of the Horse cult.

Epos is not our only guide in this case. Philology comes to our help and informs us by its teachings that it is the Lett who moved in fellowship with the Aryan after his separation from his brother Iranian. In addition to this source we have a number of

1. Taylor's Origin of Aryans, pp. 257, 273 & 318;
2. Ibid, page 317; Mallet's Northern Antiquities, page 193 and foot note;
3. Story of the Nations series, Vedic India, pp. 205 to 208.

other clues which we shall later on unfold, that goes to confirm the same fact. All that we here wish to impress on the minds of our readers is the fact that this Perkunas was evolved at the time the Lett and the Aryan led a united existence. And after the separation of the two flocks each is seen taking the god along with him and spreading in his new home, the former in Europe and the latter in India.

A study of the Bhaga and Perkunas legends brings to light one great weakness of the Bull. The Vends and the Letts are both Bull flocks: and if they have a spark of patriotic feeling, they must pay all their adoration to Bull gods and worship at their altars. The proto Vendo-Lett we know once formed a part of the main Teutonic Bull fold. So he must have been well acquainted with Odin, Tyr, Thor, and Balder. But not one of these gods he has retained in his worship. His failure to pay adoration to Bull divinities is not his only fault. He is seen going to the rival camp, borrows Horse gods and falls prostrate at their altars. The Mark is a man adept in the art of befooling his neighbours. It is this game that is being played on the poor Vendo-Lett. The Aryan Horse by bringing into play some subtle trick has befooled the Vendo-Lettic Bull, and made him prostrate at the foot of his Horse divnities. To what extent this game was originally played by the Aryan, and how many of his gods he imposed on the head of his ally, we are not in a position to state. But in the historic ages, we find them clinging only to Bhaga and Perkunas, which are Horse gods. It is probably misled by the subtle preaching of the Horse, that he threw aside his own Bull gods and took to alien deities.

SECTION VII. THE MARUTS

If the Horse had shown the same conciliatory spirit as the Bull, we would have no sort of quarrel with the former. But on the other hand we find him every conservative and permanently impermeable to any influence from the rival side. The Bull and the Horse moved in intimate contact during a period of ten centuries from 2500 to 1500 B. C. During this long period many Bull leaders must have come and gone. At least some of them must have been raised to the divine hierarcy and figured as gods. But not one of them finds mention either in the Horse or Bull

tradition. The latter when preached to accept Horse deities, must have raised a faint voice of protest, and asked the former to adopt some of his own divinities. The result of this persuation ultimately ended in the Horse giving way, and according a place for the Bull divinities. But even then the intricate mould of the Horse is seen coming into play, and we find the Bull tricked, and deprived of his right demand. During the long Asian career of Vendo-Lett many divinities must have come and gone. But not for one of them, the Horse is seen giving an admission. And in their places a phantom deity is created and given a seat in the pantheon. In recognition of the fighting services rendered by the Bull flock, a group divinity known as Maruts is coined, and the Vendo-Lett is asked to be satisfied with that phantom figure. When dealing with Aryan epos[1] we shall fully explain what that conception is. But here it is enough to know that the Maruts are known as Cows' sons or the off-springs of the Bull flock. The same legend must have once found mention in Iranian epos, but owing to the cataclysms through which that record had passed, it is not now seen figuring in its pages. The figure known as Maruts is really a group worship paid to the Vendo-Lettic Bull flock as a whole, in recognition of their great fighting services rendered during the period of conjoint partnership of the Bull and the Horse in the course of their Asian career.

SECTION VIII. THE SNAKE GOD.

The Vendo-Lett we know has been in contact with the Snakes for twenty centuries in the old era. And during this long period of touch, he must have taken into his mould a large quantum of Snake element. And one strong trait seen in a people poisoned by Snake, is to worship the beast snake in some form or other. Sometimes they make an image of that animal and worship at his altar. But there are also cases where they are seen capturing a live snake and paying him homage. We shall when dealing with the Indian[2] peoples bring to the notice of our readers these two kinds of worships as seen in that land. But here it is

1. Rig Veda, Hymns devoted to Maruts.
2. Story of Nations Buddist India pp. 220 & 223; Also diagram on page 222; Vedic India pp. 294 & 296; also diagram on p. 295; Tamilian Antiquary No. 8 of 1911; Tanjore Dt. Gazetteer p. 70.

enough to know that the latter form of worship is seen among the Lettic[1] people who are found paying homage to a live beast snake. A similar trait must also have been in existence among the Vends but this fact has not been brought to our notice. The gods worshipped by a people is a sure indication of the racial mould on which they are built. And since a beast snake god is being worshipped by the Vendo-Lett, we state that that flock has a large element of Snake ingredient in its mould.

SECTION VIV. THE VANS-AEGIR LEGENDS

Tutonic epos has rendered a very great service in the field of Vendo-Lettic[2] antiquities. It is with its help that we are able to fix the exact identity of the two brother flocks. Teutonic epos in the latter phases of its life is found saddled with three species of gods. In order to distinguish one another, it has given each species a separate title. The term gods we know is generic title given to members of the Bull flock. The three species of gods are are the Asen, the Vans, and the Aegir. The first title we know represents the Teutonic Bull flock that are found in the occuption of Russia, all through their western life, after their entry into that continent.

Let us use the light available in this connection, and find out who the other two species of gods are. The Vans are located on the shores of the Caspian and the Aegir on the Baltic coast. From their position in the land, we see that the two flocks must come from the east and entered Europe by two separate routes. Reading things by the light thrown by the earlier chapters of Teutonic epos, we state that the two groups cnjointly represent the Bull flock sent into Asia to fight the Horse. Next using the key furnished by the Irano-Aryan epos, we state that the Vans and the Aegir represent the two Bull flocks that were long in association with the Horse in Asia, and next separated from that fold, and came back to Europe. It is in this round about manner that we are able to prove the identity of the two Bull flocks namely the Vans and the Aegir. The next thing that we have to find out is how did these two Bull flocks came to acquire their respective

1. Avebury's Origin of Civilisation, page 231.
2. Mallet's Northern Antiquities pp 459 to 462; Anderson's Younger Edda, pp. 225 to 227

titles. The Vans looks like a twisted from of Vends which we stated is a variant of Velan the original title borne by the Bull flock. But no such explanation is possible in the case of Aegir which we think is a new word coined after the model of Aryan. We know that the two flocks have been in intimate contact for a long time. During the period of association the former imbibed from the latter sundry linguistic, religious and many more traits. This manufacture of the new title Aegir is a work in the same line. Norse autiquaries[1] not knowing the life history of these two flocks are seen giving all sorts of fabulous derivations to these titles. As time rolls on the two flocks are seen throwing aside their deceptive titles, and passing in history as Vends and Letts, which titles clearly indicate their Bull origin.

SECTION X. THE FRIENDLY FELLOWSHIP OF THE BULL AND THE HORSE IN THE ASIAN PLAINS

One great puzzle presented in the field of Indo-European antiquities, is the friendly fellowship that is seen going on between the Horse and the Bull in the Asian plains, which is a thing unheard of in the long history of the two flocks. It is misled by this aberrant feature of a temporary kind, that most students[2] are seen framing their false theory about Indo-European origins. Even a superficial study of epos is enough to dispel all such illusions. It only reveals the temporary friendly fellowship going on between the two flocks. The next question is when and how this intimate association was brought about. A study of Teutonic epos shows that the Bull flock in Europe is seen sending a wing somewhere about 2500 B. C., in pursuit of the Horse running away from the same place to take refuge in Asia. The same fact is also confirmed by the teachings of Irano-Aryan epos. Next a conjoint study of Teutonic and Irano-Aryan epos together with the Vendo-Lettic and Snake traditions, shows that the Bull and the Horse that came to the east, are each seen dividing into two streams, the former set passing under the titles of Vend and Lett, and the latter under that of Iranian and Aryan. It further reveals that after this division, the Vend and the Lett kept company with the Iranian and the

1. Mallet's Northern Antiquities, Glossary see under Ægir and Vanir.
2. Taylor's Origin of Aryans, Chap. I.

Aryan respectively, took each of these flocks to the very gates of their future homes and lodged them therein. After stationing the two Horses in their respective habitat, both the Bull flocks are seen coming back to Europe in 1500 B. C. after an absence of ten centuries. In so doing they are seen taking two different routes. The Lett took the north-westeru route and entered Europe by the Yugar gate, but whereas the Vend took the direct western road and entered by the Caspian gap.

SECTION II. THE FIRST HISTORIC NOTICE WE GET ABOUT THE VENDO-LETTS.

The only information which Teutonic epos has given us, is that two Bull flocks known as Vans and Aegir entered Russia somewhere about 1500 B. C. Beyond that simple fact, it has not told us anything connected with these two flocks. To get information about their subsequent history we have to first use our comparative key. We know that the Teutonic Bull is engaged in a life and death struggle with the Snake for five long centuries on the Russian theatre from 1500 to 1000 B. C. We do not know what part the Vend and the Lett played during the progress of that long struggle. Our comparative key simply states that the two flocks entered the land in company with the Snakes in 1500 B. C. Teutonic epos only concerns itself with the affairs of the Teutonic Bull, and does not care to bestow any thought on the two Vend and Lettic Bulls found in the land. Barring that source we have no other help which can give us information. So the first part of the history of the Vendo-Lett in Europe is a perfect blank chapter. The same dearth of information continues for another five centuries from 1000 to 500 B. C. during which period we know the Volsungs in Prussia and the Ne-Belungs in Lapland are found engaged in a great struggle with the Snake. It is the duty of the Vendo-Lett to give us some information about his life in Russia, but that man is dumb. As already pointed out he has no epos of any kind.

Seeing no sort of help coming from epos, we turn to history. Fortunately at a very critical time in the life of Russia a great writer crept into the land and mentioned many things connected with its past history. Herodotus visited Russia about the fifth century B. C., and given us a detailed description about the land

and its people. In the course of his narrative he has catalogued all the peoples found in the land, and given us a detailed list[1] furnishing names and other particulars. In the elaborate list furnished by him, we do not find either the name of the Vend or that of the Lett. We mentioned that a study of Teutonic epos in combination with other traditions, reveals that the Vend and the Lett entered Russia in 1500 B. C., where they must be necessarily spending the rest of their life. If they are still in the land, what we have to find out is why these two flocks are not seen figuring in the list furnished by Herodotus.

Let use our comparative key to solve the puzzle. The Greeks had established many colonies[2] on the northern shores of the Black Sea, out of which Olbia is considered the most important. Herodotus is a historic writer who had paid great attention to the study of the Persian, the life foe of the Greek. One of the many exploits performed by the former people is an expedition which they sent into Russia under Darius to conquer that land from its present inhabitants, the Scythian the old time enemy of the Persian. It is to collect information on this great expedition conducted by Darius, that Herodotus visited Russia. He probably stayed in the Greek colony of Olbia and collected information on the subject both from personal observation and from facts collected out of the mouths of peoples residing in and around that station. In the narrative of Herodotus, the most important item is the list of peoples resident in Russia, which is founded on information obtained after personal inquiries in the locality. It is in such a list that the names of our two peoples namely the Vend and the Lett are not found.

To account for their omission we have to use the Teutonic key. That record we know represented the Vend as being seated on the shores of the Caspian and the Lett on the Baltic coast. As the ken of Herodotus does not extend so far eastward as the Baltic coast, the latter flock would not have come under his notice. But such an explanation is not possible in the case of the former. What we have to find out is what became of the Vend seated on the Caspian shores. Herodotus is seen mentioning all sorts of people found in that tract. If the Vend was actually found in that locality, surely he would have figured in his list. His very omission shows that he is not found seated in his original place but had

1. Herodotus IV, 13 to 36
2. Story of Nations Series, Media, chap. XV.

gone elsewhere. What we have to find out is the place to which he had gone, and the causes which led to his expulsion from his original home. We know from Teutonic epos that a great fight is seen raging for five centuries between the Snake hordes flowing from Asia and the Teutonic Bull seated in Russia in the region lying between the Caspian and the Black Seas. And from the indirect hints thrown by that record, we are also led to infer that during this fight, the Vend is seen playing the part of a friend of the Teutonic Bull. Whether the former actually took part in the fight and helped the latter we are not in a position to state. All that we know is that the Teuton suffered two great defeats, and ran away from his old home of Russia. But this disaster inflicted on the Teuton does not seem to have much affected the Vend who is still found in the land. But the fury of the Snake inundation is so great that he is taken from his original seat in the easternmost part of Russia and lodged in its westernmost border where we shall soon find him brought to our notice by another writer living in the first century A. D. From his continuance in the land we may easily see that the Vend played a dubious part in the great fight waged by the Teutonic Bull.

After parting from Herodotus we next run over another long period of five centuries during which time we are not given any information about the land. In the first century A. D. came Tacitus who has given us a glimpse of Russia. Among the list of tribes given in his work, we find both the Lett * and Vend figuring prominently. The former is seen styling himself Aesti which is probably a latinised version of the mythic term Aegir. Although they have not yet assumed their true title Lett indicating their true origin, Tacitus is still seen giving them a Bull pedigree. But as for the Vend or Veneti he is seen classing them under the head of Sarmatian who we shall soon show are peoples of Snake origin. The Vend may have taken a lot of Snake blood, owing to his being located in the midst of an ocean of Snakes. But that is not the way of finding out the basic mould of a people. A deep study of Indo-European past reveals that the Vend is a man of Bull origin.

* Germania, chaps. 45 and 46.

SECTION XII. THE FINAL ABODE OR THE ULTIMATE RESTING PLACE OF THE VENDO-LETT

We have to find a resting place for the Vendo-Lett. He after his separation from the main fold, had been leading a vagabond life on the barren steppes of continental Asia, and has now come back to Europe, finding no suitable resting place in the east. We have now to carve a bit out of that continent and give it as his zone of influence. North Europe is ultimately seen splitting into three separate zones, with each placed under the sphere of influence of one particular flock of Bull. And in this final partition, west Europe is taken possession of the Celtic Bull, central Europe by the Teutonic Bull, and east Europe by the Vendo-Lettic Bull. We have already roughly indicated the way in which the first two zones came under the clutchcs of its respective owners. Here we shall confine our attention to the manner in which east Europe came to be placed under the sole influence of the Vendo-Lettic Bull.

Russia is a desert land with no human being moving on its surface in the long ages of the world. Its first occupants are the two Indo-European flock viz the Bull and the Mark that came into the land in 4500 B. C. After the final expulsion cf the latter in 2500 B., C., the former is the sole occupant of the land. Russia is the home of the Teutonic Bull from 2500 to 1000 B. C. After the latter date it must be construed as the land of the Vendo-Lett. We may even push their occupation five centuries earlier, as the Vendo-Lettic Bull entered the land in 1500 B. C. But we have excluded this period, as they are seen residirg in the land under the sufferance of the Teutonic Bull, who is the supreme lord of the land. But this supreme sway came to an end in 1000 B. C., on which date the Teutonic Bull after suffering a great defeat is seen splitting into two divisions and running in two different directions, one into Prussia and the other into Lapland.

Russia after 1000 B. C. is a land under the sway of the Snake. In its north-western corner of Lapland are found the Ne-Blung Bulls beset on all sides by Snakes, who have thrust him into that obscure nook and waging the most sanguinary struggles. On

the Baltic coast are found the Letts. The Vend who was seated on the Caspian coast is found taken by the fury of the Snake inundation and lodged in the valley of Vistula. Excluding these three zones, the whole of Russia is found occupied by Snakes. What the Vend and the Lett did during this regime of the Snake we can only guess. From their continuance in the land, we are led to think that they tamely submitted to the Snake, and purchased peace at his hands. We have now to find out as to how this weak man ultimately came to wield a supreme sway over all Russia. Before unfolding that phenomenon we wish to bring to the notice of our readers the many ethinic changes going on in the land. Without such a study it is not possible to understand the intricate part played by the Vendo-Lett in the history of Russia.

SECTION XIII. THE ETHNIC CHANGES GOING ON IN RUSSIA DURING THE LAST FIFTEEN CENTURIES OF THE OLD ERA.

Russia in the tenth century B. C. has become the land of Snakes. It is in recognition of the fact that, that land is known in Teutonic epos as Hvergelmir, which literally means the abode of Snakes. But the Snake is not the sole occupant of that land. In the north-western tract of Lapland is found the Ne-Blung Teutonic Bull, on the Baltic coast the Lettic Bull, and in the valley of Vistula the Vendic Bull. Such is the budget of information that we have secured about the land in 1000 B. C. after a critical study of Indo-European epos.

After that date epos is not seen coming to our help, and we have to turn to other sources of information. Herodotus visited Russia in the fifth century B. C., catalogued all the peoples found in the land, and tabulated them under two lists. In one[1] he gives a bird's eye view noting therein the principal flocks found in the land. In the second[2] list he is seen entering into more details, and noting therein all flocks both large and small. We are giving below in an abbreviated form the two lists. In both the lists we

1. Herodotus, IV, 13 to 15;
2. Ibid, 16 to 36 and 99 to 125.

find Herodotus first beginning in the known region of South Russia where he has taken up his head quarters, and next goes on recounting towards the north until he ends on the borders of the Arctic ocean.

LIST I

GIVES INFORMATION ABOUT THE MAJOR GROUPS.

1. Scythians.
2. Issedones.
3. Arimaspians or one-eyed [men.
4. Snakes or Gold guarding [Griffins.

LIST II

GIVES INFORMATION ABOUT THE MINOR GROUPS.

1. Callipidæ, or Greek [Scythians
2. Alazones.
3. Neuri.
4. Agricultural Scythians.
5. Royal Scythians.
6. Taurians.
7. Agathyrsi.
8. Melanchlœni,
9. Androphagi.
10. Sauromatæ.
11. Gelani.
12. Budini.
13. Thyssagetæ.
14. Iyrcæ.
15. Argippæi.

In the course of his narrating the second list, Herodotus is seen growing hazy and incorrect,* which defect may be due to his bad informants. But notwithstanding all its shortcomings, it may be taken as giving a correct view of the myriads of tiny peoples found in European Russia together with a few flocks found on the border land of Asia.

We shall now take a few of the flocks from the two lists, study their corporeal build, and indicate their racial pedigree. Let us begin with the first list. Gold and gold legends we know is a strong attribute of the Snake. Using this key we state that the gold-guarding Griffin mentioned by Herodotus, refers to Snake hordes. The Snake that entered in 1500 B. C., is seen splitting into myriads of atoms in the course of a 1000 years, and found occuping the whole extent of the land. It is highly probable that the gold guarding Griffin found in the northernmost part of Russia, represents the purest of the Snakes, as they are situated far away

* Grote's History of Greece, Vol. IV, pp. 29 to 50 with notes.

from the southern parts which we shall soon show is the direction from which the contaminating influences proceed. The next flock is the one-eyed Arimaspians, which descriptive title we know represents a Bull flock. Using the Teutonic key, we state that it refers to the Ne-Blung Bulls stationed in the northwest Russia or Lapland.

The third flock is represented by Issedones.[1] The Snake is a man steeped in blood and gore in every walk of life. This blood-thirsty trait is even seen intruding into the field of funeral rites. On the death of a man's parent, he along with his near relatives and other members of his fold are seen assembling to celebrate the obsequies of the departed ancestor. In the course of the celebration many animals are slaughtered and their flesh consumed. But the most important part in the festivities is, that in addition to the consumption of the flesh of the slaughtered animals, the body of the deceased parent is also cut and hacked to pieces, and devoured by the assembled crowd. After consuming the flesh and other edible parts, the skull of the ancestor is taken, cleansed and made to serve the function of a drinking vessel. In addition to this gruesome trait we notice another characteristic in the Issedones, that induces us to give them a Snake pedigree. In a Snake society great license is allowed to women, who are seen intruding into spheres set apart for man and causing great confusion not only in his ranks but also to the human society as a whole. We are told that among the Issedones, the women are found wielding equal authority like all male members in that fold; and that means that in the military, political, and other arenas, the former will play a conjoint part with the latter.

The next flock in the big list are the Scythians. From the profuse gold[2] and Snake[3] legends mentioned in connection with them we can easily see that they are the descendants of the Snake.

Let us now take the second list. The Snake we mentioned is a dead man. He is not seen in the present order of the world. It is by gathering his relics in different ages and in different parts of the world and bringing them together, that we will be in a position te give a good portrait of the Snake as he lived and acted

1. Herodotus IV, 26
2. Herodotus, IV, 9;
3. Ibid, 5, 6, 7, and 10.

in the ancient world in the prime of his life in his ancestral home. It is upon such a piece of work that we are here engaged. It is by by a fortunate chance that we were able to get the most vital element in the build of the Snake. The life breath of the Snake is communism of sex accompanied with communism of property. Among the Agathyrsi[1] all the women are stated to be common to all the men in the fold. The whole flock is represented as a close brotherhood; and in such a state of society, communism of property is the only thing possible, although Herodotus has not brought it to our notice.

The work before us teems with many kinds of Snake characteristics among which we shall note a few. The Argippæi[2] are stated to be a flat nosed bald-headed people with a face having a scanty growth of hair. As these physical traits are also seen in the Mongol[3], we think that the physical mould of the Snake is built after the Mongol pattern.

The Snake is a Cannibal[4]. Normally he drank the blood of his enemies killed in a fight and devoured their flesh. The skull is used as a drinking cup, and the skin covering the dead body is found utilised in various ways. Once a man tastes human flesh the craving goes on growing. The Snake seems to have devoured even the men out of his own fold that died a natural death. Herodotus tells us that the Androphagi[5] are habitual eaters of human flesh. He has not stated how and in what manner they secured their supply. We think that in addition to the above mentioned sources they would have even killed men out of their own fold and devoured them on festive occasions.

The Agathyrsi[6] are put before us with a profusion of gold adorning their body. The Neuri[7] are reported to have been once driven out of their country by a prolific brood of beast snakes, which incident is probably founded on some episode connected with human Snake. The former flock on account of their communistic trait in the sexual field, we have put down under the category of Snakes; and their gold ornaments and gold legends only goes to

1. Herodotus, IV, 104.
2. Ibid, IV, 23.
3. Keane's Man Past and Present, pp. 163 to 164.
4. Herodotus, IV, 62 to 66;
5. Ibid, 106;
6. Ibid, 104;
7. Ibid, 105.

further confirm that pedigree. The Snake episodes mentioned is connection with the latter flock also indicate that they are a people having a snake element in their build

Next we take the Amazon legend mentioned in the work. Herodotus has given it a fabulous turn, but there is no need to resort to such an artifice. In a Snake society great license is allowed to women who are seen intruding into all spheres of life that in the general run of mankind are reserved for man. Such is the normal trait of the Snake. When the same Snake is blended with other races, the women in that fold not only acquire a ferocious temperament, but are seen rushing into battle fields and waging the most furious fights shouldering man aside. But that does not mean that there is no man in that society. There are plenty of members of the male sex, but on account of the eunuch[1] like appearance they are considered effeminate and shoved to the back ground. But this phase will not last long. As time rolls on, the men will get more masculine appearance, resume their normal function and wage the most furious fights. But this amazon phase is only a temporary distemper produced by a sudden fusion of the Snake with other races. But as soon as the first ebullition ceases the distemper will subside, and we will no more hear of amazon warriors. The existence of such women troops is not only found mentioned in Russia, but also in connection with Greece[2] and other adjoining parts of Asia. Herodotus without understanding the exact significance of the Greek amazons, is seen taking that legend and weaving a fable in connection with Sauromatæ[3] women warriors. We have to eliminate all his misconceptions and simply construe that there were once in existence a set of women warriors in connection with the Sauromatæ and other flocks found in Russia. The very existence of amazons betokens that the people maintaining such women troops are of Snake origin.

Of all the groups found in the land the Scythian is the largest. But the home of the Scythian is not confined to Europe. There is a great Scythian in Asia[4] whose domain is seen extending from the borders of Europe to Central Asia. It is as an offspring of the flock in the east, that the one in the west will have to be viewed.

1. Keane's Man Past and Present, page 304;
2. Grote, Vol. I pp. 180 to 188;
3. Herodotus, IV, 110 to 117.
4. Keane's Man Past and Present, page 304.

We have extracted out of Herodotus a list of twenty flocks. But various indications lead us to think that we can easily double that number. An examination of the characteristics of the flocks placed before us shows that they are all of Snake parentage. The question now is how did so many flocks come into existence on the soil of Europe. The Snake we brought into Europe is a single flock. Such is the teaching of Teutonic epos. It is this single flock that is now found split up into more than forty fragments. To answer that puzzle we have to dive a little into the past history of the of the Snake. We know that the Alpine* race is seen occupying the whole length of the mountain zone lying between the Hindukush and the Alps. We are elsewhere showing that the Snake, in addition to his direct flow into Europe by the Caspian gate, is seen penetrating into the mountain haunts of these Alpine races and raising a great commotion. The Snake entered on his mission somewhere about 2000 B. C.. and for fifteen centuries has been inundating the mountain zones lying to the north of Iranian plateau, Asia Minor, and the Balkan peninsula. It is now 500 B. C. By this time he must have blended with the Alpine races and produced many hybrid flocks. The first flow into Europe that took place in 1500 B. C., must have consisted of pure brand Snakes. But the same process will not be continued in the periods falling subsequent to that date. Between 1500 and 500 B. C., there will be no doubt pure brand Snakes coming from Mid-Asia and entering by the Ural gap. But in addition to this main inundation there will be many subsidiary streams flowing from the Caucasic mountain zone and the hilly tracts lying to the south of Russia. It is by the confluence of so many streams, that we find so large a number as forty flocks located in the limited area of Russia lying within the borders of Europe. Notwithstanding the existence of so many flocks, Russia as a whole must be considered as a land of Snakes in the fifth century B. C. Such is the valuable information conveyed to us by the work of Herodotus.

SECTION XIV. THE TRANSFORMATION OF A SNAKE HAUNT INTO THE LAND OF BULLS

We do not know what is happening in Russia between the fifth century B. C. and the close of the old era. Neither epos nor

* The Wanderings of Peoples, by A.C. Haddon, page 17.

history has come to illuminate this dark period. After Herodotus we do not find any writer penetrating into this region and recording things going on there. The Greek is a dead man after 300 B.C. and so we cannot expect any help from that quarter. After his death the Roman is seen rushing to the front, and it is his turn to supply us information. So the next authority we bring to our help is Tacitus who has written a work known as Germania which is seen giving us a dim view of things going on in East Europe. He is a writer who lived in the first century A. D., and hence his work may be taken as conveying information about things going on in the period falling between 100 B. C, and 100 A. D. The invaluable service rendered by Tacitus is that he is the first historic writer who is seen taking notice of the future soverign lords of Russia. Herodotus had no eye to see the Vendo-Lettic Bull. But this imperfection is cured by his successor.

Tacitus* has placed the Vend in south west Russia abutting on the valley of Vistula, and the Lett on the Baltic coast. The latter he has styled as Aesti which is a latinised form of Aegir which mythic title they have not yet dropped and assumed their true designation. But this does not matter much, as both history and philology will capture the Lett in their net, give us his true title, and describe his racial, linguistic and other features. But about the former we are on a firmer ground. He is found given the title of Veneti which is a latinised form of the Northern Vend, which our philological study reveals to be a variant of Vel, the pristine title borne by the Bull flock. But neither Tacitus nor any one of the writers ancient or modern know the real worth of these two flocks.

Not knowing their exact worth is not the only shortcoming noticed in Tacitus. At least for the Aesti our future Lett, he has given an Indo-European origin. But as regards the pedigree of the other flock namely Vend he seems to be in great doubt, and is inclined to give them a dubious status midway between the German and the Sarmatæ. The former we know are of Indo-European origin, but the latter we pointed out are Snakes. We may excuse Tacitus for giving such a doubtful origin to the Vend as it is his present position in life that is partly responsible for the mistake.

* Vide map prefixed to Germania, edited by Church and Brodribb.

Both the Vend and the Lett have been floating in an ocean of Snakes during their Asian career between 2200 and 1500 B. C. But after their entry into Europe they are exposed to a different environment. The Lett lodged on the Baltic coast has only a small chance of coming in contact with the Snake on the land side. As for the water surface which is the larger and most extensive, he is debarred from all contact with the Snake in that direction. It is his location in a well protected position that has enabled the Lett to escape from an overdose of Snake poison. But the Vend placed in the open tract of south-west Russia situated on the high road of the Snake has been poisoned through and through by the Snake venom proceeding from all sides. The result is that we find the latter in many ways assuming the characteristics of the Sarmatæ. But that is no reason for classing him under the Sarmatian head which we kuow represents Snakes. A deeper study and a clearer vision of things reveals that the basic mould of the Vend is built on a sub-stratum of Indo-European Bull; and further a critical scrutiny of the phenomenon going on in Russia shows that both the Vend and the Lett are flocks of Bull origin.

Let us next study the other phases of the phenomenon going on in the land. In the fifth century B.C. we found Russia in the possession of forty flocks exhibiting a clear Snake pedigree. But by the time we come to the first century A. D. all these flocks have vanished. The Scythian who is the biggest flock is gone. The gold-guarding Griffin or the true Snake is gone. The myriads of other flocks great and small have departed without leaving a trace behind. In their places we find the single Sarmatæ of old still continuing in the land. But there is this difference between the two flocks. The old Saramatæ of the fifth century B. C. was a tiny flock occupying the easternmost part of Russia, but now it has considerably increased in size and bulk, and found occupying the whole extent of that land. But what about the other flocks? They could not have vanished into the air. The only other alternative is to construe that the small Sarmatæ Snake flock has devoured all the other Snake flocks great and small, and grown big in size and potency. But notwithstanding the great changes it has undergone in build and mould, it is still seen passing under the old title of Sarmatæ. Such is the wonderful transformation going on in the land. The

old era is the age of the Big Snake who under the fury of the storm raging in the land has been crumbled into forty tiny atoms or small flocks. Before the end of that age, all these tiny flocks have been devoured, and we have only a huge flock known by the name of Sarmatæ left behind in the land.

Leaving the old era, we come to the new era which we know is the age of the Little Snakes or Mongols. The Big Snake is now dead. His place is taken by the Little Snake who is seen raising cataclysm after cataclysm for fifteen centuries in the new era, and devastating Europe from one end to the other. The first vanguard out of that brood is the Finn; and simultaneously in his foot-steps came the Lapp. The former entered by the Caspian gate and the latter by the Yugor pass. It looks as if both the flocks are seen proceeding to an appointed place under the orders of a central power, and executing their duties which is contrived with a definite end in view. What that end is we have now to find out.

The Bull in the Cimmerian age during the period of his idle life in south Russia extending over a period of ten centuries (2500 to 1500 B. C.), had gone into an amalgamation with the aboriginal Nordic of Scandinavia, and considerably lowered his mental mould. After his defeat in the Russian theatre, it is with this deteriorated build that he is seen splitting and running in two different directions. The Volsung Bull that ran westward into Prussia is given the facility of improving his mould in his new environment. But this sort of help is not given to the Ne-Belung that ran into Lapland, who is found in the same deteriorated state with which he departed from South Russia. Nature thought that such an inferior man is not fit to be entrusted with the soverignty of such a large country as Russia which is nearly half the extent of Europe. Having made up her mind, she is not only seen taking steps to send him out of the land, but at the same time is found devising measures to entrust its guardianship to a more superior man with a better order of mould. We shall first take up the former part, and next mention how the latter part of the work is performed. Nature counted much upon the help of the Big Snake, whom she expected to drive the Ne-Belung Bull out of Russia. But after watching long, she found it a hopeless game, as the Big Snake had

become a decayed man having lost all his fire. So she has no other alternative, but to resort to some other weapon.

Having come to this conclusion she is seen going to the easternmost parts of Asia, and raising several hordes of Little Snakes and letting them loose on Europe. The two first van-guards out of that fold are the Finn and the Lapp who are seen proceeding direct to the place where the Ne-Belung Bull is seated, wage a terrible fight, and expel him out of that centre. This fighting along with this accompanied expulsion might have taken place between the first century B. C. and the first century A. D. Teutonic epos has only preserved a dim memory of this fight, which it has communicated in a few mutilated legends. Barring this authority we have no other authenticated report bringing to our notice this great struggle waged by the Little Snake against the Ne-Belung Bull. But about the fight itself there can be no doubt, as it is under their united propulsion that the Ne-Belung Bull is found unseated from his home in Lapland and Finnland and driven southwards. It is at this stage that Tacitus has captured and brought them to our notice about the closing part of the first century A. D. At this time they are seen bearing the title of Gothones a latinised form of Goth, whose derivation we have already explained. Tacitus is seen seating them on the southern coast of Baltic sea on either side of the lower valley of Vistula. But taking into consideration the dimension of the flock as seen in later history, we think that the Goth of the first century A. D. must be a bigger flock penetrating north-wards, and occupying the lands between the Aesti and the Veneti.

We have no information about Russia for the next three centuries, and do not know anything about things happening in that land during that long period. Judging from the subsequent report we think that the Goth during this period of three centuries must have been fighting with the Sarmatae on one side, and the Vend the Lett in another direction.

An erroneous theory circulated in connection with the Goth is that he is a man of Scandinvian* origin. He is first reported to have been formed in that peninsula and next transported to Russia across, the Baltic waters. Such a statement is either founded

* Gibbon's Decline and Fall of Roman Empire, Vol. I, pp. 235 to 236 with foot notes.

on incorrect reports of ancient historic writers, or on a bad study of Indo-European origin. Taking into consideration the huge dimension of the flock, the times are not sufficiently advanced to furnish such a large fleet of ships, as would transport them from one place to another. An all round study of the phenomenon shows that the Goth is an explosive formed on the mainland of Russia. Scandinava has not yet been conferred that furnace gift, which it is seen acquiring only in the far later ages of its history. Further the elements that go to form his build are now found only in Russia. The Goth under the vigorous driving force administered by the newly arrived Finn and Lapp are expelled from Finnland and Lapland, and made to take up their quarters on the southern side of the Baltic sea. Here they are seen conquering the Vend[1] and the Lett and bringing them under their away. These two flocks are reported to be poor fighters and are not able to stand the fiery onset of the Goth.

After conquering these two flocks they are next seen turning their attention to the Sarmatae. It is impossible that the Goth could have subjected them in one blow as the Sarmatae are a big flock. He probably conquered[2] them bit by bit and brought them under his rule. All these facts are not clearly brought to our notice in the records placed in our hands.

The Goth is now a flock of huge dimensions whose domain is seen extending from the shore of the Baltic in the north to that of the Black sea in the south. It has its headquarters in the former land, where we knd a line of potent kings holding away over the whole flock. The expansion of the Goth over the large tract of Russia, has brought about a cleavage of the flock into two divisions known as Gruthingi[3] and Tervingi. Of the two divisions it is the former seated on the Baltic coast, that is seen wielding sway over the whole flock.

If the Goth had been only gifted with a little vision, what he should have done is to consolidate his power in Russia and bring that land under his firm gripe. But so much good sense is not to be expected from the poor witted Goth, who has a dominant Nordic element in his mould. He is found engaging in the fool-hardy

1. Gibbon's Decline and Fall of Roman Empire, Vol I. pp. 258 to 239; Vol II pp. 513 to 514;
2. Ibid, Vol. I, pp. 239 to 240; Vol. II, pp. 148, 151 and passim.
3. Ibid, Vol. I., page 237 and foot-note;

enterprise of fighting against Rome[1] and dissipating his energy in many directions. Such is the state in which we find him in the fourth century A. D.

Nature has already made up her mind to put an end to the made pranks of the stupid Goth built on the low mould of the aboriginal Nordic. She chose the right moment for the destruction of her victim, took a weapon from her armoury and hurled it on his head. The agent so chosen is known as the Hun. Hitherto two bands of Little Snakes were sent and only a part of the work was accomplished. Now a third band is despatched in the fourth century A. D. to complete the work. The Hun[2] with one blow extinguished the power of the Grutingi seated on the Baltic and sent them flying southwards across the Danube. The same kind of fate is also seen falling on the head of his lesser brother Tervingi. The Goth who was till now considered a terrible foe of Rome is now found crying for a land to rest his body within her borders, as his own home of Russia has been taken possession of by the demon Hun. This concession that power is found granting after subjecting him to the most humiliating conditions. The terms imposed are so irritating that it cannot but end in frequent collisions between the two peoples. We shall not further trouble ourselves with the many squabbles that went on between the dominant Roman power and the supplicant Goth. All that is necessary to know here is, that their soverign power in Russia is gone, and they are now a vagabond people running all over the world.

We shall after mentioning a few more facts connected with the Goth, resume the main thread of our story. After their expulsion from Russia they are seen occupying the northern parts of the Balkan Peninsula. In the subsequent oscillations going on in the land they are seen crossing the Danube and occupying the territory lying south of that river. In this new dispersal the Grutingi are found located in the east and the Tervingi to the west of the former. Either guided by their present position in the Balkan peninsula, or taking into account their later dispersal over the continent of Europe, the two flocks are given two different titles.

1. Gibbon's Decline and Fall of Roman Empire, Vol. I, pp 233 to 246 and 253 to 262; Vol. II, pp. 146 to 152 and 513 to 517;
2. Ibid, Vol. III, pp. 24 to 40.

The Grutingi are seen passing under the name of Ostrogoths or eastern Goths, and the Tervingi under that of the Visgoths or western Goths. But students are seen antedating[1] these two titles and imposing them on the flock on the earliest phases of its history when budding into new life in their old Baltic home of Russia. Such a statement is not only erroneous but gives a wrong view of things. When in their original home it is the Grutingi that are situated to the west and the Tervingi to the east. But these positions are reversed after their entry into the Balkan peninsula, with the Grutingi situated to the east on the shores of the Black Sea, and the Tervingi towards the west. So the two titles must have been acquired either after their entry into the Balkan lands or conferred on them taking into consideration their subsequent dispersal over the continental lands of Europe.

The Hunnish inundation which entered in the fourth century A. D. is seen long flowing into Europe. and continuing the conflagration[2] during the fifth and sixth centuries. Under the subsequent lashes of the Hun, the Visgoth is first taken and scattered all over west Europe. The same fate is befalling his elder brother Ostrogoth[3] who is also taken and spread broadcast in the same direction. Here after leading an ephemeral existence they are suddenly seen disappearing from the world's stage without leaving even a trace behind. Such is the sad end of the Goth.

It is only after completely extinguishing the rival Teutonic Bull or Goth, that nature is seen taking up the Vendo-Lettic Bull, putting new life into him and making him fit for the onerous task of wielding supremacy over such a large extent of land as Russia. The latter is in every way a superior man as compared with the former. Firstly he has not in any way deteriorated his constitutional mould, by a fusion with the aboriginal Nordic. Secondly he is not only a Bull, but one that has taken a large dose of Horse. As we proceed in our study, we shall show that it is only hybrid peoples formed by a fusion of the two Indo-European elements, that are found endowed with great virility and superiority in mental mould and bodily build. All these qualities are now possessed by the Vendo-Lett. If only the short-witted Goth had continued in possession of Russia, he would have not only killed himself, but greatly endangered the safety of Europe. All these

1. Gibbon's Decline and Fall of Roman Empire, Vol. 1, page 237 and foot-note.
2. Ibid; Chaps. 26, 30 31, 34 and 39;
3. Masterman's Medieval Europe, pp. 11 and 16 to 23.

evils Nature has avoided by mounting a proper sentinel over the eastern gates of Europe. To enable him to satisfactorily perform that function she has given the Vendo-Lett a good trimming. What sort of a trimming it is we shall now unfold.

All through the age of Hunnish inundation we do not hear a word about the Vendo-Lett. They seem to have meekly submitted to the fury of the tempest, and allowed it to pass over their heads. After that is over, more inundations are seen flowing into the land, and raising cataclysm after cataclysm for ten more centuries down to the end of 1500 A. D. The Avars,[1] the Magyars,[2] and the Tartars[3] are one after another seen entering into the land and kindling a great conflagration. It is in the furnace kindled by that fire, that they are smelted and given a superior tone. But even in this process we see a great difference. As we proceed we shall show that it is only such peoples, that have acquired a good concentration in the all powerful compressing mill set in motion by the Snake tempest, that are found endowed with fiery potency, which enables them to wield great sovereign powers. Such a quality, it is only the Vend that is seen acquiring. He being located in the valley of Vistula in west Russia, is found placed on the direct high road taken by the Snake in his passage from Asia down into the interior of Europe. The situation is such that he must be exposed to the fire of the Snake always and on all sides. Under the compressing force imparted by that mill he has not only acquired a good concentration, but is seen coming out with a fiery potency. Soon after the change we see him flinging aside his old name Vend, and assuming the new fangled title of Russian. The transformation took place somewhere about the ninth century[4], and soon after we see them rushing to wield a supreme sovereign power over the land. This change of designation is one of the devices adopted by Indo-European races, when they want to hide their past. In accordance with this trait he does not want to pass under the old title Vend, as it is found saddled with many unpalatable memories of a demeaning kind. So he dropped his old name and assumed the new title of Russian, and passed in the world as a new person of a superior order. The ruse succeeded

1. Gibbon's Decline and Fall of Roman Empire, Vol. IV, pp; 291 to 292;
2. Ibid, Vol. V, pp 511 to 521;
3. Ibid, Vol. VI, pp. 284 to 289 & 314 to 316;
4. Ibid, Vol. V, pp. 521 to 526; Mallet's Northern Antiquities, pp. 192 to 193.

well. All sorts of etymological[1] disquisitions are found being indulged in to account for the title Russian, a derivative from Ruczi, which is probably a term from the Snake tongue given by Snake peoples to designate flocks of Indo-European origin. The astute Vend took this word of foreign origin, decked himself with that title and passed under that standard. We are dealing at full length on the genesis and life history of the Russian[2] in another part when dealing with the history of Russia.

Such is the wonderful transformation undergone by the Vend. As for his lesser brother the Lett, he is also seen passing through a change, but in a different direction. He being situated on the Baltic coast is only touched on one side by a tinge of the Snake fire that is kept burning in Russia. And further he is surrounded on three sides by the sea, which has effectively cut him off from all contact with Snake fire in those directions. This starving him of the gift conferred by the powerful fire of the Snake has had a very pernicious effect on his constitution. The Lett instead of advancing is seen decaying. Not only there is no concentration, but even a reverse process is seen exhibiting itself. The Lett is found splitting into three groups one known by the parent title of Lett[3] and the other two styled as Lithunians and Prussians. Even this fact is not brought to our notice by Ethnologsts or students of racial origin. It is from the pages of philologists that we are made to gather these facts. As for the Lithunian we plainly see that it is a derivative from the original Lett which we know is a word of Bull origin. But the term Prussian is not of that kind. It is stated to be a contracted form of Po-Russian[4] which means a Russian people living on the sea coast. The latter part of the word as already pointed out is a variant of Ruczi, which is a term taken from the Snake tongue to connote peoples of Indo-European origin. It was first brought into use by the Russian,

1. Mallet's Northern Antiquities, page 192; Gibbon's Decline and Fall of Roman Empire, Vol. V, page 521 and notes,
2. By Russian we mean the Great Russian. He should not be confounded with the two spurious flocks that are seen taking his title and passing in life as Little Russian and White Russian. Neither should he be in any way connected with the modern Wend who is a decrepit flock of Slav origin that is seen decking himself with an ancient title. Keane, Man Past and Present pp. 537, and 539; Tucker, Natural History of Languages, page 225.
3. Muller's Science of Languages, Vol. I page 237; Tucker's Natural History of Languages, page 226.
4. Keane's Man Past and Present, page 537 & note.

from whom a section of the Lettic people living on the Baltic sea coast are seen borrowing and applying it to themselves after prefixing the root Po to that word in order to distinguish themselves from the other people. Owing to the great disintegration process undergone by the Lett, we cannot expect much help from him in the work of guardianship of the land. The whole work is imposed on the single shoulder of the Russian.

But it is a thankless work that the Russian is found performing. Philologists have taken up the cause of the Lett, and told us that he and his later sub-divisions are peoples of Indo-European origin with a language that has a distinct Indo-European tone. But students of racial origins are not gifted with this kind of clear vision which would enable them to trace and inform us about the true pedigree of the Russian. Not only Ethnology but even Philology, which rendered so much help in the case of the Lett, is found disappointing us in the case of the Russian. The language of the latter is put under the category of Slavonic[1] which we know represents a tongue built on a Snake basis; and this Snake is not of the giant kind, but out of the lower order of the Mongol Little Snake. Max Müller[2] seems to be a little more condescending and would bring the Russian tongue under the separate head of Windic or Vendic. But even this concession is not of much use to us, as he is seen placing under that category all slavonic tongues. We do not mean to say that the Russian tongue would not have imbibed Snake characteristics. His position in the land is such that his tongue cannot but acquire many Snake traits. We cannot expect from him that clear Indo-European tone which we obtained from the tongue of the Lett found seated on the Baltic coast. What we ask is that in the midst of all these changes in race and language, his true Indo-European pedigree and basic mould may be fully recognised and taken as an accepted fact.

Ethnology[3] is seen accepting the fact that the Russian when first seen on the world's stage is found in the very same place which we assigned to the Vend. But the great defect in that science is that in making the statement it is not bold enough to say that the former is the offspring of the latter. This reticence we attribute to the many erroneous theories that were circulated

1. Tucker's Natural History of Languages, pp. 222 to 224;
2. Science of Languages, Vol. I pp. 225 to 228.
3. Keane's Man Past and Present, pp. 537 and 539.

regarding the Vend from the time of Tacitus. If students are unwilling to trace the origin of the Russian out of Vend, what we ask them is to offer us some other substitute of Indo-European origin that can serve a similar purpose. If they would only peruse the teaching of epos, history, ethnology and every other science that they could call to their aid, it will be seen that they could not find any other suitable substitute in place of the Vend. Such is the round about manner in which a land under the control of the Snakes came to be converted into one under the sway of the Bull.

Russia is the first land occupied by the Indo-European progenitors after their entry into Europe. Some flock or other out of the Bull fold stayed in the land and kept it under its continued occupation for full thirty five centuries (4500 to 1000 B. C). By the bad management of the Teuton it temporarily went into the hands of the Snake. It is now reclaimed and placed in the hands of the Vendic or the Russian Bull. It is in this subtle manner that a haunt of Snakes came to be changed into the land of the Bulls.

SECTION XV. THE RUSSIAN VILLAGE COMMUNITY

We have not been able to gather from the Vendo-Lett any information about the old time institution of the Bull. None of the ancient authors have approached this aspect of life and depicted its features. It is only of late that he has attracted attention. By that time his institutions have assumed a solidified aspect that have no sort of resemblance to the original. The product now put before us is known as the Russian village community. Students* are seen taking this institution and founding thereon many speculative theories. The matter has not ended here. They are seen taking similar institutions found in Europe and India, carry on a comparative study, and give expression to many fallacious conceptions about the Indo-European village communities.

The first thing that we have to know about the Indo-European village community is that it is not seen in the present order of the world. The institution was in existence as long as that flock was in the Cradle. The moment it was taken out of that centre, and exposed to the storm-swept atmosphere of the new world, it was destroyed beyond recognition and put before us in all sorts of changed forms. It is by using the comparative key that

* Maine's Ancient Law, pp. 262 to 268 and passim; Early Institutions, pp. 1 to 3 & passim;

we have to pick out relics found in the two continents of Asia and Europe, and bring out a fair picture of that institution as seen in its original form.

Maine* has rightly observed that the Village Community is seen in a vigorous working form in Russia in the west and in India in the east. But in the other countries of Europe namely, Germany, France, and Britain, it is stated to have been destroyed beyond recognition and recast into new forms. The first grave defect in the studies of Maine is that he is not in the least aware that there are two types of Indo-European Village Communities, one of the Bull kind and the other of the Mark kind. Secondly he does not know either the characteristics of the two types, or the method of distinguishing the one from the other. Thirdly he is not acquainted with all the secrets connected with the Indo-European phenomenon. Any student not cognisant of these fundamental facts, cannot intelligently study the changed types now put before us, and expound to us the various transformations through which they have undergone. Such are the many disadvantages under which Maine is seen suffering. We shall now take the Russian Village Community and expose the many erroneous conceptions circulated by Maine and other students in connection with that institution.

We are, in a later part of the work, not only enumerating the causes that led to the destruction of the village community in Germany, France, and Britain, but also mentioning the favourable environments that brought about the preservation of the same institution in Russia and India. In the same place we are also giving a detailed description of the land tenure obtaining in the two Indo-European races, along with the agricultural system which they practised in connection with that institution. But here it is enough to know that the Russian village either in mould or in build is not an Indo-European institution; and further its land tenure system and agricultural practices do not in the least resemble the corresponding set of characteristics seen in the Indo-European parent type. They are hybrid blends formed by a fusion of the Indo-European and the Snake. Bad observation and bad study have induced students to take the Russian village as an Indo-European organisation, which is further wrongly labelled as an Aryan institution. The whole conception is founded on error and must be summarily rejected.

* Early Institutions, page 387.

The Russian village is not an Indo-European institution. We are elsewhere making a detailed study of its many sided characteristics. Here we confine our attention solely to its land tenure system. As already pointed out we come across two systems of land tenure in the course of our study of Indo-European phenomenon, one connected with the Indo-European races and the other contributed by the Snake. The land tenure observed in a Russian village is a hybrid product formed by a fusion of two elements, namely, Indo-European and Snake. The former are strictly individualistic and their tenure is also of the same type. The latter is a communistic man and his system of land tenure is founded on a communal basis. A blending of the two types will bring into existence a hybrid product that is seen partaking of the characterstics of both the parents. That is also what we find. In a Russian village* each family is placed in possession of a piece of land. But this hold is only temporary. After a short period varying from one to three years, the individual or separate ownerships are put an end to. All the lands of the village are pooled together and redistributed equally among the individuals who go to compose the village community. This system of temporary land holding accompanied with periodical distribution is said to go on automatically in all Russian villages.

SECTION XVI. THE SLAVONIC HOUSE COMMUNITIES

The Slav is a man of recent origin. He was only born the other day somewhere about the beginning of the new era in the furnace kindled by the Mongol Little Snake. But this Slav is not found in Asia which is the homeland of the Mongol. He, like the Celt, the Teuton, the Russian, and the Lett, is a special explosive formed on the soil of Europe. But there is a special distinguishing feature between the former and the latter four flocks. The Celt, the Teuton, the Russian, and the Lett are all Bull flocks whose Bull origin we can prove beyond the shadow of a doubt. But this sort of pedigree certainty is not forthcoming in the case of the Slav who is a nondescript mongrel formed out of the many wrecks found in Central and East Europe, and the whole thing fused in the furnace kindled by the Little Snake. Europe is not in the least aware of the exact racial status of the Slav. But this

* Maine's Ancient Law, page 267; Story of Nations, Russia, Chap. XV.

ignorance of the west has not in the least affected the dignity of the Celt, and the Teuton, who, being far away situated, have not in the least been affected by the low origin of the Slav. But the same is not the case with the Russian[1], who being situated in the midst of the Slav, has been dragged to his level and deprived of his superior racial status. The former is now classed under the category of the latter. The first great enlightenment which we wish to impart to the western people is that either in race or language the Russian should not be brought under the category of the Slav. The former is of Bull origin but the latter is out of the fold of the Little Snake with a dash of Indo-European elements. The very title Slav[2] is of unplalatable origin and probably meant a slave or serf, as it is in that capacity that the greater part of the flock first seems to have gained admittance into the Indo-European fold. But it is the later success in life of the flock itself that had gained for the title Slav an ennobled significance.

The homeland of the Slav is the Balkan Peninsula, as it is into that reservoir that most of the Mongol Little Snakes coming from Asia have been discharged. But since in the course of their passage they have to travel by way of Russia, portions of that flock are also found in that land, and in the adjacent tract of Central Europe.

Having fixed the correct identity of the Slav we next proceed to expound the institution known as House Communities seen in that people. We know that the Indo-European races are taken from the Cradle and exposed to the stormy atmosphere raging in the new world. They are first exposed to the tempest of the Big Snake, and next to the one kindled by the Little Snake. It is needless to mention that along with them their institutions will also be passed through the same tempestuous turmoil. Here we are concerned with the effect it has produced on the Indo-European village communities. When these institutions are first passed through the tempest of the Big Snake, and next treated with the one kindled by the Little Snake, they are found crumbling, and giving birth to two kinds of decrepit products known as Joint Families and House Communities. The former is seen in India and the latter in the Balkan Peninsula. It is the difference in ethnic

1. Keane's Man Past and Present, pp. 535 to 540;
2. Masterman's Mediæval Europe, pp. 63 to 64; Gibbon's Decline and Fall of Roman Empire, Vol. V. page 507 and foot-note. Home University Library, Poland page 16.

materials and environments, that has contributed to the genesis of two separate institutions in the two far off centres of Europe and India. We shall later on give a detailed description of the two institutions. We shall here confine our attention to a few of the features presented by the House Community in order to elucidate a point in the Indo-European antiquities.

Our object in the course of the present study of epos is to clearly expound to our readers the primitive features presented by the Indo-European institutions at the time they emerged from the Cradle and entered Europe. As the Snake is seen intruding into the field, and marring that picture, we wish to separate the two ingredients and place them in the hands of our readers. We have already performed such a function in connection with the Russian village community. A similar piece of work we intend performing in connection with the Slavonic House Communities.

The home of the Slav we mentioned is the Balkan Peninsula. It is in that land that this class of community is now found. The lowest rung in the Indo-European organisation is the clan or Village Community, which is composed of a number of families. Under which of these two grades are we to place the House Community? A close scrutiny shows that it is neither a clan nor a family. It stands midway between the two, and as already mentioned is one of the wrecks left behind by the Indo-European organisation in the course of its passage through the storm-tossed atmosphre of the world.

We shall take this wreck and examine it all round. Such an examination shows that it is a hybrid blend formed by a fusion of the Indo-European with the Snake. The House Community is a multi-natured organism exhibiting a political, a judicial, a social and many more organisations. In addition to these features, it has a peculiar kind of land tenure combined with a novel system of property management. We are examining the former traits in a later part of the work, but here we confine our attention solely to the latter set of characteristics.

Each House Community * is stated to consist of about sixty individuals, which we see is half the strength of a clan or Village Community. It is found in possession of a sufficient extent of land suitable to meet the daily wants of all its members. The land is cultivated in common by the joint labour of all the members of the community, and the produce is gathered and stored in a central

* Maine's Early Custom and Law, Chap. VIII.

place. There is no sort of distribution of the gathered produce among the members who go to form the House Community. They all live in a common dwelling, run a common mess and a common table. Such is the elaborate system of communistic characteristics noticed in the House Community.

What we have to find out is from which source these traits were derived. It is not Indo-European, as we know that he is a strongly individualistic man in every aspect of his character. Our comparative key reveals that the communistic traits we have noted is a legacy contributed by the Communistic Snake. In our study of the present order of the world we will find it very difficult to come across a people redolent with all the communistic characteristics of the Snake. It is by a chance that we came across with a type exhibiting some of the principal communistic traits of the Snake in the field of land tenure, with its common system of cultivation, common mess and common table. The House Community which we secured in the Balkan lands is a very rare specimen exhibiting in a clear manner the property communism of the communistic Snake. The first great blunder that is being committed by students in connection with this institution, is to construe it as an organisation of Indo-European origin. The sooner such an error is abandoned, the better it is for a correct conception of the Indo-European phenomenon.

This is not the only error noticed in the field. Students are seen taking this institution and utilising its help in the enunciation of another fallacious theory connected with the Indo-European origins. We are now given four things in the course of the operation of the Indo-European phenomenon. Firstly there is the Patriarchal House which is the unit dwelling in the clan community of the Mark. Secondly there is the Joint Family which is the decrepit relic left behind in the storm-swept atmosphere of India. Thirdly there is the Slavonic House Community which is another relic left behind by the same tempest in the Balkan peninsula. Finally comes the Russian village Community which is a hybrid organism formed by a fusion of many elements in the same cataclysm. Maine[1] is seen taking these four institutions, arranges them in the above noted order, and makes them the basis of an ill-conceived theory. He states that it is out of the Patriarchal House that all the other three institutions have sprung up by a

1. Maine's Ancient Law, pp. 265 to 269; Early Institutions, pp. 115 to 118; Mayne's Hindu Law, pp, 231 to 238

process of gradual growth. First the Patriarchal House by a small expansion brought in existence the Joint Family, which in its turn is supposed to have given birth to the House Community. It is out of the last mentioned institution that the Russian Village Community is stated to have grown and attained its gigantic size. Into this assemblage even the multi-celled Indian Village Commuity is thrust in and made to play a conjoint part along with its Russian counter part. Taking this cue from Maine, many students are seen parrot-like repeating the fallacious theory propounded by him with such additions as their own ingenuity suggested. The whole statement is founded on incorrect observation accompanied with bad study. It is ignorance of the Indo-European phenomenon and the Indo-European build that is responsible for these ill-conceived opinions. Of the four classes of institutions cited one has nothing to do with the other. The Joint Family and the House Community, as already pointed out, are wrecks left behind by the Indo-European Village Community after its passage through the tempests raging in the world. In this drama it is not the Patriarchal House alone, that is seen playing a part but the whole Clan structure of the Mark. Even in making this statement we notice another grave error. The Indo-European races we know are two in number. The Patriarchal House is the patent of the Mark. Along with it, the Pater house of the Bull has to be taken notice of and given a part. It is these two Houses along with their attendant Clan structures that have to be given a part in the drama. And further the Village Communities in India and Russia are taken and put before us as representatives of the hypothetical Indo-European Village Community. There is very little truth in this statement also. The former is a hybrid blend brought into existence in the stormy atmosphere in one part of the world, and varies greatly in structure and in build from the latter which is brought into existence under similar conditions in another part of the world. Such are the many fallacious conceptions that have been set in motion in connection with the Slavonic House Communities. We ask all students to take the Indo-European key given by us and intelligently interpret things.

END.

NOTES

NOTES

NOTE I. THE UMAI EPIC

The Umai Epic represents the oldest tradition current in the Indian continent. All gods we mentioned are founded on a hero cult. There are many such hero-gods in the land. Among the vast hierarchy of gods found in the Indian continent, Umai holds the first place. Viewing things by the general light thrown by the Indian tradition, we state that the place where Umai Episode was enacted is the Human Cradle, as it is from that centre that we are bringing all the inhabitants of India. This Umai is given a father and mother and next paired with Siva, and represented to us as his wife. All such thoughts we are elsewhere showing are distempers created in the weak mind of man and require to be eliminated at once. This Umai must be considered as a hero-divinity who when in life fought and won a great war. But what most concerns us in this connection is the sex of the fighters. In this ancient war, we find women armed head to foot, and figuring as soldiers, and taking a prominent part in fight. Not only are they found among the rank and file of the army, but even the general at the head is of the same sex.[1] As this Umai Epic represents the oldest tradition current in the continent, we are led to think that in the early ages of human society, women were given a prominent part in the field of armed warfare. But in the subsequent chapters of Indian Epos, we do not see them taking any part in warfare, which is henceforth being solely waged by man. From this subsequent exclusion of woman, we are further led to infer that human wisdom had tried and found out that the introduction of the gentler sex into the field of armed fight is not conducive to a healthy development of society. After this exclusion from the field of warfare, we find women consigned to the domestic forum where they are seen wielding a supreme sway. Such are the many valuable lessons which we learn from a study of the Umai Epic.

NOTE II. THE ANIMAL IMAGES STATIONED IN A SHRINE

The animal effigies gracing the court of a god is an intricate theme, and requires a very careful study. Students[2] of folklore have investigated

1. Arunachala Puranam by Ellappa Navalar, Chapters III & V ; Kantha Puranam by Arumugha Navalar pp. 10 to 45 & 427 to 450.
2. Lang, Custom & Myth, Theme No 7, pp. 103 to 121 & passim.

the subject and tried to expound its riddles. But owing to the want of proper key they have not succeeded in their endeavours. We shall call to our aid the Indian tradition and solve the puzzle, as it alone is capable of throwing the necessary light. The animal effigies gracing the court of a god broadly speaking may classed under two heads native and alien.

We shall first take native totem animals and expound its secrets. Siva has a bull[1] placed in front of his altar. It simply shows that the flock who evolved that god are of the bull totem. This Siva is not a hero·god, but one that has to be brought under the category of a spiritual divinity. But after his elevation he is represented to us as a deity with three eyes. A three eyed figure we know represents an individual crowned with a bull helment. Hence it is we construe, that the conception of Siva must have been evolved out of hero gods depicted with a bull helmet. He is also given the title of Pasupathi which literally means the Lord of the Bull flock. Even the people owning allegiance to him are known Pasus which means a flock of Human Bulls. This Siva is said to open his third eye only when roused to anger, which statement conveys the symbolical significonce that the Bull flock owning allegiance to him will put on their bull helmet only when the war-fever is on them. All facts go to show that the bull effigy placed in front of the altar of Siva is intended to proclaim to the world that the people who evolved the conception of that god are a flock of human Bulls.

We shall next take alien totems and expound their secrets. Ganesha[2] is a new recruit to the Indian pantheon. He is not found mentioned in the oldest chapters of the bull tradition as current in the Tamil lands. He is not seen figuring in the pages of the Rig Veda which is the Epos of the Aryan Horse. All facts go to show that he is a new recruit to the Indian pantheon. From his elephant head we can easily see that he is a god evolved by an Elephant totem people. A study of his episode shows that he when in life fought against a Rat[3] totem people and won a victory over them. It is in recognition of this fact that a rat image is placed in front of the altar of Ganesha. It further conveys the symbolical significance that the Rat totem people are subordinate to the Elephant totem flock.

In further proof of the same fact we cite a Greek example where we find a combination of both conceptions. Zeus and Poseidon, we shall soon show indicate the same deity at the bottom; and further both are Theriomorphic gods who were once depicted with a horse face. They are later

1. Pope's Thiruvasagam, pp 207, 292 and passim. He is found styled in religious works as Nandi which term means bull. Vide Frontispiece
2. Dutt's Ancient India, Vol. 2, page 193,
3, Kantha Puranam by Arumuga Navalar, pp. 492 to 496

on seen casting off their animal features and assuming a human form. After transformation they are entitled to have a horse effigy placed in front of their altar. In addition to this horse, we find their court stocked with a number of animal figures like a tortoise,* owl, swan, serpent and dolphin etc. The latter represent the totems of alien flocks with whom the Hellenic Horse in the course of his life in the Greek Peninsula either fought and blended, or went into friendly accomodation.

NOTE III. THE ANIMAL EFFIGIES STATIONED IN FRONT OF VELAN'S ALTAR.

A comparative study of all Epos both in the east and the west shows, that Velan was originally a theriomorphic god with a bull face mounted on a human body. In India the Velan cult is still a living religion, but whereas in Europe it gave way to another faith. Before going out of existence in the latter region, it left behind many of the pristine features with which the god came clothed from the cradle, as the reforming hand of man had not at that stage touched the Velan cult in the west But in the east, being a living religion, many changes are introduced into that cult. The first instalment of change is in the facial representation, and Velan is made to cast off his theriomorphic features and assume an anthropomorphic form. Man is a very strong conservative and will never abandon one iota of his past custom. Velan we, know is bull-faced which means that he is a god evolved by the Bull flock. When he changed his bull face to a human face there is nothing to indicate his origin, or the flock that evolved his conception. In order to indicate to the world the name of the flock that gave birth to him, an image of the totem bull in an recumbent posture is placed in front of his altar. A comparative study carried on all over the world shows that such a practice is founded on a correct principle, When a theriomorphic god casts off his animal features, and assumes a human form, an image of the totem animal out of which he he was evolved, is placed in front of his altar. It is the duty of latter to proclaim to the world, the totem name of the flock out of which the former was evolved. So this placing of a bull effigy in front of Velan's altar is founded on a correct principle. But a study of South Indian Temples shows that such a practice is followed only in two cases, which probably represent the oldest shrines in the land. The two cases refered to by us are the shrines at Trichendur and Tinnevelly

* Seyffert's Dictionary see under Poseidon and Zeus; Lang, Custom & Myth, pp. 264 & 265.

(Krukkuthurai). There are two shrines in the latter place out of which it is the one on the bank of the river that is seen maintaining this traditon, But in the generality of cases the bull is suppressed and another animal namely peacock is introduced. We have now to find out the causes which led to the suppression of the former and the introduction of the latter. Velan we know is given a peacock as a standard. A study of Temple practice in the oldest[1] times shows that this image of the peocock was kept hoisted on a standard and placed in front of all Velan temples. In such cases, a stuffed peacock made out of the natural skin of the animal might have been used in the first instance. But such a process requires frequent change, as in course of time it might decay and wear out. Next imitation peacocks made out of cloth, cotton, and other materials might have beeu used, which also require frequent renewal. After repeated experiments in various directions, it is finally changed to one of stone. Bnt an image made out of stone is one more fitted to stand on the ground than to be hoisted on a standard. In the end we see them bringing the peacock stone image to the ground and planting it in front of the altar of Velan. At present it is only a peacock that is found stationed in front of all Velan temples. But in the two excepted cases mentioned above the both the bull and the peacock effigies are found sta-tione side by side in front of Velan's altar.

The general practice in all Indian Temples is for a single animal effigy to present arms to the god. Originally both the bull and the peacock might have found a place. When the single effigy practice began to gain ground, preferenee was given to the peacock as it depicted the victorious career of Velan.

But the suppressed bull is not altogether lost. It is given to Siva the father of Velan. In all Siva temples, we have a recumbent[2] bull facing the altar of the deity. It is needless to mention that the totem symbol of the father may also be extended to his son. It is even possible that Velan gracefully resigned his bull emblem in favour of the father Siva and contented himself with the peacock. The latter god has faithfully maintained all the details connected with the bull totem.

NOTE IV. THE VAHANA LEGEND

The Vahana Legend supplies us with a very useful key to unravel some of the complicated riddles connected with the Indo-European peoples. The term Vahana is a technical term used by Indian tradition to indicate the

1. Silap Athigaram page 327 line 10.
2. Vide Frontispiece and Fig. No. 15.

riding animal given to a god. We shall take three typical cases and expound the significance underlying each. First comes the Vahana furnished by the totem animal of the flock out of which the god is evolved. In such cases it is furnished out of feelings of respect and veneration for the deity. As for example Siva the supreme god of the Bulls in India is given the Nandi* or Bull as his Vahana. Secondly comes the Vahana furnished by the totem of an enemy flock to a god coming out of another flock. In such cases it is intended to express the status of subordination of the former to the latter. As for example Ganesha and his Rat Vahana. Elephant headed Ganesha is a god evolved by an Elephant totem flock. We mentioned that he when in life fought against a Rat totem people and gained a victory over them. After the victory, the Rat totem people will pass under the yoke of the Elephant totem flock and accept their overlordship. It is in recognition of this fact that the rat totem animal of the former flock is made to serve the humble function of vahana to Ganesha or the god of the Elephant flock.

We next take the third case where Velan is given a peacock for a vahana. We know that Suran Horse assumed the form of a peacock and surrendered in that shape. It is in recognition of this fact that the peacock is given as a vahana to Velan. Properly speaking he must have been given the Horse as his vahana, as it is the true totem of the enemy. But Indian tradition has chosen to depict the fact by the assumed bird guise in which the vanquished Suran surrrendered.

Teutonic tradition, unable to conceive of a peacock in its new environment of Europe has dropped that conception. In its place, we find her taking to a more straightforward course and making the Horse to serve as the Vahana of Odin.

A conjoint study of the peacock vahana and horse vahana legends of Velan and Teutonic Epos, shows that these two animals are made to serve the function of a riding vehicle to Velan alias Odin in token of the vanquishment of the Horse by the Bull flock.

NOTE V. THE MANUFACTURE OE THE BULL AND THE HORSE HELMET

One great puzzle that confronts us in the field of Indo-European Antiquities, are the theriomorphic figures that we come across in every page of the Epos of the two peoples. Among such figures it is the human Bull and the human Horse that present the hardest riddles. We also in the first instance like the general run of the world stood puzzled at these theriomorphic

* Pope's Thiruvasagam pp. 207 & 292 with notes.

figures. But after sometime, we got over the difficulty, and found out that they represent actual human beings whose head is encased in a mask or helmet made out of animal skulls. Having discovered the truth, we wanted to ascertain by actual trial the way in which these bone helmets were manufactured. With that object, we conducted a series of experiments.

We first directed our attention to the Ox-skull and tested it on the field. We took two such skulls, seated them on the head of two individuals, and made them wage a mock-fight. As we watched them on the field, we noticed one grave defect in their movements. In an Ox-Skull, the orbital orifices are so far removed to the sides, that one cannot see through these opening things going on in the front. The utmost that he can get is a side-view of things. So we thought some improvement has to be made to give it a workable shape. In epos, the human Bull is described as a man with one eye. We took this hint given by tradition, and trephined a big orifice in the centre of the skull between the two orbital openings. After giving this improved adjustment, we found it satisfactorly answering our purpose. It gave a good view of things outside, and made the wearer perform all the evolutionary movements which he was exepected to perform in a fight waged against a foe standing opposite to him

We next turned our attention to the horse skull, which was subjected to a similar series of experiments. We seated it on the head of a man and watched its effects. In a horse skull the orbital orifices are placed in the front part, and one wearing that helmet can get a tolerable view of things enacted in his forefront. Further, as Epos had not made any remarks about the eye of the human Horse, we inferred that the horse skull was used without introducing any perceptible change. But in actual use, we found it defective, as it did not give a good view of things enacted in the forefront of an individual. To rectify these defects, we trephined three tiny holes between the two orbital orifices, that are of such small size as not to attract the attention of an on-looker facing the Horseman. It is only after making these small adjustments, that we were able to evolve a workable horse helmet.

The next point to engage our attention, is the way in which the two species of skulls have to be seated on the crown of the wearer. To settle that question, we took to the guide of tradition. In the Epos of the Horse and his fellow brother the Wolf, the men out of that fold are generally represented with two theriomorphic faces having one in the front and the other in the back. But whereas in the Epos of the Bull there is no such multiplication of faces or heads, and all individuals out of that flock are

represented as figures having a single Bull face. Utilising this clue given by Epos, we were able to find out the manner in which the two species of helmets were manufactered out of the respective animal skulls. When a single horse skull is seated on the crown of a man, its orbital orifices are not seen coming in a line to the eyes of the wearer. But if we take two skulls, string them together at the top, and throw one to the front and the other to the back, we easily get over the difficulty. When given this improved adjustment, the orbital orifices in the front skull are seen coming in a line with the eyes of the wearer who with its help and the other three small holes trephined by us, is able to get a good view of things going on outside. So in framing a horse helmet, we have to use two skulls when alone we will be able to bring into existence a workable head gear. In the Epos of the Horse[1], we often find the number of heads erroneously multiplied, which absurd conception, we are fully explaining when expounding the Rig Veda. All that we here wish to impress on the minds of our readers is the fact that two skulls have to be used in the manufacture of a workable horse helmet.

All these complicated adjustments are not required in the case of a bull helmet. When an Ox-skull is given a proper seating position on the crown of a man, the orbital orifices are seen coming in a line with the eyes of the wearer who with its help and the aid of the other artificial circular opening made by us, is able to get a good view of things. So in the manufacture of bull helemt only a single skull is required.

Having unravelled all the secrets connected with the manufacture of a bone helmet, we here wish to give a full and continued view of the working of that institution from its beginning down to the end. Such a picture is only possible in Hellas which is a land situated at the tri-junction point of the three continents of Europe, Asia, and Africa. It is her favourable situation in the neighbourhood of the two ancient civilisations in Babylon and Egypt, that has enabled her to furnish us a full and continued view of the working of the boue helmet institution. We know that the native head gear of the Hellenes is the horse-helmet which headgear he must have worn at the time of his entry into the Balkan peninsula. Along with him came also a flock of Bulls who must have also come wearing his bull helmet. But in the hellenic tradition, it is always things connected with the Horse that are seen finding a predominant expression. In this sphere of head-gear, it is things connected with the horse helmet that are prominently brought to our notice. Let us now find out what evidences are seen forthcoming in the land. In all such cases the first light is given by the oldest gods who are all of the theriomorphic kind which we know depicts the fighting uniform that he wore

1. Rig Veda, IV 51-4 and X 97-8; Atharvana Veda IV, 5-1, IV 6-1, and XX 88-4

when in life. But unfortunately such an information is forthcoming only in connection with Demeter who we shall later on show is the second deity in the hierarchy of the hellenic pantheon. The figure we have chosen though of the female kind took part in the fighting arena, in which capacity she is entitled to wear the military uniform of the flock. Hence, when apotheosised would be accoutred in the costume which she wore when engaged in the fighting arena. Demeter[1], is depicted in the oldest statues with the theriomorphic head of a she horse or mare. Mounting upwards, the topmost divinity in the hellenic pantheon is Zeus who is given a brother named Poseidon. Both are treated as separate personages, but our comparative study shows that they indicate the same figure at the bottom and the two terms may be treated as synonimous expressions. An examination of the sacred history of the two gods shows that they are found surrounded with many horse-legends, which are found more predominant in the case of the latter god. Utilising this clue, we state that the two gods must have been once depicted with a horse-face. But owing to the convulsions through which Hellas is passed, the theriomorphic representation of these two gods have not c me down to us. The mare-headed Demeter which we cited is from Phigalia, an obscure district in remote Arcadia which is a mountainous region not much touched by the storms raging over the hellenic lands. But similar theriomorphic figures have not been preserved and handed down in connecticn with Zeus and Poseidon either by Arcadia or any other place in Hellas. All the temples great and small have only placed in our hands either dumny figures[2] in the form of shapeless stones, or anthrpomorphic gcds. But notwithstanding the absence of all evidence from the Greek, we have the help of our compative key which tells us that Zeus alias Poseidon is a horse-faced gcd. In Aryan Epos, we are clearly told that Sura, the counter-part of Zeus is an equine deity with an equine head.

So we see that the oldest gods of the Greek Pantheon are depicted in equine form. That means that the native costume of the Greek is the horse-helmet.

Generally the later gods evolved by man are depicted in anthropomorphic form. One great peculiarity in the Hellenic tradition is that we see some of these new species of gods produced in the later ages crowned with a head-gear which is seen reproducing the feature of the old time horse-helmet which that flock had been wearing in its ancient past. Such a god is Athena.[3] An examination of the crown given to this deity shows that it is a faithful copy of the old time bone helmet.

1. Lang, Custom & Myth. Page 296.
2. Lang, Custom & Myth, page. 223 and foot note; Grote's History of Greece Vol. 1 Page 6.
3. Seyffert's Classical Dictionary Vide Diagram on page 82.

Coming to the later historic ages, we find such a crown given as a mark of honour to great political leaders like Pericles[1] and Phocion that have rendered valuable service to the society.

One great help rendered by this new species of crown is the valuable light which it is seen throwing on the ancient head-gear of the Greek. We mentioned that two skulls are required to manufacture a horse-helmet. An examination of the crown adorning the statues of Athena, Pericles, and Phocion shows a clear line running at the top. This line probably indicates the junction point of the two skulls used in the framing of a horse-helmet. Notwithstanding this faithfull keeping to the original, we notice sundry minor defects. In the new species of helmet, we find the orbital orifices given a position in imitation of the human skull, which is probably an error committed by the sculptor· But notwithstanding this flaw, we may take it as a faithful imitation of the old horse-helmet, which the Greek has reverentially preserved and handed down through one of his lesser divinities and two great political leaders Such is the mine of information which we have received from Hellas about the use of horse-helmet by carrying on our research in one line of investigation.

We shall now tap another source, The Greeks of the historic ages are found using in their armed warfare various kinds of metallic[2] helmets. An examination of these head-gears shows that they are a faithful copy of the bone helmet which the Hellenic Horse has been using in his ancient past. The former like the latter are seen hiding the face of the wearer and hindering his movement in various ways. One not acquainted with the past of the Horse must be greatly puzzled as to why the Greek adopted such an inconvenient head-gear at the outset of his historic life. But we knowing all the secrets connected with this ancient past are easily able to explain this strange feature. It is the all powerful influence of habit and custom coming through long ages that has induced the Greek to fashion his new-helmet after the old time bone-helmet. There is another valuable relic preserved and handed down in connection with the former that throws a flood of light on the subject. The metallic'helmet used in these historic ages are found adorned with a horse-tail plume. May we take this relic as an indication that the Hellenes are a people of Horse pedigree? Being one out of that fold he will naturally frame his metallic helmets after the pattern of his horse-helmet. It is with the object of being more explicit, he has attached a a horse tail plume to the new head-gear.

1. Seyffert's Classical Dictionary, Figures on pages 131 and 167.

2 Cornish's Greek & Roman Antiquities pp. 78 to 80; also refer to figures in the same work Nos. 146, 147, 150, 152, 153, 154, 157, and 164; Seyffert's Dictionary of Classical Antiquities, Diagrams on page 275.

No other Indo-European flock has given that continued piece ot information about the working of the bone-helmet institution which the Horse in Hellas has furnished us. It is the favourable position in life that has enabled the Greek Horse to give a full report on the subject. We shall now find out what these favourable environments are.

The Hellenic Horse entered the Balkan Peninsula in the 3rd millennium B. C. and the land wherein he is located is found in the midst of the region occupied by the Caucasic Oxen whom we have classed under the three heads of Semites, Hamites, and Mycenians. We are later on pointing out that a study of the Epos of these three peoples shows that they in their ancient past have been using bone-helmets. The Horse who came and settled in their midst was for a long time in his life forced to use his own bone-helmet and keep himself on a par with the surrounding environment. We think from the third millennium down to 1500 B. C, he must have been using his horse-helmet in some form or other. It is under the lash of the Snake-storm that he parted with his old head-gear. But even when abandoning the Hellenes have preserved many relics connected with the old institution and embodied them in the costume of his later gods and great men. Not satisfied with these phases, he has imported them into the field of his later or more recent warfares, and clothed the army-fighting in the historic ages with a metallic helmet framed after the bone-helmet.

NOTE 6. THE PROCEDURE ADOPTED BY US IN FIXING THE DATE OF VARIOUS EVENTS ENACTED IN THE COURSE OF THE INDO-EUROPEAN DRAMA

One difficult problem that confronts us in the study of Indo-European antiquities is the fixing of dates for the various events enacted in the course of that great drama. The first reliable land-mark furnished in the field is the great Velo-Suran War that was fought in the cradle. We have to first apply ourselves to the task of determining the exact date on which that great fight was fought. To ascertain the age of that starting point we are instituting a series of investigations and arriving at a definite conclusion. After determining that point, we shall try and allot dates to the various events enacted in the subsequent phases of the Indo-European Drama. Such are the two kinds of work upon which we are going to engage ourselves.

Before starting the investigation, we wish to say a few words about the exact state of astronomical knowledge with which the two Indo-European

flocks are found equipped at the time they are seen quitting the cradle. A close scrutiny of the Epos of the two people shows that the two flocks had evolved two different systems of calendar entirely opposed to one another. The Surans are a flock attached to the decimal system which method they are found employing in every phase of their life. In the astronomical field they evolved a decimal[1] Calendar, consisting of 10 months that has no sort of connection with the annual motions of the sun. Such a defective calendar is unfit for any chronological purposes.

The Velan Bulls are a people attached to the duodecimal system which method they are found employing in every phase of their life. In the astronomical field they had evolved a duodecimal lunisolar Calendar[2] consisting of twelve months that is found regulated by the monthly movements of the Moon and the annual motions of the Sun. Of the two systems of reckoning the former is practically of no use to us as it is found radically defective. If at all any help can be expected it is from the latter. What sort of a help, it gave us, we shall soon unfold.

The Bull-calendar however carefully worked out will not be able to satisfy our expectation of historical definiteness and scientific accuracy. Before tapping that source, we shall use the more reliable key furnished by history, and see what light it is able to throw on the field. The Mycenians are a branch of the Caucasic Ox that are found settled in the Balkan Peninsula, and reared a unique civilisation known as the Aegean[3] culture whose duration is put down as falling between 4000 and 1500 B. C. It is into their midst that the Hellenic Horse is found finally coming and settling after all his tormented life in his ancient past. Scholars after a careful study of all the available evidences, have stated that the Hellenes penetrated into Greece in the 3rd Millennium[4] B. C. Such is the first reliable land-mark given by history. But the date furnished by history is of no use to us unless we call to our aid Epos, We have to listen to its teachings and study the calendar of events put in our hands by that record under the historic light. One of the points mentioned in that list is the flight of the Hellenic Horse from the Russian theatre in the north to Balkan Peninsula in the extreme south. Above and below that event we have mentioned various

1. Tilak's Arctic Home in the Vedas pp. 198 to 199, 229 to 232 and 394 to 395. We shall treat more fully on the subject when dealing with the Epos of the Aryan, the Latin, and the Greek.
2. On this point we have given many proofs in the course of our study of Bull Epos. Vide. Part III. Chap. VI, Section 30.
3. Bury's History of Greece, Chapter I, Sections 2 and 3.
4. Ibid. pp 5 to 6; Keane's Man's Past and Present page 505.

incidents, and roughly alloted the time and period within which those occurrences must have been enacted. We shall now take the definite data furnished by history, work backwards and forwards and assign dates to the various events mentioned in the list given by Epos.

Before taking up that task we wish to say a few words on the principle adopted by us in our system of reckoning. Man is found using different system of units, some large, some small, and some minute, according to the theme which is engaging his attention. In big things he adopts a big standard of unit, and in small things he uses small units. In the present work, we are following the former procedure and taken a century as our unit in our system of calculations. As the theme we are here dealing covers long long ages, it is not possible to adopt a smaller or a lower unit. It must be remembered that we have no written records to help us, and all that we possess are oral traditions coming down from time immemorial. In such a field it is not possible as in the case of history to use the year as our standard of calculation. The utmost that we can do is to take the century as our unit, and fix the age of each event within tolerable limits of accuracy.

Let us apply ourselves to the task, and extract the maximum amount of information with the materials available in our hands. The first starting point furnished by history is the third millinnium B. C. which is the date of entry of the Hellenic Horse into the Balkan Peninsula. Epos has told us that that flock prior to his entry into his new home had fought a long fight with the Bull in the Russian theatre. It is unable to bear the onslaughts of his enemy, that the Horse is running away from the battle-ground and taking refuge in the Balkan lands. We guided by a number of clues given by Epos, have allotted five centuries for the age of this long struggle between the two combatants. Using this data we state that fight between the Hellenic Horse and the Bull was fought in the Russian theatre in the centuries falling between 3,000 and 3,500 B. C.

The next item in our list is the Wolf-struggle for which also we have assigned a period of five centuries falling between 3,500 and 4,000 B. C. This Wolf-struggle is preceded by a general fight between the two Indo-European flocks for which also we have assigned a period of five centuries falling between 4,000 and 4,500 B. C.

This fixing the age of the initial struggle between the two Indo-European flocks in the west, also helps us to determine the date of their first entry into Europe. From the quarrelsome nature of the two flocks, we can easily see that they would have commenced their struggle soon after their entry into their new home. Using this clue we state that both the wings of the Indo-European flocks entered Europe about the beginning of the forty-fifth millennium B. C.

The next item is the journey from the cradle to Europe. Taking into consideration the long distance, and the arduous nature of the journey through unknown regions beset with innumerable perils, we have allowed a period of ten centuries, started the Indo-European progenitors from the cradle in 5,500 B. C. and brought and let them loose in Europe in 4,500 B. C.

The next item in our calendar is the destruction of the cradle by the volcanic outburst. It is after its disappearance that the two flocks are forced to go elsewhere in search of new homes in the nothern parts of the world. For all the cataclysms that ended in the destruction of the final vestige of the cradle, we have alloted five centuries, which fall between 5,500 and 6,000 B. C.

We now come to the topmost event in our calendar namely the great Velo-Suran War. The last phase of that great struggle must have been going on through several decades. For the present confining our attention to the last battle that ended in the vanquishment of the Horse, we state that it took place in 6,000 B. C. It is on that day a binding peace was extracted from the Horse, who is seen faithfully keeping to its terms as long as he remained in the cradle.

Many things in Indo-European life indicate that a longer period of interval must be allowed between the end of the great war and the final sinking of the cradle. We will not be far in the wrong, if we push up the former event by one or two millenniums and ante-date it to 7,000 or 8,000 B. C. It is with the object of not staggering our readers by indenting too much on their credulity that we have dated the last battle in that great war as falling in 6,000 B. C. We ask our readers to peruse all aspect of Indo-European life as unfolded in our work, and fix a correct age to the great Velo-Suran War.

We have been till now working backwards, and fixed the date of the uppermost ascertainable event in the Indo-European Calendar. We shall reverse the process, go forwards, and fix the date of events falling subsequent to 3000 B. C. which is the starting point in our investigation. The next drama enacted in the Russian theatre after the departure of the Hellenic Horse from that centre is the great fight waged by the Bull against the Aryan Horse. As before we have allowed five centuries for this episode and state that the struggle between the two flocks was enacted between the years 3,000 and 2,500 B. C.

The Indo-European flocks after their advent to the west waged four great wars to each of which we have assigned a systematised period of five centuries. Such an equal allotment might raise grave doubts in the minds of our readers as to the correctness of our method. We notice a rhythmic movement going on in the field of Indo-European phenomenon that has induced

us to adopt this systematised procedure. If our readers do not agree to our decision, they may transfer a century or two from one event to another. But as regards the total period of time spent by the Indo-European progenitors on the Russian theatre they cannot introduce any change. We have many proofs to show that they came to the west in 4,500 B. C., stayed in Russia for 2,000 years, and finally quitted that centre in 2,500 B. C., on which date the last scene in the western drama was brought to a close.

We shall now take the next item in our calendar. After the great fight waged between the Bull and Aryan Horse on the Russian theatre, the drama in Europe has ended. The next scene in the struggle takes us to Asia where we find the Bull and the Horse engaged in another bitter fight. We have allowed one century for this incident, and state that the fight between the two flocks was fought in the Siberian plains between the years 2,500 and 2,400 B. C.

We are now entering on a new phase of history. Hitherto, the two Indo-European flocks were facing each other as hereditary foes and waging bitter fights. But now that scene is changed, and we see them playing a different role and moving as intimate friends. As the two flocks were fighting in Asia, a new enemy known as the Snake intruded into their midst and threatened the destruction of both. Under this unexpected menace, both are seen dropping their enmity, become friends, and wage a conjoint fight against the Snake. We have allowed a period of nine centuries for this struggle, and state that the fight between the two conjoint Indo-European races and the Snake was fought in the Asian theatre between the years 2,400 and 1,500 B. C. Unable to bear the agonies inflicted by the latter, the former are seen splitting into four flocks, running in different directions, and taking refuge in different corners of the world. In this dispersal the Iranian and the Aryan took refuge in Iran and India respectively. But the Vend and the Lett ran towards Europe and took refuge in the southern and northern parts of Russia. These four flocks are seen entering their respective homes on or about the same date in the 15th* century B. C. Here is another instance of that rhythmic movement which we mentioned as taking place in the field of Indo-European phenomenon. As we proceed, we shall mention more such instances. It looks as if some central power like Nature is seen sitting at the helm, and regulating these well-ordered movements. A study of the Indo-European phenomenon from beginning to end shows many

* Story of Nations, Rig Veda page 114; Dutt's Ancient India Vol. 1 page 6; Keane's Man's Past and Present page 506; Haddon Wanderings of Peoples pp. 20 & 21.

rhythmic movements like the systole and the diastole of the heart in the human mechanism.

With 1,500 B. C. we close one part of the Indo-European drama. By that date, we have taken the various branches of the Indo-European flock and lodged them in their respective homes.

The next stage in the drama begins in 1,500 B. C. and ends with the old era. Under the pounding of the Snake, the Indo-European races are seen bursting into a blaze and putting on a brilliant career in life. The first to assume this new phase of life are the Suran races. The Wolf in Italy founded Rome in the eighth century B. C. and the Horse in Greece gave birth to his City-States in the tenth century B. C. Coming to the east we find the Horse in Iran,[1] laying the foundation of his empire in the ninth century B.C. In India, we find the Aryan Horse trying to build his spiritual[2] power based on a system of priestcraft on or about the same date. Such is our system of dates which is obtained by a use of both historic key as well as by the light thrown by Epos.

Let us now turn to the Horse Epos and see what light it is able to throw on the field. The Surans are an intricate people whose brain mould and train of thought requires a careful study. We pointed out that they evolved a defective decimal calendar that has nothing to do with the annual motions of the sun and hence unfit for chronological purposes. The Suran mind though impervious to the annual motions of the sun is busy engaged in studying the movements of stars and given many useful dates in that field. Tilak[3], who has studied the subject, has brought to our notice the Mirga or Orion constellation mentioned in the Rig Veda. From certain observations made regarding that constellation, he comes to the conclusion that the oldest hymns in the Rig Veda were composed in 4,500 B. C. in the northern parts of Europe. This date coincides with the result of our investigation, which also brings and lets loose the Indo-European flock on the soil of Europe in 4,500 B. C.

We now turn to the Bull, and see what information is forthcoming in that direction. Indian tradition has given us the Kali-Yuga which is an era reckoned from 3,100 B. C. Kali in the Vedic, Brahmana and later Puranic Literature is given a Horse-face.[4] From this clue we infer that it refers to some incident connected with the Horse. If we turn to our calendar of events

1. Story of Nations. Assyria page 353.
2. Dutt's Ancient India page 9.
3. Arctic Home in the Vedas, Preface page I and text p. p. 419 & 454.
4. Rig-Veda, I-112-15. and X. 38-9; Chandogia Upanishad edited by B. D. Basu introduction page VIII; Tilak's Arctic Home in the Vedas page 301.

it will be seen that a great fight which began in 3,000 B. C. is seen raging between the Bull and the Horse on the Russian theatre. So this Kali-Yuga really marks an important event in the Indo-European Calendar. The next question is: By whom was this calendar instituted? The Kali-Yuga as now in use is an era based on a year of twelve months. As the Horse is a man with a decimal calendar, he cannot have instituted this era. It is probably the work of the Bull who we know has evolved a luni-solar calendar based on duodecimal reckoning. We know that in the course of the Asian peregrination the Horse and the Bull become friends. We shall later on show that along with the Horse are seen entering into India, a flock of occidental Bulls coming from the west. It is probably both combined that circulated this Kali-Yuga era reckoning in that land. Once it was established, it is seen taking firm root and is now found in current use. The year 1932 is found styled as 5033 of Kali-Yuga.

Kali is not the only yuga known to Indian tradition. Three more Yugas are placed in front of Kali, and given the title of Kreta*, Treta, and Dwapara. In the case of Kali-Yuga owing to its being in current use all possibilities of error have been avoided. But whereas in the case of the other three yugas all sorts of speculative thoughts are found creeping in and hiding the truth. We shall use the comparative key, prune away the noxious growths, and find out the basic conception underlying the other three Yugas. Various schools of writers living about the close of the old era have mentioned of an age that had its commencement 10,000 years prior to the time in which they lived. Let us now find out what this long age of 10,000 years actually represents. Kali, we know, covers three thousand years in the old era and deducting this period of 3,000 from the total 10,000 we get a balance of 7,000 years which represents the period covered by the other three Yugas. The Kreta is stated to be a golden age pervaded by high morals. It probably represents the long age spent in the cradle when the Indo-European progenies are seen regulating their life by their stately moral codes framed on high ideals. In this age is said to have taken place a Prahlaya or cataclysm, which probably represents the volcanic catastrophe that sank the cradle. It is prior to this catastrophe that the great Velo-Suran war was fought which fact is found omitted in the accounts handed down. This suppression of the most important fact in the Indo-European calender we attribute to the Horse who probably does not like to divulge to the world that he suffered a severe defeat in that great fight.

Even this little sanity is not maintained in the accounts handed down with the other two Yugas namely the Treta and Dwapara. The former may

* Manu. I.69, and 71; Mahabaratta, (Manmathanath's edition) Shanti Parva Chapter II-31; Vana Parva Chap 188; Tilak's Arctic Home p. p. 301, 422 to 427 & 452 to 455; also read Chapter XIII of the same work.

at the most be said to represent the time occupied in the journey from the sunken cradle to Europe; and the latter covering the two phases of the struggle waged in the west viz. the Italic Wolf fight and the Hellenic Horse fight. Even in spite of this lapse in tradition we know from the report contained in the Rig-Veda, that the Surans are in Europe in 4,500 B. C. We also know that Kali-Yuga begins in 3,000 B. C. and runs down to the end of the old era. Deducting the latter figure from the former, we get 15,00 which represents the Dwapara Yuga or the time covered by the two struggles viz. the Italic Wolf fight and the Hellenic Horse fight. The only thing is, that we are not able to assign a definite period for the Treta Yuga or the time occupied in the journey from the cradle to Europe. This defect we are curing by using our comparative key with whose help we have assigned a period of 1000 years for the journey. So the total period covered by Treta, Dwapara, and Kali comes to 5,500. Deducting this 5,500 from 10,000, we get 4,500 which represents two grand incidents, Firstly the age of the Velo-Suran war, and secondly the period subsequent to that struggle, when the earth convulsions that sank the cradle took place. As per our comparative key, we have allowed for the latter incident five centuries; and since the time at our disposal, is sufficiently long there is no harm in increasing that age by another 1,000 years and allowing a total period of 1,500 for the cataclysms that sank the cradle. Deducting this 1,500 from the above said balance of 4,500 we get 3,000 years, which represents the age of the long struggle waged by the Velans and the Surans in the cradle. Presuming that the final phase of the struggle took place about the latter part of the period we state that the great Velo-Suran war was fought in the 8th millennium B. C, and the two previous millenniums 9th and 10th would represent the preliminary stage of that struggle.

We in the course of our historical calculations fixed 6,000 B. C. as the date of the Velo-Suran War. When so fixing, we pointed out that the event may be pushed up one or two millenniums. Our reasonings there urged are confirmed by the Yuga reckoning given by Indian tradition.

Our historical key only allowed us to fix the age of the Velo-Suran War which we have dated as falling in 8,000 B. C. But Indian tradition goes beyond and gives another period of 2,000 years which we construe as the period of the bitter struggle between the two races.

The Yuga reckoning is purely a North Indian tradition current in Hindustan. As already pointed out it must have been instituted by the occidental Bull in combination with the Horse, as they both alone possess the requisite information in connection with the last three yugas, or with matters enacted in the west and on the way from the cradle to Europe. But as regards the first Yuga information might have been furnished by the Bulls in India who must have known all the details connected with the events enacted

in the Cradle. So this Yuga is mostly the work of the occidental Bull combined with his brother in Hindustan. Western Epos brought to our notice of a new era founded in honour of Odin * or Beli, the victor in the Velo-Suran war. But unfortunately no accurate system of dates calculated from that date has been handed by Europe. This defect in the west is cured by the Indian tradition which has given us a tolerably well-calculated system of dates reckoned from that great event.

Of all the Bulls in the world, it is the Velans in South India that approach nearest to pristine features presented by that flock. It is they who have given us much valuable information about many phases of life connected with the Bull. And one would expect that such a flock would throw valuable light on this date question. But unfortunately we are sadly disappointed, as not a ray of information is forthcoming from that source. For this shortcoming we are able to find an excuse. Eras are not curious relics to be preserved and handed down. They are meant for everyday use, and can be only maintained in full vigour if we have a succession of events enacted after the grand occurrence which started the era. The Velans of South India are cast in a peaceful zone bereft of all stirring incidents that can in any way attract the mind of man. Hence, having no important occurrence worth noting in subsequent life, they allowed the era instituted in honour of their patron founder to fall into disuse.

We hope we have given a good calendar of dates for the many events enacted in the Indo-European drama. In so doing, we have approached the question both from the traditional as well as from the historical side. As the results obtained by the application of both the methods so much agree, that it goes a great way to certify to the correctness of the investigation instituted by us. For actual list of dates see Note 9.

NOTE VII. THE PHYSICAL FEATURES OF THE TWO INDO-EUROPEAN RACES

In Part VIII, we are taking the two Indo-European flocks, and giving a detailed description of their physical characteristics. As it would take some time before that part is made available to the public, our readers may be anxious to know before hand the exact nature of the coporeal build of the two races. In order to satisfy that curiosity we are quoting in advance the physical features of the two flocks.

Ethnology we know has erroneously classified the Indo-European under the head of Caucasic. In order to clearly bring out the difference between

* Tacitus, Germany, Chapter XI; Squire's Celtic Myth page 408; Mallet's Northern Antiquities page 101; Caesar VI-18.

the two flocks, we had to first direct our attention to the latter race, and next to the former. This is the course we are adopting in Part VIII, and the same plan we are here following. We shall begin our present thesis with an examination of the title Caucasics. We are in the aforesaid part showing that one and all the terms used by Ethnology are not only badly coined but convey a wrong significance. Some of the titles are so framed as if to purposely prevent us from understanding the true nature of the flock. It is in the field of Caucasics that this kind of blundering performance is seen at its maximum height. We shall therefore first direct our attention to an orthographic study of that title.

The term Caucasic is a derivative title and means a people inhabiting the region of Caucasus which is a mountain chain situated between the two continents of Asia and Europe. If we view things closer, it will be seen that even Africa is not far off from this mountain harbour. So mount Caucasus may in fact be construed as a tri-junction station connecting the three continents of Asia, Europe, and Africa.

We mentioned that the mountain wall running from the Hindukush in the east to the Alps in the west, is inhabited by a round headed flock known as the Alpines[1]. Since the above said Caucasus forms a part of this long mountain chain, it also like the rest of that hilly region, will have received an initial supply of round-headed Alpines. We are in the body of our work pointing out that the afore-said Caucasic region is being lashed by repeated Snake storms. After all the fury of the tempest has subsided, we find the region left in possession of many confounded flocks of the round head type speaking myriads of tongues. Students who have traversed the tract have brought to our notice one hundred and fifty languages[2]. So the title Caucasic taken in its literal sense means a set of higly confounded peoples of the round-headed kind, that are found inhabiting the mountainous region known as Caucasus. It is this confounded title that is found taken by Ethnology and used to designate the highest order of long-headed man known to that science. Scholars of great repute in the Ethnological field are seen coming forward to support this title on the ground that it is a purely conventional[3] term. But even in the framing of a conventional title, we must not start with a wrong basis. It is this blundering performance committed at the childhood of Ethnology, that has involved it in endless errors. Let us now find out when and by whom this erroneous title was first coined and set in motion.

It is Bluemenback, the father of Ethnology that is responsible for the error. In his museum collection was found the skull of a Georgion woman

1. Haddon's Wanderings of Peoples page. 17.
2. Keane's Man Past & Present p. p. 441 & 540 to 541; Meikle John's Geography, page. 285.
3. Keane's Man Past & Present p p. 441

who are a very comely people. Most probably guided by the fair exterior of the living entity, he took the Georgian skull as the standard type. It is also quite possible that Biblical leanings might have led him into this wrong path.

Bluemenbach[1] is a laboratory man. He never travelled outside Europe and studied mankind in different parts of the world in their native surroundings. All his knowledge of man is derived from a study of skulls stocked in museums. It is his defective study that led him to invent the Caucasic fable whom he considered as a standard type of man, from which all other races were thought to be deviations.

The initial blunder committed by the father of Ethnology is seen gathering strength as time advances. Out of the Caucasic fable invented by Bluemenbach, grew up by some strange intellectual hocus-pocus, the notion that the "Caucasian[2] is the prototypic Adamic Man, and his country the primitive centre" of mankind. Later on the Bibilical thoughts are more freely indented upon, and the two main wings of that flocks are styled Hamitics and Semitics after Ham and Sem mentioned in that record. A careful study of the inner spirit of the budding Ethnology reveals, that the title Caucasic was intended to designate the highest order of long head man known to that science. But unfortunately it took a wrong type and founded the title on fallacious basis. If we overlook this slip and try to interpret the term in the strict sense, it will be found that it is applicable only to the two wings of Hamitic and Semitic Oxen.

Having given a correct interpretation to the title Caucasic, let us find out the many erroneous conceptions that have crept into the field. In works on Ethnology[3] under the head of Caucasic are found mentioned three races viz, the Mediterranean, the Alpine, and the Nordic. We shall now take these three races, find out what each signifies. and how they came to find a place under a single head.

Let us begin with the first flock. According to our classificatory theory there is no single flock known as the Mediterranean. It comprises two different races coming out of two different streams of human evolution to which we have given the titles of Caucasics and Pre-Caucasics[4]. We have already restricted the use of thc former term to the Hamitic and Semitic Oxen. So if at all the term Mediterranean should cotinue to be used, it wlll be found applicable only to the Pre-Caucasic stream.

1. Duckworth's Morphology and Anthropology. pp, 4 to 5.
2. Huxley's Man's Place in Nature. pp. 244 to 245.
3. Keane's Man Past and Present, pp. 438 to 440; Huxley's Man's Place in Nature, p. 232.
4. Vide, pp. ante, 14 and 118.

We shall next take the second flock. In the region now occupied by the Caucasics are also found the Alpines. Being a storm tossed centre both the flocks are found in a highly cofounded state and no clear conception of either is possible. When Ethnology first saw the light of day it was not aware of the very existence of the Alpine. It does not figure in so recent a work as Keane's Ethnology printed in 1896. The first time it finds mention is in Man's Past and Present, a work published by the same author in 1900. Even then it is only a dim view with no firm grasp of the subject. But by the time we come to 1920, it is fully recognized and given an elaborate treatment. But this improved handling is not the work of Keane who departed from this life without acquiring a decent knowledge of the flock. It is his editors Mr, Haddon and his assistant that have given the improved vision. But notwithstanding all this elaborate treatment, they are not well acquainted with all the secrets connected with the flock. But all this improved knowledge is of no use to us. The original error is still seen dogging its steps and the Alpine continues to be registered under the same head as the Caucasic. But this blundering performance must at once cease and the two races treated separately each by itself in a separate chapter. The characteristics of the Alpine have not yet been fully diagnosed and recorded. Along with the other reforms a deeper study of the flock must be carried out, andits old time physical features analysed and expounded. What we have in view are the pristine traits brought from the cradle before any sort of amalgamation took place with any other alien flock. If such a true type is fixed there will be no room for bringing the Alpine under the head of the Caucasic.

We next take the Nordic and find out how he came to he registered under the head of the Caucasic. It is the bad study conducted in the Indo-European field that is responisible for this grave error. One great defect in that investigation is that all researches in the field are being conducted in Europe. The most palpable ethnic ingredient in the build of the west, is the blond Nordic whose attractive color has captivated the attention of all scholars. A comparative study carried on over the whole world reveals, that the Nordic is the most primitive man holding the lowest place in the ranks of Homo Sapiens. Ignorant Ethnology not knowing his merits registered him under the head of Indo-European which we know is now wrongly treated as a sub-head of the Caucasic. The Nordic has nothing to do with either the Caucasic or the Indo-European, and must be immeditely removed from both heads.

Our study of the Caucasic is now complete. The only man that should find a place under that head is its two wings known as the Hamitic Ox and the Semitic Ox. No other flock should find a mention under that head. The first reform that Ethnology should undergo is to remove the Pre-

Caucasic, the Alpine, and the Nordic from the Caucasic category and register each under a separate head. Each one of these flocks must be given a chapter by itself and treated elaborately at great length. The scant attention that is now paid to them must be put an end to and each must be given a more respectable treatment.

We now know the exact value to be attached to the title Caucasic. It represents the two wings of Hamitic and Semitic Oxen, and nothing more or less. In works on Ethnology the physical features of the Pre-Caucasic and Caucasic* are blended together and registered under the single head of Mediterranean. We are curing this imperfection of the science, determine the characteritics of the two flocks, and register them under separate heads in the course of our elaborate study under Part viii.

We now come to the subject on hand and take up the study of the Indo-European who we know is now being erroneously treated as a sub-head of the Caucasic. This kind of blundering performance must at once cease, and saner thoughts should prevail in the field. We have already stated that the Caucasic must be given a separate chapter and treated independently. The same rule with still greater force is applicable to the Indo-European who must be given two distinct chapters. Ethnology even at this late hour is not aware that the title Indo-European covers two different races, one a long head Velan Bull and the other a short head Suran Horse-Wolf.

We shall take these two races given by our comparative study and determine the characteristics of each. It is to engage in such a study that we have been making all these prefatory observations founded on many laborious investigations. Neither of these two races are now seen in a pure state, but found blended with all sorts of alien elements. Of the two races we are in a better position as regards the Velan Bull since a tiny portion of that flock is found preserved in South India and passing under the title of Vellalas. But for the Surans we are in a very bad predicament, as they have everywhere been obliterated out of existence; and even in this field we are given a small proof in South Germany where we are able to catch a dim view of that flock.

We shall first take the Velans and determine their features. Our comparative study reveals that there is much difference between the Caucasic Ox and the Velan Bull in the higher phases of life. But as regards the physical features both nearly resemble one another. Let us take this key as our guide and expound the trait of the Bull. We mentioned that a moiety of the Velans are found stationed in South India and passing under the title of Vellalas. Thurston * has taken this flock and studied its traits. But even

* Castes and Tribes of South India, Introduction pp. 38, 40, 52, 55, 63 and 69.

this Vellala Bull is not sufficiently genuine and shows sundry variations from the parent type. We have taken the descriptive list given by Thurston supplemented it by the facts derived from our comparative study, and drawn up the following budget of characteristics which approximately represents the pristine physical features of the pristine Bull at the time he is seen emigrating from the Cradle.

Skull, Dolichocephalous ; *Jaw*, Orthognathous ;
Stature, Medium height of 5 ft. 6 inches ;
Hair, Dark, wavy, and oval in transverse section ;
Beard, Full beard and profuse moustache ;
Colour, Brown or Ivory tinted ; *Eyes*, Black ;
Nose, Large, narrow and straight.

We next come to the Surans, who are a difficult race to get at. A study of their physical characteristics is the most knotty theme in the whole field of Indo-European problem. They have not left behind any fragment, either in India, or on the way in the course of their journey to the West. The whole race came enbloc to Europe where it has been completely absorbed and obliterated out of existence. So it is only our comparative key that will help us to unravel and bring out their pristine features. The Surans we have placed between the Alpines to the left and the Mongol to the right. The same remarks which we gave out in connection with the Caucasic Ox and the Velan Bull, may be applied to the present case. There is much difference in the higher phases of life between the Surans and the Alpines and the Mongols. But in the physical mould all three may be said to resemble one another. So the characteristics of either the Alpine or the Mongol may be safely applied to the Surans. Even in the application of this rule we have to be very guarded. The Alpine being placed in the most storm tossed sphere of the earth, has become much corrupted and his features not easily discernible. But the Mongol being located in a more peaceful region is able to give a better report of his old time features. Using him as a guide we have drawn up the following budget list of physical characteristics which come nearest to the pristine features of the Surans at the time they are thrown out from the Cradle.

Skull, Brachycephalous ; *Jaw*, Orthognathous ;
Face, Broad, flat, with cheek-bones projecting laterally ;
Stature, Short with a height varying from 4 ft. 6 inches to 5 ft ;
Hair, Black, straight, and round in transverse section ;
Beard, Very little or no beard and sparse moustache ;

Eyes, Black, oblique, small and sunken with a very narrow aperture between the two eye lids; also a vertical fold of the skin over the inner canthus known as the third eye-lid.

Nose, Small, concave with wide nostrils.

We ask all students to take up the two descriptive lists given by us and use them in the task of distinguishing the two flocks. Let there be no more talk of a Urvolk. The false theory of a single homogenous flock must be once for all flung aside, and the Indo-European progenitors must be considered as composed of two hostile races coming out of two different streams of human evolution.

It is ignorance of this simple fact that has misled great scholars like Huxley, Keane, and a host of others, and made them fall into endless grave errors.

NOTE VIII

LIST OF WORDS DERIVED FROM THE TERM VEL

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1. Avalon
2. Avilon
3. Ball
4. Balkan
5. Ballad
6. Balor
7. Baltics
8. Bel
9. Belgae
10. Bellan
11. Beltain
12. Bile
13. Bolgs
14. Bulls
15. Celt
16. Dyn-Wal
17. Fir-Bolgs
18. Gael
19. Gaodel
20. Gaul
21. Ho-Wel
22. Ing-Veling
23. Ja-Velin (Javelin)
24. Kell
25. Kelt
26. Lettic
27. Lithunian
28. Lleu
29. Llud
30. Ne-Belungs
31. Pwyll
32. Pwyllans
33. Svolen (S-Volen)
34. Val-father
35. Valhalla
36. Valkyr
37. Valtam
38. Veling

39. Vel-Inys
40. Velsing
41. Volcae
42. Volsung
43. Waelsing
44. Wales
45. Walshing
46. Welsh
47. Welshing
48. Yng-lings
49. Yng-Velings

NOTE IX

CHRONOLOGICAL TABLES

(*A*) *Dates connected with the initial stage of the Indo-European movement*

1. Velo-Suran War	.. ..	6000 B. C.
2. (*a*) Submersion of the Cradle (South)	..	5500 B. C.
(*b*) ,, ,, (North)	..	5300 B. C.
3. Journey of the Indo-European Progenitors from the Cradle to Europe.	..	5500—4500 B. C.
4. Entry of the Indo-European Progenitors into Europe.	..	4500 B. C.
5. The initial phase of the fight between the two Indo-European flocks in the Russian theatre.	..	4500—4000 B. C.
6. The first fight between the Wolf and the Bull.	..	4000—3500 B. C.
7. The decamping of the Wolf into the Western Parts of Europe.	..	3500 B. C.
8. The second fight between the Hellenic Horse and the Bull.	..	3500—3000 B. C.
9. The Decamping the Hellenic Horse first northwards and next into the Balkan Peninsula.	..	3000 B. C.
10. The fight between the Aryan Horse and the Bull	..	3000—2500 B. C.
11. The departure of the Iranian and the Aryan Horse from Europe into Asia.	..	2500 B. C.
12. The fight between the Horse and the Bull in the Asian Theatre.	..	2500—2400 B. C.

(*B*) *Dates connected with the Celtic expansion*

1. Migration of the Fir Bolgs or Primary Celts from the Russian theatre into France.	..	4500 to 4300 B. C.

2. Migration of the conjoint Secondary and Tertiary Celts from Russia into western parts of Europe. .. 3500 B. C.

3. Migration of the first band of Kells into Britain .. 3500 B. C.

4. Migration of the second band of Kells into Britain. .. 3000 B. C.

5. The fight between the Vels or the secondary Celtic Bulls and the Wolves in France. .. 3000—2500 B. C.

6. The fight between the Bellans or the Tertiary Celts and the Wolves in the Alpine Zone in Central Europe. .. 3000—2400 B. C.

7. The fight between the Primary and the Secondary Celts waged on the soil of France .. 2100 B. C.

8. Migration of Vels to Britain. .. 2000 B. C.

9. Migration of Kells to Ireland. .. 1900 B. C.

10. Migration of Vels to Ireland. .. 1600 B. C.

(*C*) *Dates connected with the Snake age.*

1. The conjoint fight of the Irano-Aryan Horse and the Vendo-Lettic Bull against the Snake on the Asian theatre. .. 2200—1500 B. C.

2. The separation and the entry of the Iranian and Aryan into their respective homes in Iran and India. .. 1500 B. C.

3. The Entry of the Vendo-Lett into Europe. .. 1500 B. C.

4. Entry of the Snake into Europe. .. 1500 B. C,

5. The first great fight between the Teutonic Bull and the Snake. .. 1500—1300 B. C.

6. The second phase of the fight between the same two flocks. .. 1300—1000 B. C.

7. The separation of the Teutonic Bulls into two branches known as Ne-Belungs and Volsungs. .. 1000 B. C.

8. The migration of the Marchs, Maths, Pwyllans and Bellans into Britain. .. 1000 B. C.

9. The migration of the Maths, Marchs, Vels, and Llyrs into Ireland. .. 700—600 B. C.

NOTE X. STATEMENT SHOWING THE DATES OF THE TWO FESTIVALS IN INDIAN AND ENGLISH RECKONING

Serial No.	Kalyuka Era Year	Christian Era Year	Cyclic Years	BIRTH DAY CELEBRATION		VICTORY DAY CELEBRATION		Remarks
				Indian month and date	English month and date	Indian month and date	English month and date	
1	5016	1914	Ananda	24th Vaikasi	6th June	8th Arpisi	24th October	Indian tradition is found using several reckonings. And among them the most important are the Kali, the Samvath, and the Saka Eras. In addition to the above there is what is known as a cycle of sixty years current in the land. Out of these usages we have here given the date of Kali and the name of the cycle year. The dates given in this table are derived from the annual calendars in use in Tamil lands.
2	5017	1915	Rakshasa	15th ,,	28th May	27th ,,	12th Novem.	
3	5018	1916	Nala	4th ,,	17th ,,	16th ,,	1st ,,	
4	5019	1917	Pingala	21st ,,	3rd June	5th Karthikai	20th ,,	
5	5020	1918	Kalayuktha	12th ,,	25th May	24th Arpisi	9th ,,	
6	5021	1919	Sidharthi	1st ,,	14th ,,	13th ,,	29th October	
7	5022	1920	Rowdhri	18th ,,	31st ,,	1st Karthikai	16th Novem.	
8	5023	1921	Dunmathi	8th ,,	21st ,,	20th Arpisi	5th ,,	
9	5024	1922	Dunthupi	25th ,,	7th June	9th ,,	25th October	
10	5025	1923	Rudhrothkari	16th ,,	29th May	28th ,,	13th Novem.	
11	5026	1924	Rukthatchi	5th ,,	18th ,,	17th ,,	2nd ,,	
12	5027	1925	Kurothana	23rd ,,	5th June	7th ,,	23rd October	
13	5028	1926	Atchaya	13th ,,	26th May	26th ,,	11th Novem.	
14	5029	1927	Prabava	3rd ,,	16th ,,	15th ,,	31st October	
15	5030	1928	Vipava	19th ,,	1st June	3rd ,,	19th ,,	
16	5031	1929	Sukila	9th ,,	22nd May	22nd ,,	7th Novem.	
17	5032	1930	Pramothutha	27th ,,	9th June	11th ,,	27th October	
18	5033	1931	Prajothpathi	17th ,,	30th May	30th ,,	15th Novem.	
19	5034	1932	Angirasa	6th ,,	19th ,,	18th ,,	3rd ,,	
20	5035	1933	Srimuga	24th ,,	6th June	8th ,,	24th October	

INDEX

FIGURES INDICATES PAGES

A

A Race 3
Abodes twelve in Teutonic Epos 784 sqq.
Aborigines of Europe 218 sqq.
Adam crowned with a Bull helmet 60
Aegir legends 673 sqq.
Ale Wells 282
Allobroges 253
Amemet 202
Ammon Epic 55 and note 1
Ancestral cult 206
Apple legend 783
Army mess 491
Arthurian Epic 436 sqq.
Arthurian Literature — the manifold corruptions seen in that record— 449 sqq.
Aryan — is the man who set students to investigate the Indo-European problem – 3
Aryan — his characteristics – 3
Asshur 58
Athena – 68
Audhumbla 766 sqq, 780
Auku Thor Epic 677 sqq.
Australian 13
Avalon 490
Avilon 460

B

B Race 3
Ball 481 sqq.
Ballad 481 sqq.
Balder Epic 620 sqq.
Ballymagauran 278
Balor 246, 349
Baluchis 129
Baluchistan 123–130
Belgae 238
Beli Epic 387 sqq.
Beli worship 478 sqq.
Bellans 234 sqq.
Beltaine 277, 499 sqq.
Bhaga 865
Bile 271 sqq.
Binding of the defeated celtic gods 342
Bone helmet 48 sqq, 64 sqq ; Note 5
Boar legend 365, 369, 781 sqq.
Bow and arrow 48–49
Broges 253
Brahuis 129
British Epos 370
British totems 519 sqq
Britain – its many litles 485, 486
Britain – the home of many celtic flocks 375 sqq.
Britain – the changes it is undergoing in the Snake age 414 sqq.
Brythons 263
Bull cult 517 sqq. 817 sqq.
Bull helmet 94
Bulls 76 & passim
Bull animal recumbent — in front of Velan altar 147
Bull animal recumbent — placed over the graves of the dead 207 : fig 14
Bull human flock varieties 304 sqq.
Bull – three herds of human Bulls in Britain 376
Bull school interpretation of Mythology 183 – 184

C

Caldwell 24
Caledonia 231
Camulodunum 231
Caucasian 13, 14, 27 sqq., 98, 110, 116
Caucasics — the Indo-European races erroneously classified under this head 27-31
Caucasic theme — the most disputed question in the field of Ethnology 27—29
Celt — a definition to the title 223 sqq; its orthographic study 225; a new explosive formed on the soil of Europe 229; its three fold branches or divisions viz. Primary, Secondary, and Tertiary 230; the titles borne by its various branches 237; his distribution over the continent of Europe 229 sqq; his linguistic varieties 264 sqq;
Celtic Epos — 223 sqq; the land from which we derived information on the subjet 241 sqq; its three-fold divisions 256 sqq; its two grand actors 244 sqq; it is silent about the Wolf 247;
Celtic Gods 468 sqq.
Celtic Festivals 499 sqq.
Celtic Institutions 528 sqq.
Ceremonies connected with Peace Negotiations 88 sqq.
Cichol 279
Cimmerian age 660 sqq.
Cimmerian Episode 665 sqq.
Classification of Man — not correct 116-122
Clan unit of the Bull 132-141, 531, 838 sqq.
Com Broges 253
Com Morcs 253
Communism 798 sqq.
Cosmogony 758 sqq.
Cow Audhumbla 769 sqq.
Cow legends — 364, 520 and passim
Cradle 12 sqq., 39 sqq., and passim
Cradle legends — 361 sqq., 486 sqq., 785 sqq.
Cranmoges 298
Cuchulainn 359 sqq.
Cymbri 253
Cymry 253, 725 sqq.

D

Dagda — 350
Dates connected with Indo-European history, 16, also notes, 6 and 9
De Dananns 261
Demons 244
Dragons 201 — 204
Dragon Standard 203
Druvasapa 202
Dravadian School of Philology 34-35
Druid 504 sqq.
Druidism 504 sqq.

E

Earth's history — 42 sqq.
Epos — its definition 11; a chain of ten links 11, 16 and Fig. 1; the contents of each Epos 152—153; its help utilized in the investigation of Indo-European phenomenon 8: South Indian students are the best fitted to conduct an investigation in the field 8 — 9; the various stages through which it is seen passing in the course of its evolution 156 sqq; a correct way of its interpretation 184 — 185; the many alien elements in the field 157; its four stages 171 — 172

Ethnology — a defective science 103–124; has no correct knowledge of the Human Cradle 41–44, 106–107; its crude classification of man 27, 110; has wrongly classified the Indo-European races under the Caucasics 27–28; it doubts the existence of two skull types Dolicho and Brachy 109; the steps suggested for bringing about a correct classification of races 116–122; it is incompetent to investigate the Horse, the Wolf, and the Snake 105
Ethnologists — not aware that the Indo-European cradle was sunk in the sixth millennium B. C.

F

Fate 814 sqq.
Festivals in May & November — 84
Fenian Episode 857 sqq.
Fight among the celtic gods – 343–344
Fir Bolgs 224
Fir Bolg Epic 252 sqq, 390
Fomorian War (Big) 301 sqq.
Do. (Little) 319 sqq.
Fomor gods 482 — 483
Food Supply legends 863 sqq., 491 779 sqq.
France — Bicameral in the Aboriginal stage 224; bicameral in the Indo-European stage 226; originally under two Sovereignties 226; next under one Sovereignty 227.

G

Gael 262
Gaelic Epos 257 sqq.
Gaodels — 263
Gaul — his origin 225
G or J twang Iberian 221
Gallicinæ 492
Gefjun 661 sqq.
German wearing skulls 68
Germanic School — their interpretation in the field of Mythology — 176-183; their work in the Philological field 25-26;
Gobimi 219
Germanic phenomenon 741 sqq.
Gondwana 12-13
God cult 304-308
Gods, Celtic and Teutonic 346, 467, 643, 714
Gosurvan 202
Gothic phenomenon 752 sqq.
Griffin 202
Gwald — Yr.-Haf 490
Gwydion 423 sqq.
Gwyn Epic 390 sqq.

H

Haekel 34
Heroic age 351
Hero cult 157-158, 206
Homo Sapiens 13, 107, and passim
Horses Human 54-76
Horse Helmet 65
Horse faced Suran sacrificed at the altar of Velan 79
Horse school interpretation of Mythology 174-176
Human Evolution 13, 114-115
Human ocean — the manner in which the races are distributed round its borders 115-116
Human races thrown out — in eighteen streams 13-14
Hvergelmer 698

I

Iberian and his J or G twang 221
Iberian gods 483 sqq.
Icelandic Republic 851
Indo African continent 12, 34, 40-40
Indo-European Civilization — what that conception signifies? 131
Indo-European cradle wrongly located in Asia and Europe 26
Indo-European Epos — a circular chain of ten links 11, 151-153
Indo-European flock — a correct title to the group 12 sq. 30-33; composed of two hostile elements, 2, 10; their migration from the cradle 125-132; their ideals in life 70-71; the first reliable mark in their history 14
Indo-European Investigation begun at the wrong end 5; no central board to co-ordinate and bring together all the information gathered in the various fields 34
Indo-European Languages — their names and nature 3sqq, 20 sqq; only hybrid products are now seen and and the parent speeches non existent 4, 21; have developed a morbid devoring malady 23-24, 28
Indo-European phenomenon — its bird eye view 9 sqq; the many schools of students engaged in its investigation 1 - 7, 20 sqq;
Indo-European races — their cradle life history 39 sqq; a world wide hunt after them 94 sqq., the methods devised by us for fixing their identity 103 sqq., 122-124; their wrong classification 118-119; their correct classification 117-118; two skull types Dolicho and Brachy 10 and passim; composed of two hostile fighting flocks 2, 10; their second home in Russia 16 - 17
Indo-Germanic races — a wrong title to Indo-European races 32
Ing Veling Episode 667 sqq
Ireland has given a number of place names and other words derived from the primitive root Vel 278, 287 — 288
Irish gods 346

J

Japhetic — a wrong little for Indo-European 30-31
J or G twang Iberian 221

K

K or Q twang Ligurian 221
Kalidasa's Kumarasambavam 74, 83
Keith — his theories on Indo-European races 96 sqq; his views on the law of collateral evolution 162-166
Kell 225
Kelldunum 225
Kvell 225

L

Land Bridge — 130
Language — characteristic of X and Y tongues 4
Latin Wolf 233
Ligurian 221
Little Snake age 710 sqq.
Llew 357
Llyrs 234
Lludd 394 sqq.
Lochlan 273, 310, 324 sqq.
Loki Epic 689 sqq.
Loki legends 695

M

Mabon 463 sqq.
Mabinogion age 413-414
Maclean 34
Madan 51, 57, 213
Magic Cauldron 491
Maildun 282
Maine 133-136 and passim
Man – a chronic fighter – 14, 70 and passim; an adept in the art of drawing animal figures and a faileure in the art of drawing human figures 216 sqq.
March — 239, 434 sqq.
Mark 248 sqq., 716 sqq.
Maruts 867
Math 239, 430 sqq.
Mars 321, 327
May festival in Velan temples 146
Megalithic monuments 316-318
Migration of the Indo-European progenitors from the cradle 15-16, 367 489, 777 sqq.
Migration of the Celtic gods from France to Britain 341-342
Mimir 788 sqq.
Minotaur 58
Mithra 864
Moloch 58
Mongol 19, 710 sqq. and passim
Moon and Star legends 493 sq, 807 sqq.
Moral code 167-169
Mortals 261
Muspelheim 772 sqq.
Myth — its significance 173
Mythology — its significance 173; its interpretation by the various schools 174-184.
Mythopœic distempers 171-173

N

Nandi 78
Name giving movement 61
Names borne by the various Indo-European flocks 255
Nemed 271
Ne Belung Episode 706 sqq.
Noah's ark 275
No man's land 344 sqq.
Nordic 219 sqq.
November Festival in Velan Temples 145
Nuada 312 sqq., 347

O

Odin Epic 583 sqq.
Ox god 57 sqq.

P

P Celt 416
P twang Rhaetian 221
Parallelism 43, 111-114
Partholon 271
Pasu 78
Pasupathi 78
Peacock standard 92
Peacock figure in Velan Temples 147
Perkunos 866
Pericles 68
Philological Investigation conducted on wrong lines 20 sqq.
Physical characteristics not sufficient for the Indentification of Indo-European races 117
Pope 5, 24
Ponto Aralian Sea 130
Political Institutions 528 sqq, 843 sqq.
Property Communism 803 sqq.
Primitive society — its beast and bird legends 86
Pwyll 417 sq.
Pwyllans 235

Q

Q or K or C twang Ligurian 221
Quest legend 368 sq.

R

Races eighteen 13 sqq; their classification correct and incorrect 116-122; their names 115-119; their present distribution gives a key to the correct interpretation of human evolution 115-116.
Racial movements in Britain 375 sqq.
Ragnarok 638 sqq.
Ragnarokr 627 sqq.
Religion 166—170
Rhætian 221
Route taken by the Indo-European races from the Cradle to the lands in the North 128–131; Map No. 2
Russia—the secondary cradle or the home of the Indo-European races 16 17; it is during their sojourn in this land that the Velans are giving birth to the Celt, Teuton, Vend, and Lett; and the Surans to the Latins, Hellenes, Iranians, and Aryans; it is during their sojourn there that the two parent tongues are seen giving birth to the eight hybrid tongues Celtic, Teutonic, Vendic Lettic, Latin, Greek, Iranian, and Aryan, 3-4, 16-17, 20-21; its peoples in fifth Century B. C. 875 sqq.
Russian Village Communities 891

S

Sabine Wolf 235
Salutation ceremonies 89–90
Samheim 277
Samathy 207
Sclater 34
Serpent 14 and 18
Sex Communism 769 sqq.
Similarity between our chain of Epos and the language chain of the Philologists, 100
Siva father of Velan alias Subramanya 78; a recumbent Bull in front of his altar 78
Skantham — 74
Sky lore — 807sqq.
Snake 18, 106 and passim; the part played by him in the Indo-European drama 18; imparting a new brilliant life to Indo-European progenitors 18; dead in the present order of the world 25; its stormy effects on Britain, 414 sqq; duration of its age 675 sqq; his communism 799 sqq; god in live beast form 868; its many inundations 699 sqq.
Soul cult — 166
Spear—weapon of Velans 50; first used with a head of flint which is next replaced by iron, 50–53;
Subramanya 74
Sundaram Pillai his investigations in the Aryo-Dravidian field.
Supplicating ceremonies 160–166
Supramundane god cult 816 sqq.
Surans — with Horse face 54; dead in the present order of the world 105; assuming the form of a peacock 86, 87; migrate enbloc to Europe 15; an ephemeral race 21; surrender scene ceremonies 87–88
Suran Horse — his description 74; his beheading 145
Suran lands 40
Suran language — its four hybrid offsprings, Latin, Greek, Iranian, and

Aryan 4, 22; in its primitive state is a monosyllabic tongue 21 sqq.
Stone club -- weapon of the Surans 47 sqq.
Star legends 807 sqq.

T

Tamil — its intimate relationship to Indo-European languages 35
Tamil works cited in this book: (1) Arunachalapuranam 56; (2) Ettu Thogay 73; (3) Kurumthogay 53, 92 (4) Kandapuranam 53, 54 and passim (5) Kalythogay 54 (6) Kural 169 (7) Pathinenkilkanaku or 18 moral codes 169 (8) Pathupattu 73; (9) Puraporulvenbamaly 146 (10) Purananuru 53 (11) Sangam works 73 (12) Tirumurugu attrupady 52 (13) Tolkapiam 159, 162 (14) Truvachagam 14
Tarout 202
Teuton — a definition to the title 538 sqq, 756 sqq.
Teutonic Epos — a very important record in Indo-European Antiquities 536 sqq; the sources from which it was secured 553 sqq; its nine worlds and twelve abodes 579 sqq.
Teutonic festivals 818-819
Teutonic gods and demons 570 sqq. 643 sqq,
Teutonic Institutions 833 sqq.
Teutonic peoples—their stormy movements in Europe 545 sqq.
Teutonic totems 833 sqq.
Teutonic Weapons 820 sqq.
Theriomorphic figures 54 sq.
Thor Epic 608 sqq.
Tilak 6
Titmat 202
Titles by which to name the two Indo-European races 153-156
Totems—its name giving function to human flocks in 186
Totem animal considered the ancestor of the human flock 205, 209
Totem animal placed in the reverse position over the grave 208
Totem inherited through the mother 209
Totem groups—their genesis 185-186; multicelled 196; subjected to a compression process 196-198; the causes which contributed to their increase or decrease 194-195
Totemic study reveals that the Bull, the Wolf, the Horse, and the Snake will be the foremost actors in the world
Totemic cults and maladies 205 sqq.
Totemic taboo sacred and profane 209-210

U

Umai Epic 55
Umbrian Wolf 235
Union Jack 203
Unicorn 202
Ursprachae 2
Urvolk 2

V

Valhala 654 sqq.
Valkyr 792 sqq.
Vans-Aegir age 670; its episodes 671 sqq. 869 sqq.
Vel 51 and passim
Vel Pa 71
Vels 234 and passim
Velan his Theriomorphic feature 76

his festivals 145-157; conducting peace negotiation 87 sqq; his temples 141-147; the magical key furnished by that title 147-150; the reasons for the anthropomorphic form given to him and his flock in the Indian continent 76-77; a Bull and a peacock image stationed in front of his altar 77-78
Velans with Bull face 54; part settle in India and part go to Europe 15; is the name assumed by the Bulls in the later phases of their life and the various shapes it is seen assuming in Europe 237
Velan Epos 73; silent about the Wolf 94;
Velan language and its four hybrid offsprings Celtic, Teutonic, Vendic and Lettic 4, 21,
Vellalas 133 and passim
Velo—Suran war—a narrative of that fight 80-90; not fought in the Indian continent 80-81; land fight 85, 276, 388, 587; tree fight 85, 280 sqq, 588; peace scene at its close 86-93, 389, 592; is the first reliable mark in Indo-European History, 70 and passim; the sources from which we obtained information on the subject, 71-73
Velo—Suran lands 40
Vendo-Lett,—his Epos 859; his primitive history 862, 870 sqq.
Village community of the Vellalas or Bulls 132-141
Volscians 233
Volsung Episode 784 sqq.

W

War scene jumps from the cradle to Europe 151
War fought by the Indo-European races in Europe 16 17
War creed of the Bull 659 sqq.
War between the Gods and Mortals 332 sqq.
Weapons — used by Indo-European progenitors 49 sqq; used by primitive man — 47 sqq.
Week day Gauge 650
Welsh 239
Words derived from the roots Vel and Velan 147-150; also note 8
Worlds nine in Teutonic Epos 284 sqq.
World power or fight for the leadership of the world among Indo-European races 71
Wolf 232
Wolf fable 596 sqq.
Wolf fight 601 sqq.
Wolfings 722 sqq.

X

X Language 3; its descendants 3-4

Y

Y Language 3; its descendants 3-4;
Yngling legend 664 sqq.

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